



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

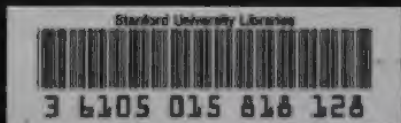
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Gospel in All Lands.

Monthly, - \$1 50 per Year.

And
the gospel of the
Son shall be preached
in all the world for a
witness unto all
nations, and then shall
the end come.



Q 61958

INDEX OF GOSPEL IN ALL LANDS FOR YEAR 1890.

POETRY.

The Fields are White, 2.
Vision of Francis Xavier, 50.
Bring in the Tithes, 98.
Plea for the Children, 98.
Our Modern Heroes, 98.
What Can I Hold from Thee? 196.
My Wealthy Neighbor, 194.
A Prayer for Missionaries, 194.
The Field in the World, 242.
Triumph, 290.
Rise Up, Italy, 338.
Missionary Hymn, 386.
Not for Rupees, but for Jesus, 434.
Go Forth to Teach, 435.
Lend a Hand, 482.
God's Gift, 530.

MISSIONARY SOCIETIES AND MISSIONS.

General Intelligence, 189.
United Presbyterians, 189.
Lutheran, 189.
Methodist Episcopal Church, South, 189.
Methodist Protestant, 189.
Southern Baptist Convention, 189.
Presbyterian, North, 189, 479.
Presbyterian, South, 189.
American Board, 190.
American Baptist Missionary Union, 190.
Protestant Episcopal, 190.
International Missionary Union, 284, 381.
Zenana Bible and Medical Mission, 383.

METHODIST EPISCOPAL CHURCH.

Proceedings of General Missionary Committee, Nov., 1889, 7, 45.
Proceedings of General Missionary Committee, Nov., 1890, 360.
Mission in Bulgaria, 51.
Education Work in North India Conference, 87.
Collections for 1889, and Apportionments for 1890, 37.
Collections for 1890, 560.
Appropriations for 1890, 34.
Appropriations for 1891, 571.
Annual Meeting of Woman's Home Missionary Society, 35.
List of Foreign Missions and Missionaries, 38, 286.
Report of Bishop Taylor, 41, 80, 83, 84.
The Mission in Singapore, 43.
Tribute to Rev. W. F. Oldham, 45.
Peking University, 44.
Annual Meeting of Woman's Foreign Missionary Society, 46.
Tribute to Our Germans, 44.
Our Missionary Secretaries, 44.
Our Missionaries and Missions, 45, 94, 139, 185, 240, 288, 315, 382, 490, 477, 524, 572.
Carechism on the China Missions, 45.
Report of the China Missions for 1889, 86.
Names of Missionaries who have been Connected with the China Missions, 91.
Need of the India Theological Seminary, 92, 96.
Address of General Missionary Committee, 123.
Annual Meeting of Foochow Conference, 123.
Annual Meeting of Central China Mission, 133.
Our Mexico Mission during 1889, 135.
Our Contributions to Foreign Missions, 138.
Situation of the Missionary Society, 182.
Report on Luxurious Living of our Missionaries, 184, 310.
Our Success in Mexico, 238.
Outlook of the New Mexico Mission, 239.
Return Traveling Expenses of Missionaries, 240.
Our Missionary Receipts, 278, 330.
Annual Report of Missionary Society, 278.
The Singapore Academy, 270.
Annual Meeting of Malaysia Mission, 280.
Work in the North China Mission, 318.
Our Domestic Missions, 323.
Standing Committees of Board of Managers of Missionary Society, 331.
Our Mission in Korea, 334.
Outlook of our Church in Italy, 354.
Our Church in Apulia, 363.
Annual Meeting of Italy Conference, 378.
Our Church in Bulgaria, 364.
Meeting of the Denmark Mission, 429.
Meeting of the Bulgaria Mission, 430.
The Switzerland Conference, 431.

The Utah Mission, 432, 543.
Anglo-Chinese College, 477.
Annual Meeting of North China Mission, 478.
Meeting of Japan Conference, 478.
Our South American Mission, 499, 506.
Our South American Book Depository, 503.
North Pacific German Mission, 539.
North-western Norwegian and Danish Mission, 540.
Wyoming Mission, 542.
California Japanese Mission, 548.
New Mexico English Mission, 552.
Arizona Mission, 553.
Black Hills Mission, 554.
Indian Mission Conference, 555.

NORTH AMERICA AND ITS MISSIONS.

The Republic of Costa Rica, 100.

UNITED STATES.

The Navajos and Missions among Them, 47, 139, 331.
Albuquerque College, 48, 230.
The Chinese Mission in New Orleans, 185.
Protestant Missions in Alaska, 238.
A Chinese Temple in San Francisco, 239.
Outlook of the New Mexico Mission, 239.
The Utah Mission, 432, 543.
Progress of Protestant Missions in Alaska, 480.
Indian Children, 530.
Indian Education, 531.
New Phase of Mormonism, 533.
New Mexico, 534, 536, 537.
Our Scandinavian Brethren, 538.

MEXICO.

Through the Land of the Totonacos, 102.
Manuel Hidalgo, 108.
Mexico City and Its People, 108.
The Want of Mexico, 109.
The President of Mexico and his Family, 109.
Present Protestant Missions, with Statistics, 134, 135, 137, 225.
Persecution of Protestants, 188.
Methodist Episcopal Success, 238.
Protestant Episcopal Missions, 238.
A Presiding Elder's Tour, 499.

SOUTH AMERICA AND ITS MISSIONS.

Experiences and Memories of the Argentine Mission, 77.
Mission in Mendoza, 201.
Bishop Taylor's Missions, 208.
Religious Liberty in Brazil, 238.
Mission Work in Peru, 233.
United States of Colombia, 306.
City of Carthagena, 418.
A Visit to Bolivia, 418.
People and Need of Bolivia, 454.
Country and People, 482.
Argentina as it is, 484.
Methodism in Buenos Ayres in 1890, 488.
A Sabbath in Montevideo, 489.
Three Millions of Indians Waiting for the Light, 492.
Missionary Outlook in Bolivia, 493.
Work of the American Bible Society in South America, 495.
Santa Fe De Bogota, 498.
Methodist Episcopal Missions, 499, 506.
Methodist Episcopal Book Depository, 503.
An Incursion into Bolivia, 504.
Why Send Missionaries to South America? 507.
Protestant Mission Work, 521.

EUROPE AND ITS MISSIONS.

Glimpses of Continental Evangelization, 19.
The Gospel in Russia, 72.
Dutch Girlhood, 80.
The State Church of Germany, 895.
The Struggle of Rome in Germany, 208.
The Baptists of Berlin, 300.
A Switzerland Fair, 300.
Various Swiss Legends, 303.
Social Problems in Germany and Switzerland, 304.
Religious Condition of Switzerland, 305.
Notes on Germany and Switzerland, 329.
Protestantism in France, 368.
Success of Methodism in Germany, 369.
The Belgian Missionary Church, 383.

The Switzerland Conference, 431.
Children of Turkey, 452.

BULGARIA.

Methodism in Bulgaria, 364.
The Bible in Bulgaria, 366.
Pluck, the Bulgarians Boy, 367.
Koleda, 368.
The Bulgarians, 370.
Dialogue on Missions to Bulgaria, 379.
Annual Meeting of Bulgaria Missions, 430.

ITALY.

The City of Florence and Its People, 338.
Venice from a Christian Point of View, 341.
The New Rome, 344.
Rome and its Religion, 346.
A Reform Movement in Italy, 348.
The Right of Methodism in Italy, 350.
Children of Italy, 352.
Giovanni Savonarola, 353.
Outlook of Methodism in Italy, 354.
Need of Higher Protestant Education, 356.
Methodism and the Future of Italy, 358.
America in Italy, 359.
The Pope, 360.
The Jesuits, 362.
Methodism in Apulia, 363.
Feast of St. Anthony, 370.
Italy and its People, 378.
Last Meeting of the Italy Conference, 378.
The Gospel in Rome, 378.

SCANDINAVIA.

Annual Meeting of Denmark Mission, 489.
People and Homes of Scandinavia, 435, 471.
Norway and its People, 439.
Grand Duchy of Finland, 445.
Danish Missionary Societies, 446.
Swedish Missionary Societies, 448.
Norwegian Missionary Societies, 450.
Finnish Missionary Society, 451.
Beginnings of Methodism in Sweden, 471.

ASIA AND ITS MISSIONS.

Life in Siam, 468.

BURMA.

The Karens of Burma, 202.
Ramblings in Burma, 207.
Innervating in the Rangoon District, 325.
The Buddhism of the Burmans, 377.
Methodist Missions in Burma, 380.
Purified by Fire, 326.

CHINA.

As Others See us in China, 31.
Peking University, 44, 95, 234, 287.
Investing \$10,000 in China, 47.
Chinese Praying Festival at Penang, 50.
Some of the Gods of China, 52.
Commencing School Life in China, 53.
The Future of China, 54.
Glimpses of Life in China, 54.
A Street in Wuchang, 55.
A View of Peking, 58.
Rev. J. Hudson Taylor, 60.
A Chinese Girl Confessing Christ, 60.
Some Punishments in China, 61.
Idols Destroyed and the Gospel Preached, 61.
Among my Patients, 64.
Missionary Methods, 66.
The Special Need of Missions, 67.
Catechism on Methodist Episcopal Missions, 85.
Report of Methodist Episcopal Missions, 86.
Statistics of Protestant Missions, 93.
Wang, the Chinese Colporteur, 93.
Example of Christian Steadfastness, 95.
Funeral of a Chinese Christian, 127.
Dr. Stevens on Peking University, 141.
Report of North China Mission on Wine and Opium, 186.
Peking Notes, 188.
Female Missionaries Needed, 233.
A Chinese Love-Feast, 233.
Watch-Night Service at Tientsin, 233.
Chinese New Year at Peking, 234.
Danger in Wuchang, 276.
God and the Opium Traffic, 276, 377.
Wife of Mr. T'iong Ahok Abroad, 280, 281, 334.
The Impending Opium Crisis, 312.
A Tour of Kucheng District, 314.
A Journey in Szechuan, 315.

Work in the North China Mission, 318.
Muscle and Mind in Peking, 332.
General Missionary Conference, 371, 462.
Science and Religion in Peking, 383.
Presentation of Anti-Opium Memorials, 417.
An Appeal for Missionaries for China, 428.
Imperial Temple at Kiukiang, 456.
Proposed Methodist Union in China, 473.
Appeal from Women in China, 474.
Closing Exercises of Foochow Anglo-Chinese College, 477.

Annual Meeting of North China Mission, 478.
A Macedonian Appeal from China, 522.
The Kiukiang Institute, 527.

INDIA.

Diary of a Native Bible Teacher in Bombay, 22.
Reply to a Criticism on Foreign Missions in India, 24.
Education Work in North India Conference, 27.
Anniversary Celebration in Bombay, 95.
Exposure of the Deceit of a Yogi, 96.
Sir Lepel Griffin, a Man of Straw, 116.
Glorious News from India, 140.
Sind and British Beluchistan, 146.
The Parsees of India, 150.
The Last Emperor of Delhi, 152.
Nana Sahib, 153.
Opium-Drinkers of Assam, 154.
The Bauris of Bengal, 154.
Sacrifices in India, 155.
Education in India, 155.
The Future of India, 157.
Caste in India, 158.
Children of India, 159.
A High-Caste Girl's Life, 162.
The Women of India, 162.
Pundita Ramabai, 163.
A Missionary Tour, 164.
Dr. Alexander Duff, 166.
Report of the Central India District, 167.
Our College Home at Lucknow, 169.
The Missionaries in Madras to the Churches, 170.
The Hill Tribes of Central India, 175.
Statistics of Protestant Missions, 179, 285.
Methodist Episcopal Missions, 179, 180, 181.
Progress and Opposition, 181.
The Conversion of Shiv Dutt, 186.
News Items from India, 212.
Several Baptisms of Converts, 232.
A Talk with Brahmin Boys, 232.
Testimony of a Convert from Mohammedanism, 233.
India and the Gospel, 275.
The Santhals of India, 307.
Mission Work in Baroda, 308.
A Day's Work in Chhindwarra, 309.
The Hurda Villages for Christ, 310, 457.
Notes from India, 332.
Eight Hundred more Schools for India, 333.
India Theological Seminary, 477.
A Remarkable Missionary Collection, 522.
Tidings from Rohilkhand District, 525.

JAPAN.

Our Life and School at Aoyama, Tokyo, 98.
Help for Cobligh Seminary, 116.
One Week in a Japan Missionary's Life, 187.
An Appeal from Japan, 191.
Personal Experience with Young Men in Japan, 226.
Current Events in Japan, 234.
Basis of Methodist Union, 235.
Protestant Missions in Japan, 240.
Eulogizing Buddha, 284.
Help for Yokohama Methodism, 382.
Waymarks of Japanese History, 386.
Funeral Ceremonies of Shintoism, 389.
A Moonlight Funeral in Japan, 390.
Japanese Buddhism, 392.
Educational System of Japan, 395.
Children of Japan, 398.
Opposition to Foreigners in Japan, 399.
The Japan of 1880, 400.
Japan and its People, 420.
List of Protestant Missionaries, 420.
Protestant Statistics, 424, 425.
Japan Methodist Episcopal Conference, 478.
Work of the Woman's Foreign Missionary Society in Japan, 513.
The Revival at Odawara, 515.
Explanation of Japan Conference Statistics, 520.
A Missionary's Work in Japan, 526.

KOREA.

The Pai Chai Hak Tang, 115.
Korean Royal Processions, 274.
Methodist Episcopal Mission, 334.
Popular Literature of Korea, 403.
Children of Korea, 408.
A Wedding in Korea, 409.
Home of a Korean Gentleman, 411.
French Mission in Korea, 416.
Korea and its People, 420.
More Medical Workers Needed, 429.

MALAYSIA.

Methodist Episcopal Mission in Malaysia, 43, 223.
Malay Children, 209.
Woman's Work in Singapore, 220.
The Straits Settlements and British Malaysia, 213.

The Country and People of Malaysia, 219.
The People of Singapore, 228.
Need of a Printing-Press in Singapore, 229.
The Singapore Academy, 279.
Annual Meeting of Malaysia Mission, 280.
Methodist Exploration in Borneo, 282.
A Chinese Class-Meeting at Singapore, 456.
Mission Work in Malaysia, 527.

AFRICA AND ITS MISSIONS.

Bishop Taylor's Report, 41, 80, 269.
The Situation in Africa, 242.
Children of Central Africa, 245.
Scenes on the Congo River, 247.
A Brave Congo Boy, 247.
Conversion of a Female Witch Doctor, 248.
The Soudan, 250.
The Fang Tribe, 251.
West African Idioms, 253.
Modern African Slavery, 254.
How Liberia is Governed, 255.
A Zulu Girl's History, 256.
The Malays of South Africa, 257.
The Evangelization of Africa, 259.
The African Problem, 263.
Mission of F. S. Arnot, 284.
Africa and its Missions, 285.
Fishing and Superstition in Liberia, 285.
The Heathen Coming In, 320.

GENERAL.

Divinely Imposed Duty of Evangelization, 16.
Human Stewardship, 29.
Threefold Gift of Christianity to the Heathen, 29.
Teachings of Buddha and Christ Compared, 30.
Country Churches and Missions, 31.
Proposed Bureau of Missionary Intelligence, 31.
The Scripture on Missionary Work, 36.
Giving for Home and Foreign Missions, 36.
Catechism on the World, 37.
Needs of the Times, 44.
Missionary Literature, 48, 96, 144, 240, 288, 336, 480, 528.
A Parable with a Point on Benevolence, 96.
The Jesuit Campaign and Our Danger, 152.
The Jewish People and the Message, 117.
Self-denial Week for Missions, 118.
Thoughts on the Methods of Evangelization, 119, 138.
General William Booth, 124.
The Conversion of England, 126.
Economy in Foreign Missions, 128.
Programme for Easter Missionary Concert, 129.
What a Pastor Can Do for Missions, 178.
Luxurious Living of Missionaries, 184, 319.
Expansion of the Last Command in Combined Action between Christianity, Mohammedanism, and Hinduism, 194.
Brother Good-heart Slow-to-move's Vision, 199.
Missions and the Living Christ, 208.
Study of Missionary Literature, 224.
How Much Shall We Give? 229.
Famous Oriental Women, 230.
Report on Christian Education, 230.
Meeting of International Missionary Alliance, 231.
Testimony of a Convert from Mohammedanism, 233.
Protest Against Passage of the Chinese Bill, 240.
The Gospel in the Whole World, 272.
God and the Opium Traffic, 276.
Explanation of Expansion of Last Command, 279.
Missionaries and their Fields, 326.
Raising Money for Missions, 328.
Benny's Thank-You Box, 328.
One Fifth of Income for Benevolence, 331.
Support of Bishop Taylor's Missionaries, 331.
Success of Christian Missions, 332.
Missionary Recruits, 332.
The Chinese as an Evangelizing Agency, 334.
Simultaneous Missionary Meetings, 374.
Young Missionary Advocates, 375.
The Grace of Benevolence, 377.
Burdened by Success, 380.
Through a Physician's Spectacles, 423, 475, 523.
Separate Collections for Home and Foreign Missions, 426.
Unholy Treatment of the Chinese, 426.
The \$1,300,000 Line as Seen by a Foreign Missionary, 427.
Comparison of Gifts, 469.
Gypsies, 470.
Our New Banner and Cry, 473.
Missionary Reading Circles, 474.
Bay View Missionary Conference, 475.
Hints for Programmes for Missionary Societies, 510.
One Missionary Society, 517.
Oriental Missions, 518.
Things that Ought Not to Be, 519.
A Gift to a Missionary, 521.
Missionary Candidates, 525.
Americanism as a Missionary Instrumentality, 536.
The Mother of the Thoburns, 559.

ILLUSTRATIONS.

Native of the Soudan, 1.
Women of India, 23.

Diagram of Religions of the World, 37.
Chinese God of Pestilence, 49.
Chinese God of Wealth, 49.
Chinese God of Agriculture, 49.
Chinese Kitchen God, 49.
Chinese Kings of Earth, Heaven, Men, 49.
Chinese Granary King, 49.
Chinese Masses for the Dead, 52.
Chinese Breath of Death, 52.
Chinese God of Hades, 52.
Chinese God of Sin and Death, 53.
Chinese Onset of Devils, 53.
Chinese God of Fire, 53.
Chinese Guardians in Tartarus, 53.
Chinese Gods of Marriage, 53.
Natives of Western China, 56.
Mail-Boat on a Chinese River, 57.
Rev. J. Hudson Taylor of China, 60.
Decapitation of Criminals in China, 61.
Punishment of the Cangue in China, 62.
Manuel Hidalgo of Mexico, 67.
Traveling in a Mexican Cart, 107.
President Diaz of Mexico, 110.
School Building at Seoul, 115.
General William Booth, 125.
Low-Caste Women of India, 145.
Traveling in India, 148.
A Scene in Allahabad, 149.
Last Emperor of Delhi, 152.
Nana Sahib, 153.
A Human Sacrifice in India, 155.
Hindus on their Way to the Ganges, 158.
Pundita Ramabai, 163.
Dr. Alexander Duff, 166.
Hill People of Central India in their Natural Condition, 176.
Hill People of Central India after Receiving the Gospel, 177.
A Malay Village, 193.
Fish Market at Singapore, 193.
A Karen Preacher, 203.
Malay Children, 209.
Map of Straits Settlements, 213.
Singapore from the East, 224.
The Falls at Penang, 216.
A Malay Boat, 218.
A Java Chief, 220.
A Malay Chief, 220.
A Sentry Hut in Borneo, 221.
Zulu Women Making Bread, 241.
Port of Banana, 243.
Seller of Cloth at Cairo, 244.
The Congo River Below Underhill, 246.
Yellala Cataracts on Congo River, 247.
Leopoldville on the Congo, 248.
Native Cabins near Stanley Pool, 249.
Bolobo on the Upper Congo, 250.
A Native of the Soudan, 251.
A Village of Central Africa, 252.
An African Explorer Entering a Native Village, 253.
On a Market Boat in Holland, 289.
A Woman of Friesland, 292.
A Woman and Child of Marken, 293.
Princess Wilhelmina of The Netherlands, 295.
A Woman of Suabia, 297.
Lake Pepin, Switzerland, 301.
Scenes in Switzerland, 303.
Women of Switzerland, 309.
City of Pisa, 337.
City of Florence, 339.
City of Venice, 341.
City of Milan, 343.
Girolamo Savonarola, 353.
Methodist Episcopal Church in Bologna, 355.
Methodist Episcopal Church and School at Sistof, Bulgaria, 365.
A Japanese Doctor, 385.
City of Yokohama, 387.
A Shinto Priest, 389.
A Japanese Couch, 391.
Two Korean Ladies, 404.
A Group of Siamese, 433.
Lapps with their Reindeer, 436.
Traveling in Lapland, 438.
Map of Scandinavia, 447.
Children of Turkey, 453.
Chinese Temple at Kiukiang, 457.
A Spanish Gypsy, 470.
Bush Negroes of Guiana, 481.
Sugar Loaf Mountain, 483.
Cathedral of Guayaquil, 483.
Scene on the Rio de la Plata, 485.
A Gaucho's Home and Family, 486.
An Indian of Paraguay, 492.
Map of South America, 496.
Boulder Falls, Col., 529.
An Indian Baby Traveling, 530.
Indians Disputing, 532.
Homes of Cliff-Dwellers, 535.
Old Pueblo Homes, 536.
Pueblo Indians, 536.
Hot Springs, Mont., 538.
Beaver-Head Rock, Mont., 538.
Yellowstone Lake, 547.
Falls at Head of Yellowstone, 543.
A Colorado Geyser, 546.
Hornshoe Canyon, Col., 547.
Harvesting Scene in North Dakota, 550.
Scene on Devil's Lake, N. Dak., 551.
Great Falls in Missouri River, 554.

MESSIAH REIGNS.

The morning cometh!

THE GOSPEL IN ALL LANDS

Eugene R. Smith, D.D.
Editor

JANUARY, 1890.

Fifth Ave. & 20th St.,
New York City



AN ARAB OF THE SOUDAN.

Poetry and Song.

"The Fields are White."

BY REV. ERNEST G. WESLEY.

Lift up your eyes—behold the task to which
The Master calls. Earth's fields the reapers wait,
And low much golden grain is bending now;
So low that fallen, soiled, and stained it lies
Because no hand has gleaned! The harvests ripe
Invite thy love, thy prayer, thy toil. Before
Thine eye and near thine hand the burdened plains
Are spread. Thy zeal for souls, thine earnest zeal
He asks, who loved and lived and bled and died
Salvation to secure for thee and thine.
The cost, so great, he freely paid; endured
The cross; despised the shame: so deep the joy
He found in pain and travail of his soul
For sons of men—for thee!

And now he looks
To thee, and with a voice so tender, sweet
With truest love, he bids thee enter now
The opened gates to gather sheaves for him.
Blood-purchased are these waiting fields and sealed
His own with all the weight of crushing shame
He bore for thee and them.

Thy *hand* he needs
To lift the grain, so soiled, defiled, and bruised
By error's feet, from out the mire and clay
Of cruel, hopeless, shameful, blighting sin.

Thy *heart* he needs, thy patient loyal heart,
So strong with love, so wholly lost to self
That for his sake no work of thine too hard
Shall seem, no day of toil too long
By light of which can still be seen one grain—
One soul unsaved.

Thy *brain* he needs, to think
And plan how best for him to speak and do,
So not one grain be lost from careless search.
For priceless is *one* soul to love divine
Of Christ, our Lord, who died for you and them!
'Tis for the *one* he seeks, both night and day,
With eager, anxious, throbbing heart; so glad
To hold once more the grain "which once was lost,"
And from the seraph and cherubic choirs
There rolls the deep, triumphant flood of praise—
As halleluiahs from the minstrel hosts,
White robed and glory crowned, proclaim the joy
Which fills the soul of heav'n when *one* is found!
Thy *wealth* he needs. 'Tis his, though lent to thee,
A little while to use for him. From thee
He asks his own! As steward of his gold,
'Tis thine with willing hand to open wide
The doors, that from his stores, lent thee, may pour
His silver and his gold, the hire of those
Who reap where thou dost not—the rightful hire
Now asked of thee, since thou, thyself, at home
In rest and ease and peace dost stay, and they
Thy place must fill; as 'neath the burning heat
Of Afric's torrid sun and India's plains,
Or from the harvests dense of China's fields
They seek to reap for Christ the precious grain;
Or from the sea-girt isles the flowers sweet,
For him who died thy soul to save, they cull.

Thy hand, thy heart, thy brain, thy wealth he needs
To-day! Thy hand to reap, thy heart to love,
Thy brain to plan, thy wealth to cleave the way
Through forests dark and jungles deep, and o'er
The storm-tossed wave to speed his mission band,
"His reapers," on to fields as yet unreaped—
Where harvests rich lie waiting for their toil.

The day is *now*, the day in which for Christ
All labor must be done. Too soon the night
Comes on when toil must cease, and what is then
Ungleaned fore'er must lie ungleaned and lost!
PROVIDENCE, R. I., Oct. 14, 1889.

World, Work, Story.

Members of the General Missionary Committee.

The members of the General Missionary Committee of the Methodist Episcopal Church are the Bishops, the secretaries, the treasurers, the representatives of the fourteen districts into which the Church is divided, and fourteen members elected by the Board of Managers.

The General Conference of 1888 divided the Conferences into fourteen districts and appointed one representative for each district. The districts and the Conferences they embrace are as follows:

1. East Maine, Italy, Maine, New England, New England Southern, New Hampshire, Vermont.
2. Newark, New Jersey, New York, New York East, Troy.
3. Central New York, Genesee, Northern New York, North India, South India, Sweden, Wyoming.
4. Central Pennsylvania, Delaware, Erie, Philadelphia, Pittsburg, Virginia, West Virginia.
5. Central Ohio, Cincinnati, East Ohio, Kentucky, North Ohio, Norway, Ohio.
6. Baltimore, Blue Ridge, Central Tennessee, Florida, Georgia, Holston, North Carolina, Saint John's River, Savannah, South Carolina, Washington, Wilmington.
7. Central Illinois, Central Missouri, Indiana, Lexington, North Indiana, North-west Indiana, South-east Indiana.
8. Detroit, Michigan, Rock River, West Wisconsin, Wisconsin.
9. Des Moines, Iowa, Minnesota, North Dakota, North-west Iowa, North-west Swedish, Norwegian and Danish, Upper Iowa.
10. Colorado, Dakota, Japan, Nebraska, North Nebraska, West Nebraska.
11. Africa, Alabama, Arkansas, Austin, Central Alabama, East Tennessee, Little Rock, Louisiana, Mexico, Mississippi, Tennessee, Texas, West Texas.
12. Illinois, Kansas, Missouri, North-west Kansas, Saint Louis, Southern Illinois, South Kansas, South-west Kansas.
13. Central German, Chicago German, East German, Germany, North German, North-west German, Saint Louis German, Southern German, Switzerland, West German.

14. Bengal, California, Columbia River, Foochow, Idaho, Montana, Oregon, Puget Sound, Southern California.

The district representatives are the same as those appointed at the last session of the General Conference, except that the Bishops have since appointed Rev. C. S. Harrower, D.D., in the place of Rev. George S. Hare, D.D., deceased.

The Board of Managers of the Missionary Society at their monthly meeting in October elected from their number seven clergymen and seven laymen to represent them in the Committee. One of the number, Rev. Henry A. Buttz, D.D., was not able to attend, and his place was supplied by Rev. George G. Saxe, D.D., the first alternate.

The following were the members of the General Missionary Committee that assembled in Kansas City, in November, 1889, and their addresses :

BISHOPS.

Thomas Bowman, D.D., 3029 Washington Avenue, St. Louis, Mo.

R. S. Foster, D.D., Elm Hill Avenue, Roxbury, Mass.

S. M. Merrill, D.D., 57 Washington Street, Chicago, Ill.

E. G. Andrews, D.D., 150 Fifth Avenue, New York, N. Y.

H. W. Warren, D.D., Denver, Colorado.

C. D. Foss, D.D., 2045 Arch Street, Philadelphia, Pa.

J. F. Hurst, D.D., 4 Iowa Circle, Washington, D. C.

W. X. Ninde, D.D., 146 Topeka Avenue, Topeka, Kan.

W. F. Mallalieu, D.D., 1428 St. Charles Avenue, New Orleans, La.

C. H. Fowler, D.D., 1037 Market Street, San Francisco, Cal.

J. H. Vincent, D.D., 455 Franklin Street, Buffalo, N. Y.

J. N. FitzGerald, D.D., 1115 Nicollet Avenue, Minneapolis, Minn.

I. W. Joyce, D.D., Chattanooga, Tenn.

J. P. Newman, D.D., Omaha, Neb.

D. A. Goodsell, D.D., Fort Worth, Tex.

SECRETARIES.

J. M. Reid, D.D., Hon. Sec., 54 East 126th Street, New York.

C. C. McCabe, D.D., Cor. Sec., 150 Fifth Avenue, New York.

J. O. Peck, D.D., Cor. Sec., 150 Fifth Avenue, New York.

A. B. Leonard, D.D., Cor. Sec., 150 Fifth Avenue, New York.

S. L. Baldwin, D.D., Rec. Sec., 150 Fifth Avenue, New York.

TREASURERS.

Sandford Hunt, D.D., Treas., 150 Fifth Avenue, New York.

Earl Cranston, D.D., Ass't Treas., 190 West 4th Street, Cincinnati, O.

REPRESENTATIVES OF MISSION DISTRICTS.

1. Rev. J. M. Durrell, Pastor of St. Paul's Methodist Episcopal Church, Manchester, N. H.

2. Rev. C. S. Harrower, D.D., Pastor of Central Methodist Episcopal Church, New York. Residence, 60 Seventh Avenue, New York.

3. Rev. W. F. Markham, Presiding Elder of Utica District, Northern New York Conference. Residence, 17 Howard Avenue, Utica, N. Y.

4. Rev. G. E. Hite, D.D., Pastor Methodist Episcopal Church, Parkersburg, W. Va.

5. Rev. J. M. Trimble, D.D., Financial Agent Ohio Wesleyan University. Residence, Columbus, O.

6. Rev. W. F. Speake, Presiding Elder of East Baltimore District, Baltimore Conference. Residence, 1203 West Lexington Street, Baltimore, Md.

7. Rev. J. T. Tevis, D.D., Pastor of the Seventh Street Methodist Episcopal Church, Indianapolis, Ind.

8. G. H. Foster, Esq. (merchant), Milwaukee, Wis.

9. Rev. Robert Forbes, D.D., Presiding Elder St. Paul District, Minnesota Conference. Residence, 541 Robert Street, St. Paul, Minn.

10. Rev. J. B. Maxfield, D.D., Presiding Elder of the Norfolk District, Nebraska Conference. Residence, Omaha, Neb.

11. Rev. T. B. Ford, D.D., Presiding Elder of Little Rock District, Arkansas Conference. Residence, Little Rock, Ark.

12. Rev. J. H. Lockwood, Presiding Elder of Salina District, North-west Kansas Conference. Residence, Salina, Kan.

13. Rev. Christian Blinn, D.D., 45 West 81st Street, New York.

14. Rev. M. M. Bovard, D.D., President of University of Southern California, Los Angeles, Cal.

REPRESENTATIVES OF BOARD OF MANAGERS.

Rev. M. D'C. Crawford, D.D., Secretary of the New York City Methodist Episcopal Church Extension Society. Office, 150 Fifth Avenue, New York.

Rev. J. F. Goucher, D.D., Pastor of City Station (First Church), Baltimore Conference, Baltimore, Md. Residence, 2212 St. Paul Avenue, Baltimore, Md.

Rev. J. M. Buckley, D.D., Editor of *The Christian Advocate*, New York. Office, 150 Fifth Avenue, New York.

Rev. S. F. Upham, D.D., Professor in Drew Theological Seminary, Madison, N. J.

Rev. J. M. King, D.D., Pastor of St. Andrew's Methodist Episcopal Church, New York. Residence, 169 West 73d Street, New York.

Rev. A. K. Sanford, D.D., Pastor of South Street Methodist Episcopal Church, Peekskill, N. Y.

Rev. G. G. Saxe, D.D., Superannuated member of Troy Conference. Office, 831 Broadway, New York.

J. H. Taft, Esq., importer. Residence, 480 Clinton Avenue, Brooklyn, N. Y.

Alden Speare, Esq., President of the Boston Chamber of Commerce. Office, 3 Central Wharf, Boston, Mass.

Gilbert Oakley, Esq., merchant. Office, 184 Duane Street, New York.

General Clinton B. Fisk, President of New York Accident Insurance Company; President of East Tennessee Land Company; Chairman of Board of Indian Commissioners. Office, 96 Broadway, New York.

J. S. McLean, Esq., President of Greenwich Bank, New York. Office, 402 Hudson Street, New York.

Richard Grant, Esq., merchant. Office, 181 Hudson Street, New York.

John French, Esq., builder and contractor. Residence, 469 Clinton Avenue, Brooklyn, N. Y.

All the members of the Committee were in attendance except Bishop Foster, who was prevented by sickness; Bishop Andrews, who is visiting the China Missions; Bishop Walden, who is visiting the South American Missions, and Bishop Newman, who was in Kansas City, but was confined to the hotel by sickness. Rev. Dr. C. Blinn was present only on Wednesday and Thursday. He was taken sick, and died the day after the Committee adjourned.

Proceedings of the General Missionary Committee.

(The following comprises the minutes of the proceedings, except that the statement that the minutes were read, motions to lay on the table or ordering the previous question, and other motions that did not change the final result, are omitted.)

The General Missionary Committee of the Methodist Episcopal Church met in Independence Avenue Methodist Episcopal Church, Kansas City, Mo., Wednesday morning, Nov. 13, 1889, at ten o'clock, Bishop Bowman presiding. Religious services were conducted by Dr. J. M. Trimble. Secretary A. B. Leonard was elected secretary *pro tem*.

After the call of the roll the committee appointed by the last meeting of the General Missionary Committee to consider what improvements could be made in the method of making the annual appropriations reported through Bishop Foss.

The first item being before the house Dr. Hunt moved that it be amended by striking out the word "may" and substituting the word "shall."

The amendment was lost and the first item was adopted.

Item 2 was read, and Bishop Fowler moved that the item be placed after "appropriations for missions," but the motion was lost and the item adopted.

Item 3 was read and adopted up to and through the words "United States." Dr. Goucher moved that "31" be stricken out of the remaining part of the item and "26" be substituted, and the amendment was accepted.

Bishop Hurst moved that the words "a majority of the members present and voting" be substituted for "26;" but on vote the substitute was lost.

The Committee then adjourned, with benediction by Bishop Bowman.

WEDNESDAY AFTERNOON.

Bishop Merrill presided. Devotional services were conducted by Dr. Forbes.

The hours of the session were fixed at 8:30 to 12

o'clock in the morning and 2:30 to 5 P. M., the first half hour of the morning session to be occupied with devotional services.

On motion of Secretary Leonard it was voted that all speeches made during the discussions of the Committee be limited to ten minutes, and no member shall speak twice until all have spoken who desire it.

The third item of the report on methods of making appropriations was again taken up. Bishop Fowler moved to strike out "two thirds" and insert "a majority," and the motion was adopted.

Dr. Buckley moved that "35" be inserted in place of "26." The amendment was adopted, and the item as amended was adopted.

Items 4, 5, and 6 were presented, and Dr. Buckley moved to amend item 6 by adding after the word "present," the words "together all," which were adopted, and the items were adopted.

Items 7 and 8 were adopted.

Items 9, 10, 11, and 12 were considered. Bishop Foss moved to add to item 10 "Any member of the General Committee shall be at liberty at any time to take part in the deliberations of any of these committees;" which was adopted.

Bishop Goodsell moved further to add, "and that no final report be made on any section until the Bishop in charge and secretary last visiting the field and the representatives of the Districts shall have been notified that the subject is under consideration by the Committee;" and the amendment was adopted.

Bishop FitzGerald moved to strike out item 11, which was adopted.

Items 9, 10, 11, and 12 were adopted, the number of 12 being changed to 11.

Item 13 was considered.

Bishop FitzGerald moved to strike out this item, and Dr. Buckley moved as a substitute, "any of these rules may be suspended by a two-thirds vote of the members present and voting;" and the substitute was accepted and adopted.

The items as amended were then adopted as a whole, and are as follows:

1. The total appropriation for all purposes, except the liquidation of debt, shall be first determined. At the close of all other appropriations an appropriation for the liquidation of debt may be added.

2. Appropriations shall next be made for office expenses, for publication, for contingent and incidental funds, and for other charges on the treasury not properly embraced in appropriations to particular Missions.

3. The sum of the appropriations made under Rule 2 shall then be deducted from the appropriation made under Rule 1, and the remainder shall then be divided according to the judgment of the General Committee between foreign missions and Missions in the United States, and the sums thus appropriated to each of these two classes of Missions shall neither be increased nor diminished except by a vote of a majority of all members present and voting, and said number of persons voting shall not be less than thirty-five; and such a vote shall not be in order until the formal consideration of each class of foreign missions and Missions in the United States shall have been had.

4. The several foreign missions shall then be successively considered for the purpose only of fixing the sum necessary in each to maintain the work at its present state, or at a state lower than the present, if the General Committee shall in the case of any Mission determine to reduce the work. In the sum necessary to maintain the present state of a Mission shall be included the ordinary expenses and also the salaries of missionaries absent on leave, the cost of re-enforcements made necessary by sickness or death during the year, transit expenses outward and homeward, and the ordinary repairs on property held or used by the Mission.

5. The foreign missions shall then be again considered with a view to make appropriations for the enlargement of the work, for the purchase of property, for building, for extraordinary repairs, and for any other purposes besides the maintenance of the work in its present state.

6. The corresponding secretaries are hereby instructed to present together all the recommendations of the standing committees of the Board having in charge the several foreign missions in a manner which shall clearly distinguish the items properly belonging to the two classes of appropriations noted in Rules 4 and 5.

7. The appropriations for Missions in the United States shall be distributed into eight classes, as follows :

(1) Non-English-speaking, including the Spanish work in New Mexico and elsewhere, and excluding the American Indians.

(2) The American Indians.

N. B.—The following classes are English-speaking :

(3) Conferences in States north of the Potomac and Ohio rivers and east of the Mississippi River.

(4) Conferences in Iowa and Kansas and in States north of them ; and also the Black Hills Mission and the Indian Territory.

(5) White work in the South, Maryland and Delaware excepted.

(6) Colored work, mostly in the South.

(7) Work in the Rocky Mountain region.

(8) Work on the Pacific Coast, including Columbia River Conference.

8. To each of these classes, as such, appropriations shall be made according to the judgment of the General Committee, which shall also determine how much of the appropriation made to Class 1 shall be used for the Scandinavian and the German work respectively.

9. For the distribution of these appropriations within their respective classes four committees shall be formed, namely :

(1) A Committee on Non-English-speaking Missions, to which shall be assigned Class 1.

(2) A Committee on Missions among Indians and in Northern and Northern Central States, to which shall be assigned Classes 2, 3, and 4.

(3) A Committee on Southern Work, to which shall be assigned Classes 5 and 6.

(4) A Committee on Western Work, to which shall be assigned Classes 7 and 8.

10. These committees shall be constituted in the following manner : the four sections of which the General Committee is composed—namely, the Bishops, the officers of the Missionary Society, the representatives of the missionary districts and the representatives of the Board—shall each meet and assign all their members as equally as is practicable to these four committees, it being the intention, *first*, that each member of the General Committee shall be a member of one, and only of one, committee, and, secondly, that each committee

shall be as large and as representative as is practicable. Any member of the General Committee shall be at liberty at any time to take part in the deliberations of any of these committees, and no final report shall be made on any section until the Bishop in charge, and the secretary last visiting the field, and the representative of the district shall have been notified that the subject is under discussion by the committee.

11. The reports of these committees shall be submitted to the General Committee for its final action thereon.

12. Any of these rules may be suspended by a two-third vote of the members present and voting.

(The following amendments were made on Nov. 29. In Rule 9 the words "within their respective classes" were stricken out. Rule 11 was inserted, as follows: "These four committees shall have power to distribute the total amount referred to them severally to any work in the classes assigned them, without regard to the sum previously designated for each class." The rules now numbered 11 and 12 are changed to 12 and 13.)

On motion of Dr. King the following resolution was adopted :

Resolved, That the Committee of Arrangements, associated with the Secretaries, be requested to provide for a public meeting in the interest of Missions in the United States on Friday evening, at which the Bishops and Secretaries who have visited these home fields during the past year shall be invited to speak.

On motion of Bishop Foss the rules of the General Conference, as far as applicable, were made the rules of the Committee and of the four sub-committees.

Dr. Buckley moved to amend by striking out the provision for the previous question ; but the motion was lost.

Bishop FitzGerald moved to add a rule that no member who has spoken upon a motion be allowed to move to lay said motion on the table at the close of his speech ; but the motion was lost.

The Treasurer presented the Annual Report of the Treasurer and Assistant Treasurer, and also an abstract of the Report, as follows :

The cash receipts for the Missionary Society for
the year ending Oct. 31, 1889, amounted to . \$1,130,137 80
The receipts last year amounted to 1,000,581 24
Increase for the year \$129,556 56

This amount came from the following sources :

Conference Collections	\$1,014,082 09
Increase	78,960 71
Legacies	92,125 25
Increase	50,141 58
Sundry Receipts	23,930 46
Increase	454 27

DISBURSEMENTS FROM NOV. 1, 1888, TO OCT. 31, 1889.

Africa	\$2,517 52
Bengal	24,050 75
Bulgaria	19,616 62
Central China	38,405 87
Denmark	7,788 89
Foochow	18,976 96
Germany	34,441 86
" American Bible Society Appropriation	4,500 00
Italy	51,069 40
" American Bible Society Appropriation	200 00
Japan	66,245 41
Korea	16,806 36

DISBURSEMENTS—Continued.

Lower California.....	\$750 00
Malaysia.....	3,962 23
Mexico.....	54,443 87
North China.....	45,605 09
North India.....	77,909 46
Norway.....	14,001 52
South America.....	62,440 54
South India.....	21,662 70
Sweden.....	28,631 50
“ American Bible Society Appropriation.....	150 00
Switzerland.....	11,274 50
West China.....	1,578 72
	<u>\$607,031 77</u>
Domestic Missions.....	483,699 45
Office Expenses.....	25,900 28
Publication Fund.....	9,758 99
Incidental Expenses (of which \$13,285 33 was for interest).....	38,421 96
	<u>\$1,164,812 42</u>
Treasury in debt Nov. 1, 1888....	\$1,579 64
Disbursements from Nov. 1, 1888, to Oct. 31, 1889.....	1,164,812 42
Total.....	<u>\$1,166,392 06</u>
Receipts from Nov. 1, 1888, to Oct. 31, 1889.....	1,130,137 80
Balance Treasury in debt Oct. 31, 1889.....	<u>\$36,254 26</u>
Treasury in debt in New York, Nov. 1, 1889.....	\$42,657 79
Cash in Treasury in Cincinnati....	6,403 53
Net cash debt of Treasury Nov. 1, 1889.....	<u>\$36,254 26</u>
Outstanding bills of exchange.....	61,514 97
Total debt of Treasury Nov. 1, 1889.....	<u>\$97,769 23</u>
Total debt of Treasury Nov. 1, 1888.....	78,340 13
Increase of liabilities.....	<u>\$19,429 10</u>

THURSDAY MORNING, NOV. 14.

The Committee met at 8:30, Bishop Warren in the chair. Half an hour was spent in devotional exercises.

On motion of Dr. Hunt, Dr. Cranston was elected Assistant Financial Secretary, and power was given the two Financial Secretaries to appoint two others.

Matters referred by the Board of Managers to the Committee were presented and referred as follows: In regard to chapel at Varna, Bulgaria, to Secretary Peck; in regard to property purchased at Tokyo, to Secretary Leonard; in regard to work in connection with the W. F. M. S. in the Indian Territory, to Committee on Missions among Indians; request of Lieutenant Ross for a Mission in Callao, Peru, to Bishop Warren and Secretary Leonard; in regard to property of W. F. M. S. at Wuhu, to Bishop Fowler and Secretary McCabe; request for appropriation to support the widow of Superintendent Schou in Denmark, to Bishop Newman and Secretary Leonard; request for appropriation for work in Russia, to Bishop Hurst and Secretary Leonard; on traveling expenses of the North-west Norwegian and Danish Missions, to Committee on

non-English-speaking Missions; request of Rev. W. P. McLaughlin to be allowed to solicit help for his people and work, to Committee on non-English-speaking work; request to appropriate \$10,000 for publication, to Corresponding Secretaries and Treasurer; on money contributed for purposes outside of the appropriations, referred to a special committee of three, consisting of Bishop FitzGerald, Dr. Goucher and Alden Speare.

A report of Richard Grant, treasurer of Bishop Taylor's self-supporting Mission, as to the amount of money received the previous year, was presented by Treasurer Hunt and ordered on file. It showed that the receipts for the year had been \$46,627 44.

The question of total appropriations for the year, exclusive of liquidation of debt, was taken up, and Secretary McCabe moved that the appropriation be \$1,100,000.

Dr. Crawford moved to amend by making the amount \$1,126,000.

Dr. Goucher moved to amend by making the amount \$1,140,000; which was accepted by Dr. Crawford.

Bishop Foss moved to amend by making the amount \$1,126,000.

The motion of Dr. Goucher, being voted upon first, was lost.

The motion of Bishop Foss was then adopted, making the appropriation \$1,126,000.

On motion \$25,000 was appropriated for the Contingent Fund, \$31,691 to the Incidental Fund, \$6,000 to the Dalles claim, \$2,000 to the Sandusky claim, \$25,000 to office expenses, \$10,000 to publications.

The amount remaining to be appropriated to the foreign and home missions was then \$1,026,309.

Bishop Foss moved that 55 per cent. of this amount be appropriated to foreign missions and 45 per cent. to home missions.

Dr. Forbes moved to amend by appropriating 50 per cent. to foreign and 50 per cent. to home missions.

Bishop Joyce moved to appropriate 60 per cent. to foreign and 40 per cent. to home missions.

Secretary Leonard moved to make the proportion 52½ per cent. to foreign and 47½ to home missions.

Committee adjourned.

THURSDAY AFTERNOON.

The General Committee met at 2:30 P. M., Bishop Foss presiding. Devotional exercises were conducted by Dr. Sanford.

On motion of Dr. Sanford it was ordered that a committee of three be appointed by the Chair to prepare suitable memorials of the late Treasurer, J. M. Phillips, and of Rev. Dr. George S. Hare, late representative of the Second District; and Dr. Sanford, Bishop Hurst, and J. H. Taft, were appointed said Committee.

The question of appropriations to foreign and home missions was resumed.

Dr. Forbes withdrew his motion to divide equally the amount of appropriations between foreign and home missions.

Dr. Crawford moved that the sums to be divided between the foreign and home missions be the same as last year, thus giving \$566,139 to foreign, and \$460,170 to home missions; and the motion was adopted.

Africa was then taken up, and the Committee on Africa reported a recommendation of \$2,500 to the work.

On motion of Dr. Buckley it was ordered that the Secretary read the report of Bishop William Taylor on Missions in Africa; and this was done.

The following communication to the Committee was read:

"The Commercial Club of Kansas City at its meeting on Tuesday evening adopted unanimously a resolution inviting the Bishops and delegates now in attendance at the Convention of the General Missionary Committee of the Methodist Episcopal Church to meet them on Friday evening at its rooms in the Exchange building. Therefore, on behalf of this commercial organization, which represents the leading business interests of our city, a very cordial invitation is extended to the members of the Convention to meet Kansas City business men on Friday evening. Respectfully,

WITTEN McDONALD, }
J. M. COBURN, } Committee.
W. H. CRAIG, }

Bishop Warren moved that the hearty thanks of the Committee be returned to the Club for their kind invitation, with regret that on account of a public meeting already announced for that evening we are obliged to respectfully decline their proffered kindness; and the motion was adopted. It was afterward reconsidered, and Dr. Forbes moved as an amendment that the invitation be accepted, with the statement that in view of our public meeting on Friday evening we cannot meet the Club until about 9:30 P. M.; which was adopted, and the motion as amended was adopted.

The Committee adjourned.

FRIDAY MORNING NOV. 15.

The Committee met at 8:30 A. M., Bishop Hurst presiding. Devotional service was conducted by Dr. Bovard.

On motion of Bishop Foss it was ordered that the morning's session close at 11:30 and that the different sections of the Committee then meet and apportion their members to the four committees ordered.

Secretary Peck moved that the church papers be requested to publish Bishop Taylor's report on his Missions in Africa, and that Secretary McCabe be requested to express to Bishop Taylor the great interest of the Committee in his report, our gratitude to God for his blessing on the work, and our cordial sympathy with the Bishop in his arduous labors in the Dark Continent.

The consideration of appropriations to *Africa* was resumed, and \$2,500 was appropriated to the work. On motion of Bishop Fowler the money was placed at the disposal of Bishop Taylor.

South America was then taken up. The Committee on South America recommended for the work \$35,210,

and for existing educational work \$7,750; and it was adopted.

Foochow was taken up, and the Committee on China reported a recommendation of \$23,546 for the existing work.

Bishop Fowler moved that the Committee proceed with the estimates for all the Missions in China, with the purpose of making the total appropriation for China the same amount as last year; which was adopted.

On motion all the estimates for China were referred to a committee consisting of Bishops Foss, Fowler, Fitzgerald, the Corresponding Secretaries, and J. H. Taft, to adjust and report to the Committee.

Germany was then taken up. The Committee on Germany recommended for the work \$21,460. Secretary Leonard moved to amend by making the appropriation \$20,700.

Bishop Foss moved to lay on the table Secretary Leonard's amendment; and the motion prevailed.

Alden Speare moved to amend by making the amount \$20,460.

The Committee adjourned.

FRIDAY AFTERNOON.

The Committee met at 2:30 P. M., Bishop Ninde in the chair. Devotional exercises were conducted by Rev. J. W. Butler, of Mexico.

Bishop Foss moved that arrangements be made for the future meetings of the Committee in Grand Avenue Church; and the motion was adopted.

The consideration of appropriations to *Germany* was resumed, and the amendment offered by Alden Speare was adopted, and the motion as amended was adopted, appropriating \$20,460 for the work.

On motion \$600 was appropriated for interest on the Berlin debt and \$1,000 for instruction in Martin Mission Institute.

Switzerland was then taken up. The Committee on Switzerland recommended for the work \$6,000.

J. S. McLean moved that \$5,840 be appropriated.

Bishop Merrill moved that in making the appropriations it should be the rule that the highest number moved be voted on first, and continue down the line until one was adopted; and his motion was adopted.

The vote being taken, \$5,840 were appropriated for the work in Switzerland.

Norway was taken up. The Committee on Norway recommended \$14,500 be appropriated.

J. S. McLean moved that \$14,000 be appropriated, and it was so ordered.

Sweden was taken up. The Committee on Sweden recommended \$25,568.

J. S. McLean moved that \$25,068 be appropriated, and it was so ordered.

Denmark was taken up. The Committee on Denmark recommended \$8,650.

General Fisk moved that \$8,362 be appropriated, and it was so ordered.

Dr. Maxfield moved to reconsider the vote by which

\$1,000 was appropriated for instruction in the Mission Institute in Germany, and the motion was adopted.

Bishop Foss moved to amend by making the appropriation \$850 to be administered by the Board, and the motion was adopted.

Secretary Leonard moved to reconsider the vote by which \$20,460 were appropriated for the current work in Germany.

Alden Speare moved to lay this motion on the table, and the motion prevailed.

North India was taken up. The Committee on India recommended \$77,265.

General Fisk moved that \$70,500 be appropriated, and it was so ordered.

Secretary Peck moved that, whatever sum should finally be appropriated to North India, it should be redistributed by the Finance Committee of the North India Conference and the president of the Conference, to be applied only to the objects mentioned in the report of the Committee, and the motion was adopted.

South India was taken up. The Committee on India recommended \$23,118.

On motion, \$21,000 were appropriated.

Bengal was taken up. The Committee on India recommended that \$21,500 be appropriated for all purposes, including transit, to be distributed by the Finance Committee of the Bengal Conference and Bishop Thoburn.

General Fisk moved that the amount be \$18,300, and it was adopted.

Malaysia was taken up. The Committee on Malaysia recommended for grant in aid, \$2,495; unconditional work, \$2,238; W. S. Oldham's salary, \$1,000; transit fund, \$1,000; a total of \$6,733.

J. S. McLean moved to appropriate \$6,500, of which \$767 shall be for transit fund, and it was so ordered.

Bulgaria was taken up. The Committee on Bulgaria recommended \$19,392.

Bishop Hurst moved that the sum be granted, to be administered by the Board.

Dr. Hunt moved \$19,220, to be distributed and administered by the Board, and this motion prevailed.

The committees nominated in the morning were reported as follows:

Committee No. 1. Bishops Merrill, Hurst, Ninde; Drs. Durrell, Speake, Harrower, Blinn, Crawford, Goucher; Messrs. Taft and Speare; Secretaries McCabe and Baldwin.

Committee No. 2. Bishops Foss, Fowler, FitzGerald, Newman; Drs. Markham, Forbes, Maxfield, Lockwood, Buckley, Hunt, Reid; Messrs. Foster, Fisk, McLean.

Committee No. 3. Bishops Mallalieu, Joyce, Goodsell; Drs. Ford, Tevis, Hite, King; Messrs. Oakley, Grant, French; Secretary Peck.

Committee No. 4. Bishops Bowman, Warren, Vincent; Drs. Trimble, Bovard, Upham, Saxe, Sanford, Leonard, Cranston.

The Committee then adjourned.

SATURDAY MORNING.

The Committee met at 8:30 A. M., in Grand Avenue Church, Bishop Mallalieu presiding. Devotional services were conducted by Dr. King.

The bar of the Committee was fixed at the second pillar from the pulpit.

On motion of Secretary Leonard, a memorial of D. Murphy, in regard to missions among Roman Catholics in America, was referred to Committee No. 1.

Italy was taken up. The Committee on Italy recommended an appropriation of \$45,085, and that amount was appropriated.

Mexico was taken up. The Committee on Mexico recommended \$59,207, of which \$5,000 should be for payment of debt on the Church in Mexico, the remainder to be redistributed by the Mission, and the redistribution be reported to the Corresponding Secretaries.

General Fisk moved that \$50,703 be appropriated, and it was so ordered.

Japan was taken up. The Committee on Japan recommended an appropriation of \$57,806.

Dr. Crawford moved an appropriation of \$55,666, which was ordered.

Korea was taken up. The Committee on Korea recommended an appropriation of \$16,074.

Richard Grant moved that the sum be \$8,037.

Dr. Sanford moved the previous question, and the motion prevailed. Sixteen thousand and seventy-four dollars were appropriated, of which \$150 were for the purchase of property to straighten the line of property in Seoul.

A motion that the appropriation be administered by the Board did not prevail.

Lower California was taken up. Bishop Fowler moved an appropriation of \$1,000, to be administered by the Bishop having charge of the Southern California Conference, and to be available from the 1st of January.

Bishop Foss moved an amendment that it be administered by the Board, which was adopted, and the motion as amended was adopted.

Secretary Peck moved that in all cases where redistribution of the appropriations had been ordered by the Committee, the Secretaries have power to send the first quarter's appropriations without waiting for the redistribution, and this was so ordered.

Bishop Ninde moved to reconsider the vote by which \$19,220 were appropriated to Bulgaria, and the motion prevailed.

Dr. King moved that a special committee be appointed to whom shall be referred the appropriations to Bulgaria, with instructions to revise the budget with a view to determine the amount necessary to maintain the work in the four principal centers, one of which shall be the seat of the Theological Seminary.

Dr. Harrower moved an amendment, that Bishop Foss, Bishop Ninde, and Dr. Buckley be a committee to confer with the secretaries of the American Board and

see whether some plan cannot be provided for the transfer of the Mission to that Board.

Dr. Buckley moved that the motions of Drs. King and Harrower be laid upon the table, and the motion prevailed.

Dr. Crawford moved as an amendment that the appropriation be \$17,970.

Bishop Foss moved the previous question, and it was ordered.

The motion for \$19,220 was lost by a vote of 34 to 16 and \$17,970 were appropriated.

Bishop Merrill moved that the rules governing the General Committee shall govern the four committees constituted under the rules, and the motion was adopted.

The Committee adjourned.

SATURDAY AFTERNOON.

The Committee met at 2:30 P. M., Bishop Fowler presiding. Devotional service was conducted by Rev. W. F. Oldham, Superintendent of the Malaysia Mission.

Dr. Bovard moved that the appropriation to Bulgaria be administered by the Board.

Bishop Foss moved to lay this motion on the table, and the motion prevailed.

Secretary McCabe offered the following resolution, which was adopted:

Resolved, That the treasurer be authorized to pay the expenses of delegates from their homes by direct route to Kansas City upon itemized bills audited by the secretaries, and, in cases where delegates cannot state their return expenses, by check from New York upon itemized bills sent by mail after the delegates reach their homes.

The Committee on China reported that they had not yet been able to make the division of the appropriations between the four missions, and asked further time, which, on motion, was granted.

Bishop Foss moved that the second call of foreign missions be proceeded with, assuming that the whole appropriation to China will be \$108,019, and it was so ordered.

Africa was taken up, and it was reported that \$500 was asked for a contingent fund and \$1,800 for repairs on the church at Cape Palmas.

Secretary McCabe moved that \$1,000 be granted Bishop Taylor for contingent fund.

Bishop Foss moved that \$500 be granted at the disposal of Bishop Taylor for contingent fund, and it was so ordered.

Secretary McCabe moved that \$1,800 be appropriated for the church at Cape Palmas, at the disposal of Bishop Taylor, and it was so ordered.

R. Grant moved that \$5,000 be appropriated for the establishment of self-supporting schools in Liberia, at the disposal of Bishop Taylor.

Dr. Buckley moved to appropriate \$2,500.

Dr. Goucher moved to appropriate \$5,000 for schools in Liberia at the disposal of Bishop Taylor, \$2,500 of the amount being conditioned on special contributions for that purpose, and this was adopted.

South America was taken up. The Committee on South America asked that \$11,000 should be appropriated for property, at the disposal of the Board.

Dr. Goucher moved that the amount be \$5,000.

Dr. Leonard moved that it be \$10,000.

Bishop Foss moved to make the amount \$8,000, and this amount was appropriated.

Germany was taken up. The Committee on Germany asked for \$8,000 to be appropriated for debts on chapels.

Dr. Goucher moved to appropriate \$7,000 for debts, and to add \$1,000 to the amount for the work.

The motion to appropriate \$8,000 was lost, and \$7,000 were appropriated.

Bishop Hurst moved to reconsider the vote by which \$20,460 were appropriated for the work in Germany.

Bishop Foss moved to suspend the rules to allow the motion, which was carried.

Bishop Hurst's motion was adopted.

Bishop Hurst moved to add \$1,000, which was adopted, and the appropriation was made \$21,460.

The Committee adjourned.

MONDAY MORNING.

The Committee met at 8:30 A. M., Bishop Vincent presiding. Devotional exercises were conducted by Dr. Harrower.

Switzerland was taken up. Bishop Fowler moved that \$4,000 be appropriated for chapel debts on the grant-in-aid principle.

Dr. Crawford moved that the amount be \$3,500, and it was so ordered.

Norway was taken up. Bishop Fowler moved to add \$1,000 for benefit of transferred preachers at the disposal of the Board, and the motion prevailed.

North India was taken up. Secretary Peck moved that \$6,765 be added to the appropriation for the work, making the whole amount \$77,265.

A motion to suspend the rules to allow this motion to be considered did not prevail.

Secretary Peck moved that \$1,000 be added for a payment on the Agra property, and it was so ordered.

The Committee on India recommended an appropriation of \$5,000 for the Lucknow College, conditioned on special contributions of a like amount.

Secretary Peck moved that the appropriation be made as requested.

On motion of Bishop Fowler the further consideration of the question was postponed for the present.

Bengal was taken up.

The Committee on India recommended an appropriation of \$2,000 for special evangelistic work among the heathen, at the disposal of Bishop Thoburn.

Dr. Reid moved to make the amount \$2,500. On taking the vote \$2,000 were appropriated.

Dr. Lockwood moved that \$500 be appropriated to strengthen the work in Rangoon.

Bishop Ninde moved to suspend the rules to consider this motion, but the motion did not prevail.

Secretary Peck moved that \$15,000 be appropriated for the relief of the Calcutta press, at the disposal of the Board.

Bishop Fowler moved that this matter be postponed for the present, and the motion prevailed.

Bulgaria was taken up.

Secretary Peck moved that \$150 be appropriated for the church in Rustchuk, and the motion prevailed.

J. S. McLean moved to appropriate \$250 to open work in Mesopotamia.

Bishop Foss moved to lay this motion on the table, and it was so ordered.

Italy was taken up.

Secretary Peck moved that \$1,000 be appropriated for purchase of property in San Marzano.

Dr. Tevis moved the previous question, and the motion prevailed.

One thousand dollars were then appropriated.

Bishop Fowler moved an appropriation of \$20,000 for property in Rome, conditioned on special contributions for the purpose, and it was so ordered.

Secretary Peck presented a confidential paper in regard to special work, which, on motion of Bishop Goodsell, was referred to a special committee of seven, to be appointed by the Chair.

Bishops Foss and Goodsell, Drs. Bovard, Harrower, Buckley, King, and Peck, were appointed said committee. The Committee adjourned.

MONDAY AFTERNOON.

The Committee met at 2:30 P. M., Bishop FitzGerald presiding. Devotional services were conducted by the Editor of GOSPEL IN ALL LANDS.

Invitations were read from Boston, Buffalo, Cleveland, Cincinnati, and Pittsburg, for the next meeting of the General Committee, and, on motion, the choice of the place of the next meeting was made the order of the day for Tuesday morning after the reading of the Journal, the choice to be made by ballot.

Mexico was taken up.

Secretary Leonard moved that the rules be suspended in order to consider an increased appropriation for the current work in Mexico, but the motion did not prevail.

Secretary Leonard moved to appropriate \$5,000 to pay the debt on the church in Mexico.

Bishop Fowler moved to make an appropriation of \$2,500, and it was so ordered.

Secretary Leonard moved the appropriation of \$200 additional for interest on the remaining debt, and the motion prevailed.

Japan was taken up.

The Committee on Japan recommended an appropriation of \$2,500 for a house in Nagasaki, and \$3,000 for the purchase of the Ginza lot in Tokyo.

Bishop Fowler moved to appropriate \$2,532, out of which the rental on the house in Nagasaki shall be paid, and the balance be applied toward the purchase of the Ginza lot in Tokyo, and the motion was adopted.

China was taken up.

The Special Committee reported the following appropriations: Foochow, \$21,888; Central China, \$37,732; North China, \$43,399; West China, \$5,000; total, \$108,019.

The Committee of the Board recommended \$26,246 for Foochow Mission, but this amount was reduced to \$21,888 by striking out the appropriations for new elementary building for college, publishing minutes, new chapels, and new work for native preachers.

The Committee of the Board recommended \$40,007 for the Central China Mission, but the amount was made \$37,732 by striking out the appropriation for drugs and medicines and for chapel in Nanking. It was also ordered that the item for the purchase of property at Wuhu (\$1,800), should be transferred to Nanking.

The Committee of the Board recommended \$49,956 for the North China Mission, but the amount was made \$43,399 by striking out the appropriation for enlarging Feng-jen chapel, purchase of land in Peking, physician for Shantung, and for teacher and wife.

The Committee of the Board recommended \$8,000 for the West China Mission. It was ordered that \$3,000 should be taken from the Indemnity Fund, and that \$5,000 be appropriated for the Mission.

The recommendations of the Committee were adopted.

DOMESTIC MISSIONS WERE TAKEN UP.

Secretary Baldwin presented the following resolution:

Resolved, That appropriations be made as follows:

1. To the non-English-speaking work, of which \$49,000 shall be for German and \$48,000 for Scandinavian work.....	\$145,900
2. To the American Indians.....	4,500
3. To Conferences in States north of the Potomac and Ohio and east and west of the Mississippi..	23,000
4. To Conferences in Iowa, Kansas, etc.....	57,500
5. To White work in the South.....	61,000
6. To Colored work.....	59,170
7. To work in the mountain region.....	81,000
8. To work on the Pacific coast.....	29,000
Total.....	\$460,170

Dr. Goucher moved that there be set apart 5 per cent. of the amount appropriated to domestic missions, not to be appropriated until a second call shall be made.

Dr. Forbes moved to lay this motion on the table, but the motion was lost.

Secretary McCabe moved that \$10,000 be appropriated to the American Indians instead of \$4,500.

Bishop Fowler moved that we proceed to call the Conferences and apportion the amounts after the information is received.

Dr. Buckley moved to suspend the rules for the purpose of considering a motion to rescind the rules, and proceed to consider the detailed appropriation in the General Committee.

Dr. Goucher withdrew his motion by consent.

Bishop Foss moved that Dr. Buckley's motion be laid on the table, and the motion prevailed.

Dr. Buckley moved that all the Missions and Conferences in Class I be called for representation, before the appropriation be made, and so with the classes respectively.

Dr. Crawford moved that this motion be laid upon the table; but the motion was lost by a vote of 18 to 19.

Alden Spear moved to amend by calling Class I and fixing the amount to be appropriated to the class.

On motion of Bishop Foss this motion was laid on the table.

Bishop Foss moved to amend to make the call not by Conferences, but by classes.

Dr. Cranston moved the previous question, which was ordered.

Bishop Foss's amendment was adopted, and the motion as amended was adopted.

The Committee adjourned to meet at 7:30 P. M.

MONDAY NIGHT.

The Committee met at 7:30 P. M., Bishop Joyce in the chair. Devotional services were conducted by Dr. Ford.

Secretary McCabe offered the following resolution:

Resolved, That W. E. Blackstone, Esq., of Chicago, be requested to prepare missionary maps, with a view to having them engraved or lithographed and published by the Board of Managers of the Missionary Society; the maps to be so drawn as to represent in some way the missionary stations of all Protestantism.

On motion the resolution was referred to the Board of Managers.

The appropriations of the W. F. M. S. were read and approved. The total amount of the appropriation is \$248,190.

A report of the attendance of the Board of Managers of the Missionary Society was presented and referred to a committee of three, consisting of Dr. Reid, Dr. Sanford and J. H. Taft.

Further invitations for the place of the next annual session of the General Committee were presented from Denver and Columbus.

The first class of domestic missions was called.

Dr. Crawford moved that \$143,581 be appropriated to Class I and referred to Committee No. 1 for distribution.

Bishop Warren moved as a substitute that the appropriations proposed in the resolution of Dr. Baldwin be adopted and the sums referred to the various committees for distribution.

Secretary Leonard moved the previous question, but the motion was lost by a vote of 24 to 14, there not being two thirds in the affirmative.

Bishop Foss moved that the sums appropriated to the various classes last year be appropriated now and assigned to the committees for distribution, except the amounts appropriated last year for extension of time in some of the Conferences, and \$1,500 for a special purpose, which amounts should be held in reserve for subsequent appropriation.

Bishop Warren moved that \$142,812 be appropriated to Class I, non-English-speaking Missions.

Bishop Fowler moved to increase the amount \$5,000.

Dr. Forbes moved to make the amount \$150,000, which was accepted by Bishop Fowler.

Bishop Foss renewed his former motion as a substitute for all before the Committee, and it was adopted.

Bishop Foss moved that the amounts appropriated to the German and Scandinavian work respectively in Class I be the same as were appropriated last year.

Bishop Fowler moved that a committee of twelve be appointed to advise the General Committee as to the division of appropriations to the German and Scandinavian work, to report in the morning; but the motion was laid on the table.

Bishop Foss moved that a committee of four be appointed to report to-morrow morning on the appropriation to the German and Scandinavian work respectively, and the motion was adopted.

Bishop Foss, Dr. Forbes, Dr. Buckley, and Secretary Leonard were appointed said committee.

The Committee adjourned.

TUESDAY MORNING.

The General Committee met at 8:30 A. M., Bishop Goodsell presiding. Devotional services were conducted by Dr. Lockwood.

The Committee on German and Scandinavian work made their report as follows:

That there be given to the German work \$47,275, and to the Scandinavian work \$47,792.

Bishop Hurst moved to amend the report of the Committee by increasing the appropriation to the German work \$325, and the motion prevailed.

The report as amended was adopted, appropriating to the German work \$47,600, and to the Scandinavian work \$47,792.

Dr. King presented the report of the Committee on the confidential communication referred to them, as follows:

The General Missionary Committee, being informed that a very generous financial proposition for a gift in the interests of missionary work has been made to the Board of Managers of the Missionary Society of the Methodist Episcopal Church, gratefully recognizes this proposition and recommends said Board of Managers to cordially accept it. This Committee also extends on behalf of the Methodist Episcopal Church to the unnamed donor its sincerest gratitude for his unostentatious but princely benefactions.

The report was adopted.

The order of the day was taken up, namely, the fixing of the place of the next session of the General Committee, and a ballot was taken.

Dr. Reid reported from the Committee on the attendance of the Board of Managers that they do not recommend that any seats be declared vacant, and the report was adopted.

It was resolved that when the place of the next session shall have been fixed the General Committee adjourn to allow the sub-committees to meet.

On motion of Bishop Fowler, Bishop Bowman was transferred to Committee No. 1 and Bishop Fowler to Committee No. 4.

The Secretary presented the following resolution :

Whereas, By a misunderstanding in the correspondence between the Corresponding Secretaries and the Japan Mission concerning the appropriations of two years ago, and,

Whereas, Growing out of said misunderstanding \$3,725 designed for the purchase of property at Nagasaki was invested in Tokyo, and,

Whereas, The said amount of money has been wisely expended, and,

Whereas, The Board has referred this matter to us for action, therefore,

Resolved, That we approve of the use of said \$3,725 in purchasing property in Tokyo.

The paper was adopted.

The tellers reported the vote as to the place of the next meeting as follows: Whole number of votes, 43. Necessary to a choice, 22. The votes were for Boston, 34; Pittsburg, 1; Buffalo, 1; Cleveland, 2; Denver, 2; Cincinnati, 3.

Boston was therefore declared chosen as the place of the next session.

The Committee then adjourned, to allow the sub-committees to meet.

TUESDAY AFTERNOON.

The sub-committees were in session during the afternoon.

TUESDAY NIGHT, NOV. 19.

The Committee met at 7:30 P. M., Bishop Bowman in the chair. General Fisk conducted the devotional services.

Secretary McCabe presented the appropriations of the Woman's Home Missionary Society, and they were approved and ordered on file.

On motion it was resolved that two thirds of the expenses of the Bishops in attending the Committee should be charged to the Missionary and Church Extension Societies.

Bishop Foss moved a suspension of the rules in order to introduce a motion to change the rules, and the motion was adopted.

Bishop Foss then moved the following, which was adopted: In Rule 9 strike out the words "within their respective classes," and insert as Rule 11 "These four Committees shall have power to distribute the total amount referred to them severally to any work in the classes assigned them, without regard to the sum previously designated for each class." Change the numbers of the remaining rules to 12 and 13.

Dr. King stated the serious illness of Rev. Christian Blinn, and moved that the Senior Bishop and the Secretaries be requested to present the sincere sympathy of the Committee to him and to Bishop Newman, who is also confined by illness to his room in the city; and the motion was adopted.

On motion it was ordered that the Rules of Procedure

adopted and acted upon at this session be printed in the Annual Report.

On motion of Bishop Mallalieu Committee No. 3 made its report by Dr. King, its Secretary.

On motion it was ordered that requests for supplemental appropriations be deferred until all the committees report their appropriations.

The amounts reported appropriated to Class 5 (white work in the South) were adopted by the Committee. Total \$60,900 distributed as follows:

Alabama, \$3,400; Arkansas, \$6,500; Austin, \$6,000; Blue Ridge, \$5,000; Central Tennessee, \$4,000; Georgia, \$3,500; Holston, \$4,500; Kentucky, \$50,000; Missouri, \$40,000; St. John's River, \$3,500; St. Louis, \$5,500; Virginia, \$5,000; West Virginia, \$5,000.

The appropriations in Class 6 were then adopted, being appropriations to colored work in the South. Amount, \$56,800 divided as follows:

Central Alabama, \$3,400; Central Missouri, \$3,150; Delaware, \$850; East Tennessee, \$3,000; Florida, \$2,500; Lexington, \$3,500; Little Rock, \$3,250; Louisiana, \$5,500; Mississippi, \$6,000; North Carolina, \$3,600; Savannah, \$3,000; South Carolina, \$5,000; Tennessee, \$3,150; Texas, \$4,250; Washington, \$2,400; West Texas, \$4,250.

Dr. Goucher presented the following, which was adopted:

Resolved, That the Secretaries be instructed to print in the Annual Report, with the list of contributions and average for ten years, the list of appropriations made to each Conference and Mission during each of the past ten years.

Secretary McCabe moved that the apportionments be the same as last year.

Dr. Buckley moved that no apportionments be made.

On motion these motions were laid on the table for the present.

Committee No. 1 reported appropriations amounting to \$142,812, as follows:

To the German work, \$47,600. Distribution:

California German, \$4,975; North Pacific German, \$4,500; Central German, \$4,800; Chicago German, \$3,850; East German, \$5,900; Northern German, \$3,175; North-west German, \$3,800; Southern German, \$5,800; St. Louis German, \$3,850; West German, \$6,950.

To the Scandinavian work, \$47,792. Distribution:

North-west Norwegian and Danish, \$3,632; Utah, for Scandinavian work \$5,390; Utah, for schools, \$1,400; Austin (Swedish), \$2,950; California (Norwegian), \$1,170; California (Swedish), \$2,000; Colorado (Swedish), \$500; Louisiana (Swedish), \$750; Minnesota (Finnish), \$400; New York (Swedish), \$1,000; New York East (Swedish), \$2,400; New York East (Norwegian), \$1,700; New England (Swedish), \$3,400; New England Southern (Swedish), \$1,300; Norwegian and Danish, \$8,500; North-west Swedish (of which \$500 for McKeesport), \$9,500; Puget Sound (Swedish), \$800; South California (Swedish), \$700; Wilmington (Swedish), \$300.

To the Welsh work, \$1,500. Distribution:

Northern New York, \$300; Rock River, \$600; Wyoming, \$600.

To the Spanish work, \$13,700. Distribution :
New Mexico, Spanish, \$12,200; New Mexico (per school), \$1,700.

To the French work, \$7,550. Distribution :
Central Illinois, \$700; Louisiana, \$1,350; New Hampshire, \$1,200; New England, \$1,200; Troy, \$600; New England Southern, \$800; New York, \$1,200; North-west Indiana, \$500.

To the Chinese work, \$9,500. Distribution :
California, \$7,500; New York, \$1,000; Oregon, \$1,000.

To the Japanese work, \$5,900. Distribution :
California, \$4,700; Hawaiian Islands (to be administered by the Board), \$1,200.

To the Bohemian and Hungarian work, \$3,970. Distribution :
East Ohio, \$1,220; Pittsburg, \$1,250; Rock River, \$1,500.

To the Italian work, \$1,700. Distribution :
Louisiana (at the disposal of the resident Bishop), \$700; New York, \$1,000.

To various foreign populations :
Philadelphia, \$3,400.

Dr. Hite moved to take from the table the motion of Secretary McCabe in regard to apportionments, and the motion prevailed.

Bishop Hurst moved as a substitute that the Secretaries and District Representatives be a Committee with power to make the apportionments, and the motion was ordered.

The report of Committee No. 1 on the petition of D. Murphy on work among the Roman Catholics in the United States was adopted. It stated that it was inexpedient to make appropriation for such work.

The report of Committee No. 2 was then read by Dr. Hunt.

Appropriations to the American Indians :

Central New York for Onondaga, \$500; Central New York for Oneida, \$202; Columbia River, \$1,069; Detroit, \$624; Genesee, \$400; Michigan, \$624; Northern New York, \$624; Puget Sound, \$357; Wisconsin, \$200. Total, \$4,600.

Appropriations to States north of Potomac and Ohio, etc. :

Detroit, \$5,500; Michigan, \$4,600; East Maine, \$1,500; New Hampshire, \$1,200; Wilmington (for work in Virginia), \$1,000; Wilmington (for work in Maryland), \$600; Wisconsin, \$4,500; West Wisconsin, \$4,150; Vermont, \$1,200. Total, \$24,250.

Appropriations to Iowa and Kansas, etc. :

Black Hills, \$6,025; Dakota, \$10,375; Kansas, \$1,800; Minnesota, \$9,650; Nebraska, \$2,800; North Nebraska \$5,800; North Dakota, \$10,375; North-west Iowa, \$3,600; North-west Kansas, \$7,000; South Kansas, \$2,250; South-west Kansas, \$6,000; West Nebraska, \$9,500; Indian Territory, \$2,700. Total, \$77,875.

The report of Committee No. 4 was made by Dr. Cranston.

To the Rocky Mountain regions : Arizona, \$7,000; Nevada, \$3,700; Nevada, for schools, \$850; New Mex-

ico, English, \$6,200; New Mexico, English, for schools, \$1,000; Utah, for work, \$9,100; Utah, for schools, \$7,950; Montana, \$10,000; Wyoming, \$5,000; Idaho, \$3,600; Colorado, \$9,100. Total, \$63,500.

To the Pacific Coast : California, \$4,500; Columbia River, \$5,500; Oregon, \$2,000; Puget Sound, \$5,750; Southern California, \$6,500. Total, \$24,250.

Secretary Peck moved that the appropriations for schools in Nevada and New Mexico be at the disposal of the Board, and it was so ordered. The report was then adopted.

The supplemental reports of committees numbers 1, 2, 3, and 4, were then presented.

The Committee adjourned to meet next day at 10 o'clock A. M.

WEDNESDAY MORNING, NOV. 20.

The Committee met at 10 A. M., Bishop Merrill presiding. Devotional services were conducted by Dr. Hite.

On motion of Bishop Bowman \$1,200 were added to the North-west Norwegian and Danish Mission, and made available from the 1st of January.

On motion of Bishop FitzGerald it was voted that additional appropriations may be made without reconsidering those previously made.

On motion of Secretary Leonard a committee of three was ordered, to consider certain communications from the Board, and Drs. Upham, Lockwood, and Maxfield were appointed said committee.

Bishop FitzGerald moved that an appropriation of \$1,500 be made to the Northern New York Conference.

It was moved to make the amount \$1,200, and this was appropriated.

Secretary Leonard moved to add \$2,300 to the appropriation for the Indian Mission Conference, \$1,300 of the amount to be conditional on special appropriations for the purpose, and the motion was adopted.

G. H. Foster moved to appropriate \$400 to Welsh Missions in the Wisconsin Conference, \$200 of the amount to be available from the 1st of January, and it was so ordered.

Dr. Speake moved to appropriate \$500 to the Baltimore Conference for work among Bohemians, and it was so ordered.

Bishop Fowler moved to reconsider the vote by which \$1,026,000 was made the whole amount of appropriations for Foreign and Domestic Missions, but the motion was lost.

Secretary Leonard moved that an appropriation of \$3,000 be made to the Navajoe Indians, contingent on special contributions.

Dr. Buckley moved that the opening of a mission among the Navajoe Indians be ordered, and \$883 be appropriated to the same to commence the mission.

Bishop FitzGerald moved that \$4,200 be added, contingent on special contributions.

Dr. King moved as a substitute that \$883 be divided equally between committees 3 and 4, to be distributed

by them for objects named in their supplemental reports, and the substitute was accepted and adopted.

Dr. Buckley moved that a mission be established among the Navajoe Indians, and that \$4,000 be appropriated, contingent on special contributions for the purpose, and the motion was adopted, and \$1,850 were at once subscribed, by members of the Committee and friends present, for this purpose.

On motion of Dr. Forbes \$350 were taken from the appropriation to the Minnesota Conference and assigned to the Norwegian and Danish Conference.

Bishop Fowler moved that \$6,000 be appropriated for the erection of buildings for Nanking University, conditioned on special contributions for the same, and the motion prevailed.

Secretary Baldwin moved that \$3,500 be appropriated for a dormitory at Foochow, China, conditioned on special contributions for the same, and it was so ordered.

Secretary Peck moved that \$15,000 be appropriated to the Calcutta Publishing House, conditioned on special contributions for the purpose, and the motion prevailed.

J. H. Taft moved that \$6,000 be appropriated for a dormitory in Peking, conditioned on special contributions for the purpose, and the motion prevailed.

On motion of Dr. Hunt \$74,000 were appropriated for liquidation of the debt of the Missionary Society.

Secretary Peck moved that \$17,000 be appropriated for the Lucknow College, conditioned on special contributions for the purpose, and the motion prevailed.

Dr. Ford moved that \$3,500 additional be appropriated for the work in Mexico on the same conditions, and it was so ordered.

Secretary Peck offered the following resolution:

Resolved, That Bishop Fowler, Dr. King, and Secretary McCabe, be, and are hereby appointed a committee to prepare and issue a missionary appeal to the Church, to be published in all our papers.

On motion of Bishop Fowler he was excused from serving on the Committee, and Bishop Foss was appointed in his place.

Bishop Merrill moved that \$5,000 be appropriated for a dormitory in Nagasaki, Japan, on condition that it be contributed for this purpose, and the motion prevailed.

Secretary McCabe moved the following resolution, which was adopted:

Resolved, That we request one of the Secretaries to visit our Indian Missions in the States of New York, Michigan, and Wisconsin, and obtain full information of their condition and their methods of administering the missionary money appropriated to them.

Secretary Leonard moved to reconsider the vote by which a mission among the Navajoe Indians was constituted, that it might be placed under the charge of one of the adjoining Missions; but the motion to reconsider was lost.

Dr. King reported from committee number 3 a recommendation that the \$441 50 given them for distribution

be appropriated to Class 5, Alabama Conference, \$100; Class 6, Texas Conference, \$135; Louisiana Conference, \$206 50, and the report was adopted.

Dr. Cranston reported for Class number 4, recommending \$441 50 to Wyoming Mission, and it was adopted.

Dr. Sanford, on behalf of the Committee on Memorials, presented the following, which were adopted by a unanimous rising vote:

MR. JOHN MILTON PHILLIPS.

The shadow of a great sorrow falls upon the General Missionary Committee at its present annual meeting. Seldom has the general Church met with a more severe loss than in the departure of Mr. John Milton Phillips. For ten years he faithfully served the Church as Treasurer of the Missionary Society and member of this Committee, and for more than sixteen years as Book Agent at New York.

With the utmost accuracy was all the business of the various offices held by him transacted. His annual statements as Treasurer to this Committee in a few well-chosen words were always clear, comprehensive, and readily understood. With great fidelity he guarded all the interests intrusted to his care, and was ready at all times to give an account in full of his stewardship. His religious life, though never demonstrative, was eminently pure, cheerful, childlike, and satisfying. He possessed a genial nature, was true and abiding as a friend, and behind the cordial grasp of his hand was a warm and constant heart.

His clear head and thorough knowledge of the various interests committed to his care made him a wise and safe counselor. His absence is painfully felt. By the death of our brother a most active and useful layman has been removed and the community has lost one of its purest citizens. Having lived well he peacefully passed from the toils of earth to his eternal reward. His many virtues will long be cherished by surviving friends.

DR. GEORGE S. HARE.

Resolved, That in the death of Rev. George S. Hare, D.D., a member of the General Missionary Committee, we recognize the departure from us of an eloquent minister of the Word, an ardent friend of Missions, and a devoted servant of our beloved Church; and to his family we tender our sincere sympathy, trusting that the divine promises may be their supreme comfort in this time of their severe bereavement.

Dr. Upham reported from a special committee appointed to consider certain papers referred by the Board of Managers to the General Committee:

Recommending that \$150 be appropriated for the benefit of Mrs. Julia Steinsen, of Norway, and the same for Mrs. Willerup, of Denmark, both widows of missionaries.

Recommending 1,600 crowns for the support of Mrs. Schou and children, of Denmark, for the year.

Recommending that no action be taken for an appropriation for two local preachers in Finland, and for work in St. Petersburg, Russia.

Recommending that no action be taken looking to the establishment of a Mission at Callao, Peru, in view of the insufficiency of the funds of the Society.

The report was adopted.

The committee on a plan for crediting contributions outside of the appropriations reported that they believed

such a plan could be devised to the great advantage of the Missionary Society, and recommended that the Corresponding and Recording Secretaries of the Society, together with Hon. E. L. Fancher and L. Skidmore, Esq., be appointed a committee to prepare a plan that shall not conflict with any provision of the charter or constitution of the Society, and report the same to the Board of Managers for their action at an early day.

The recommendation was adopted.

Resolutions of thanks were given to the railroads for special courtesies, to the city press for their reports, to the Commercial Club for their invitation, to the officers of the churches where meetings have been held, to the Committee of Arrangements, to the hospitable friends, to Dr. J. B. Young and Dr. Miller for their untiring labors for the welfare of the Committee, and to the ministers of the churches opening their pulpits to members of the Committee.

The Secretaries of the Missionary Society were requested to furnish the editors of the church papers early and full information respecting missionary operations, and the editors were requested to give space in their papers for said information.

The Committee on Apportionments made their report, and it was adopted.

The following preamble was ordered to be inserted at the head of the contingent appropriations :

The General Missionary Committee, greatly regretting its inability to make the following appropriations, which are very urgently needed, orders them to be placed in the list of appropriations as contingent on special contributions for the purposes named, and earnestly calls the attention of our wealthy and benevolent people to these objects, in hope that they may be provided for by generous special contributions without diverting the regular contributions of the donors.

The Committee adjourned *sine die*.

The Divinely-Imposed Duty of Evangelization.

BY ROBERT CUST, LL.D.

It is an uncontestable fact that no body of men (except the Mormons) has up to the present moment deliberately started missionary enterprises to convert to their views the heathen on any other basis than that of the New Testament. A great deal has been written about Mohammedan missionaries. I can only reply that I never came across one. A Mohammedan, no doubt, is ready to circumcise his male slave and to make his female slave nominally conform to Islam and be his concubine, but nothing beyond is proved to my satisfaction, either in Asia or Africa. Conversions may have been effected by force in times past, and by fraud, or wordly inducement, in times present, but I never read of money collected to send out emissaries. In India there is a fair and open field, and most capable and accomplished and good Mohammedans, but a proselyting mission has not been entered upon. I have come

across no company of Unitarian preachers in heathen lands, still less of agnostics, theists, or atheists.

The Buddhist missions, whatever they were (and certainly they were successful), are things of the dim and remote past, and no tendency has been developed by the millions of existing followers of Buddha to propagate their peaceful and exemplary doctrines, by the practice of which in their purity the happiness of man would be advanced. As a fact the religion of Buddha is so choked by the parasitical growth of heathenism that it would require to be itself reformed before it could be conveyed as a message to others. The same remark applies to the Mohammedan and Christian religions. It is possible that there may be an outburst of Mohammedan Wahabi, or reformers, who may be fired with the desire to preach the doctrines of Mohammed. We know as a fact that previous to the great reformation of the Christian religion in the sixteenth century there was little attempt to carry the Christian religion to the heathen out of Europe. But when the Church of Rome had purged itself from its worst errors of mediæval practice, under the new impulse given by the new order of the Jesuits, it commenced its great career of Christian missions, in which, after two centuries of torpor, it has been followed by the reformed churches of Europe and America. This leads me up to my first position ; that,

I. No other religion but that of Christ has furnished the motive and the power to induce men and women to sacrifice their personal comfort for the sake of converting unknown and distant races to their views of thinking.

Our countrymen, who do not agree with us as Christians, are still unconsciously so imbued with Christian feeling, have lived so entirely in the atmosphere of Christian thought and practice, and display in their every-day life so much goodness and purity and benevolence, that it would not seem strange if they were to send out missionaries. We should then bring to the test the fact, upon which Christians insist, that it is *the love of Christ only* that constraineth men to undergo suffering, and that it is *the power of Christ only* that enables them to conquer them.

These may seem bold words, but history testifies to their accuracy. I cast no blame upon any one for having exercised only passive virtues ; such was our position also last century, but we have been roused to a sense of certain facts which underlie our faith ; that :

1. God made man in his own image, and that, however hard it may seem to the ethnologist, all mankind belong to the same family—inasmuch that, by the gift of speech, they are separated from the rest of creation, and they resemble each other much more than they differ.

2. Christ looked down from the cross on all mankind and died for them every one, without any exception.

3. The parting words of our Saviour were an order to preach the Gospel to every creature in all the world, and a promise to be with us to the end of the world.

The next consideration is :

II. The wonderful change which has come over European nations since they became Christian, the duty imposed upon them, and the aid derived from the missionary spirit.

Now, this is a matter of history, as it has all happened since Julius Cæsar, the first Roman emperor, was killed, and we know from Roman authors what the state of Europe was only eighteen hundred years ago, and we know what it is now. It is scarcely necessary to waste time on this argument, nor is it possible to disconnect Christianity from our civilization. I am very familiar with the history of Rome and Greece and the great kingdoms of Asia and North Africa, and I cannot say of them that they were great, wise, enlightened, and sympathetic; they did not care to stamp out abominable crimes; the men possessed of wealth and power openly vaunted of the commission of vices which, if committed at all under a Christian government, are matter for concealment and shame. I can find no proof in their history that they were ever possessed with a great idea of doing good to their neighbors.

It is a poor argument to say that we did very well without missions; this seems to be said in forgetfulness that the religious spirit of a man *advances* just as much as his scientific; our fathers did very well without the effects of physical science of to-day. As our day, so is our strength; as our strength increases, and our opportunity, so increases our duty. As a fact we have been forced into contact with non-Christian races in Asia, Africa, America, and Oceanica; can we be content to fold our hands and do nothing? Somehow or other the nobility of our character compels us to consider the problem whether we cannot do something to ameliorate their condition; for in some particulars it is sad. The great Darwin admitted that the inhabitants of Terra del Fuego were *human*, but in culture very little above *beasts*. This is not satisfactory information, and makes the ears of benevolent men tingle. Now, as a fact, will the excellent men who are unable to accept the promises of Christ, the good people who tell us mildly that they expect to go after death to the place where other good people go, the good old heathen of the Augustan type of Juvenal and Seneca, of Antoninus Pius, and Adrian, who have lived down to our time—will any of them, full of benevolence as they are, band themselves together to collect tens of thousands of pounds in every town and village in Great Britain to send out below cost price *Moral Treatises*, or *Fruits of Philosophy*, or *Supernatural Religion*, for the instruction of these inferior races? Will they send out devoted theists and consecrated Comptists and agnostics to live among wild tribes, acquire their languages, soften their rough manners, win their love, and love them in return, die for them, and teach them how to die worthy of life beyond the grave?

III. The Christian missions have been a blessing to the countries in which they were located, as far as concerns things of this world.

Darwin is my first witness :

There are many who attack both the missionaries, their system, and the effect produced by it. Such reasoners never compare the present state with that of the island only twenty years ago, nor even with that of Europe at the present day; but they compare it with the high standard of gospel perfection.

The lesson of the missionary is the enchanter's wand.

Vice-Consul Johnston, of the Kameruns, West Africa, in an article in the *Nineteenth Century*, noticed the personality of missionaries rather flippantly, and of the Negro rather unkindly, and is evidently not a supporter of missionary societies, but, somehow or other, he makes the following remark :

It is consoling to reflect on the immense services which mission enterprises have rendered to Africa, to the world at large, and to Great Britain. When the history of the great African States comes to be written the arrival of the first missionary will be the first historical event (as Julius Cæsar in Britain); he gave them their first idea of the printing-press; steam-boat, and saw-mill; he first navigated their rivers and lakes. Missionary enterprise has widely increased the bounds of our knowledge and has conferred benefits on science.

A writer on India says :

No one who has lived long in a heathen land can have any doubt upon the immense advantage of the diffusion of the Gospel. The suppression of heathen rites and usages; the creation of a public commerce; the formation of a public opinion in favor of the pure, the honest, and the true; the elevation of the moral standard; the vindication of the rights of man to exercise the faculties given by God—all these are unspeakable blessings, and they accompany the Gospel.

Speaking myself from the point of view of a heathen philosopher, of Socrates, Plato, and Cicero, I must record my opinion that, if the Christian missions to West Africa had, during the last half century, produced nothing but the sweet and holy, intelligent and gentle personalities of my dear friends, Samuel and Dandeson Crowther, Henry and James Johnston, pure negroes, yet accomplished gentlemen, as keen on the subjects of education, philosophy, geography, and philanthropy, as any of us, the expenditure of scores of British lives and thousands of British pounds has not been in vain; for they are living samples of many who will come hereafter; they are living refutations of the assertion that the Negro is incapable of culture; and without the power of Christ working upon British souls to commence their great enterprise, without the power of Christ working on the souls of those four men, and holding them in subjection, they would not have been what they are.

We may wonder how in a heathen country the domestic virtues managed to keep themselves alive; how conjugal fidelity of offspring, obedience to parents, and the other sweet gentle virtues, managed to maintain a precarious existence in spite of ignorance and oppression; but my long residence in the midst of my people in Upper India convinces me that there is in the heart of man a fountain of goodness that is inexhaustible. But when the contact of the low, abandoned white man

takes place, new forms of violence, new seeds of disease, new varieties of crime and vice come into existence, poisoning the quiet stream of barbarous life; and this points to the necessity of the same nation which sent the poison sending also the antidote, to correct the notion, which had forced itself on secluded tribes, that the white men were bad devils, and bringing something in return for much evil suffered.

We must all feel a desire to elevate these fallen races and lift them up from their helpless, barbarous state. Who can do it? Who has time to do it? Who can find the means to do it? The operation is dangerous, costly, tedious, and, as far as human eyes see, thankless. We have to get rid of cannibalism and human sacrifice at once, and slavery, polygamy, magical rites, and cruelty, gradually. The government of a European country cannot do it. A commercial body would not find it pay a dividend. The traveler and explorer cannot stop to do it. Will any benevolent association which is not bound together by the cement of the love of Christ undertake it? Yet our hearts go out in pity and love to them; we recognize in some their natural goodness, their hospitality, the kindness of the women, the love to the children. Will no one go forward? Yes! brother; the love of Christ constraineth us. We believe that these also are men and the sons of Adam, and that Christ looked down from the cross on these also, and died for them, and our hearts burn within us to carry to them also the Gospel of salvation.

IV. *There is a very weak side to missions.*

I often hear this, or similar remarks, and it is true; *there is a very weak side*; the men employed to carry the Gospel are very human, and in no respect angels. Their publications have been worse than their actual deeds; people complain of so much cant and false sentiment, such ignorance, intolerance; such impertinent attempts of some to set the world right according to their idea of right; denouncing a great commerce betwixt two great countries; prying into the unsavory details of a military barracks; trying to persuade a just Government to let them have the control of the education of a great people; tilting against ancient customs; then, according to others, they are divided against themselves, and speak evil of each other; they want to be too comfortable, and share the luxuries of the rich rather than the simple lives of the poor; they attack the great religions of antiquity without informing themselves about them; they talk a great deal about miracles which happened centuries ago but can do none themselves; some of them appeal to the arm of the flesh, and invoke treaty-rights and gunboats, and get meetings to urge expeditions, protectorates, annexations, on an unwilling Government.

A good deal of this is true, and nobody denounces these mistakes more pertinaciously than I do. But there is a strong side also; there have been wise men to balance the fools; humble men as an equipoise to the proud ones, men who have given their lives to the cause, who have lived in poverty and suffering and

worked what we might call miracles in the change of the feeling of their people.

A secular paper, not much given to missions, writes thus:

The plain truth about modern missionary work we believe to be this. It has become a profession, a most noble and very successful profession, and, like every other profession, has drawn to itself men of all kinds, of whom a large majority are qualified by inner disposition for its duties. At an expense of about a million a year the Protestant Churches send out to most parts of the heathen, and some parts of the Mohammedan world, a perpetually renewed force of men and women, to teach to those who know them not Christianity and civilization. These men and women are of all sorts; some unfit, one or two in a thousand hopelessly unfit, a few fit to a degree no words of ours will adequately describe, but a majority well qualified in extremely varied ways for the burdensome duty they have to perform. Many are teachers, many preachers, many scholars, many born rulers of men; but in all, except a very few, there is one quality rare in any other profession: absolute devotion to the work to be done. How it is possible for Christians of any sort to condemn such a profession with such results we can no more conceive than we can conceive how a Christian Church can be fully alive yet never wish to proselytize.

Then the process is very slow; the pace at which conversion proceeds is very funereal; there are many insincere converts, many relapses; we sometimes hear that nominal Christians still steal away to a secret place in the mountains and make offerings to the spirits of their ancestors as they were once accustomed to. The number of missionaries has greatly increased. Some selections have been very unhappy, the best have often died, the worst survive; they do not all come up to the ideal of St. Paul, or of the Nestorians, or Columba, of Iona, or Xavier, or the Moravians; the reply is that the externals of men are very much as the age in which they live and their social environment makes them; they may be better suited for the requirements of this period than St. Paul or Columba would have been; at any rate they are as good as, and in my opinion a good deal better than, the secular men of their own epoch in the same strata of life. As a body they are free from vulgarity, cruelty, and covetousness. Admitting the necessity of sending missionaries full of ardor, free from mercantile motives, strong in health, determined in character, I doubt whether they are not fair representatives of the energy of their country.

V. *Let me now draw attention to the power of Christian faith where nothing else would succeed.*

This is a bold challenge. Take the case of putting a stop to slave-holding and arresting slave-dealing. What but the strong Christian influence would have done it? and who but missionaries would have supplied the facts about slave-dealing and been foremost in the conflict? The Christian Mission is the complement of the Slave-Abolition Society; the two make one power. Sierra Leone and Zanzibar are proofs of this.

For when a slave-ship is captured to whom but the missionary can the released starving creatures be made over? We have numerous accounts of this holy work

from men of very different type, unable to act together on any other conceivable subject—the High Church Party of the Church of England and the Society of Friends; and in this blessed work they are as one man. It makes one proud of our human brotherhood to think of our brothers and sisters day by day, in a bad climate and with most uncongenial surroundings, giving themselves up to the feeding, clothing, and training of the negro, bearing with their unsavory smell and gross habits, leading them onward. When does the Anglo-Saxon appear at a higher level of human greatness than on such occasions? But nothing but grace gives the power. What by himself could the worldly man do?

The impulses of humanity and benevolence are laudable and have led to laudable results, but they are not sure to be lasting, nor have they *power* in themselves. Obedience to the will of God is the Christian's motive, and brings with it a *power* to secure continuousness of action. Moreover, when benevolence has done its work to a savage race what guarantee is there that it will so remain unless there has been implanted in their hearts a desire to do the will of God? Take the case of Sierra Leone. There were fifteen hundred slaves landed by cruisers, speaking scores of different languages, filthy, abominable, unmanageable. William Johnson, by his Christian kindness, formed them into a congregation, made them useful and respectable citizens. The civil governor, in repeating this, remarked: "The hand of Heaven is on this." It was a memorial of good wrought by one man through the interposition of the Almighty.

But how is the work set about? How does the man of God commence his magic work? Read one sample. It is an echo from the savages of Melanesia, recorded by one who gave his life for his flock; and no one dreamed of avenging him, for he had followed the steps of his Master even unto death:

Then comes the task that you, too, may experience when dealing with some neglected child in England, but which under the cocoanut-tree, with dark, naked men, has a special impressiveness. It was the old lesson of the eternal and universal Father, who has not left himself without witness, in that he gives us rain from heaven, and our ingratitude, and his love; of his coming down to point out the way of life, and of his death and rising again, of another world, resurrection and judgment. All interrupted now and then by exclamations of surprise, laughter, or by some one beginning to talk about something that jarred sadly on one's ear.

But civilization has its troubles and dangers as well as the savagery of Melanesia. Let us consider the piteous position of the young man in India. Secular education at the government school has destroyed his faith in a false religion and set him on a higher walk in life, but he is out of *rapprochement* with the old folks at home. He feels a profound contempt for all that his father holds dear and for the old village priest; he is ashamed of the idols, shocked at the indecent stories, disgusted at the folly, and heart-broken at the lies; but he does not like to vex his parents. The world seems a hopeless tangle till he some day meets a missionary who tells

him the simple tale. All then seems clear; his doubts vanish and his hopes revive; he tries to believe; if he could but believe he would be a happy man. That power of belief comes from God, and at the hour and in the manner preordained. Only believe, and it shall be done unto you according to your belief.

The rite of baptism and the chapel are but the outward sign of the work of the Mission, but they become the center of gentle influences. The lessons of morality are taught, the Bible in the vernacular, like a bright light, illuminates dark corners; quarrels are settled by umpires without fighting; the idea of a compromise with mutual advantage and reciprocal concessions is a new one. We read of a missionary visiting a robber-band in their lair and bringing them back to decent lives. Another young missionary walked three hundred and fifty miles alone, without arms, to redeem some poor native converts from bandits. A feat such as that would have received the Victoria Cross had it been done by a soldier. The soldier of Christ rejoices in no cross but that of Christ and him crucified, and in serving him has his exceeding great reward.

The power of God still performs miracles. The missionary finds nobility of character in the converted cannibal, and the heathen priest and sorcerer, forgetting their evil ways, become humble worshipers in the chapel; the murder of little children is discontinued, and women are elevated to a proper position as helpmates of men. It is the Lord's doing. It is marvelous in our eyes. If the facts are doubted, test them; if the facts are admitted, admit also that the power of the Holy Spirit still dwells in the tents of men.

VI. *Consider the grandeur of the human character developed.*

One of the greatest sources of wealth of a nation is its share of great qualities: self-consecration, dauntless valor, high aspirations, noble unselfishness, absence of greed or pride, effacement of self; these things ennoble a family, one member of which possesses some of them. This is the true nobility; where can these qualities be found in such abundance and brightness as in the missionary band? They are the leaven of the whole nation. Such gifts come direct from God. Some have laid all their literary ambition and pursuits, all their scientific attainments, all their laborious hours, all their social success, upon his altar, forgetting all in Christ, counting all loss for Christ. If Stephen set the example of the way in which a Christian should give up his life Paul taught us the harder task of keeping it, accompanied with the sacrifice of the whole, living only by faith; and he has been followed by many who deemed it not lawful to spend their few years in any pursuit, however noble, which fell short of the highest, *the saving of souls*; who felt that eloquence was only given to win and sway an audience for one definite object; that the pen had but one sole and inspired purpose:

The great Chinese missionary Morrison's desire to be a missionary arose not from any strong excitement or external influence, but from a calm, deliberate review of the state of the

heathen, and *his own obligation to his own Lord and Saviour*. Duty was his polar-star; the burden of his prayer was that God would station him in that part of the field where the difficulties were greatest and to all human appearance the most unsurmountable.

I have no space to record the opinions of viceroys and governors and ambassadors, of scholars, of natives of India and Japan, of public officials, as to the enduring blessings conferred on the people of a country by missionaries; the germs of public instruction, a pure literature, the influence of upright and unselfish characters, are part, and part only, of the benefit conferred. We are much safer in doing our duty than neglecting it, and many of us have had it revealed to our consciences that this is our duty, and that as the harvest-time is short we should not lose an opportunity. Intelligent people can hardly repeat the Lord's Prayer without giving some meaning to "Thy kingdom come;" it must mean "the spread of his Gospel." We do, indeed, feel human pity for all these heathen races, and we can, therefore, in full confidence convey to them the message of divine pity.

Experience has convinced us that the divine Presence is still very near to us, and that even if we, for argument's sake, set aside the truth of the miracles, no other form of belief is clothed in so magical, so touching, so profitable, so simple, an external form as the life of Christ. Infinite love, inexhaustible pity, undying hope, seem to have been the only instruments which could have any effect. Some have come out of darkness *per saltum* into marvelous light without struggle, without a cloud of doubt, accepting the message. We seem carried back three thousand years in the history of mankind when we come into contact with the unsophisticated races; we can take them at once to the pure fountain of Christian truth, free from the philosophy of the Greeks, the law and order of the Romans, the superstition of the Teutons. Of all the wonderful moldings of our civilization by the discipline of centuries they knew nothing; had we never come into contact with them we might have passed them by, but irresistible destiny has brought them within the influence of our poison. Shall we withhold the antidote?—*Church Work*.

Glimpses of Continental Evangelization.

BY REV. JAMES JOHNSTON, A.S.A.

Life-sacrificing toils characterize the Protestant Missions of Europe, second only to what is exhibited by the ambassadors of the cross who storm the thrones of greater darkness in the heathen world. Apathy, rationalism, and Roman Catholicism are the barriers which confront the operations of the ever-increasing roll of servants engaged in the nineteenth century European reformation. In the establishment of the kingdom of Christ throughout eastern and western lands the issues of the conflict of faith in Europe are fraught with incalculable consequences.

By no mean reputation are the honored witnesses of the evangelical societies to be held. The names of the Rev. J. R. Macdougall, in Florence; Dr. Prochet, in Italy, and the Rev. Dr. Murray Mitchell, of Nice, whose jubilee of cross-bearing, chiefly in India, has lately been celebrated, and who was once described by a high class English literary journal as the "acutest intellect ever devoted to the service of the cross in India," are columns of strength in the Italian mission fields. Corresponding praise is merited by the Rev. Charles Merle d'Aubigne, of Belgium (a son of the illustrious historian of the Reformation); Revs. R. W. McAll and William Gibson, Paris; Rev. L. G. Tugwell, of Seville, "That fair city with the dreaming spires;" Pastor Rodriguez, on the north-eastern coast of Spain, and a scattered regiment of soldiers who bear the glad tidings to the furthest limits of every country bound on the east by the Black Sea and westward by the shores on which the broad billows of the Atlantic Ocean spend themselves.

Noble efforts are being made by English Episcopalians to assist the Archbishop of Cyprus in securing educational, philanthropic, and hospital benefits, and also in the provision of spiritual instruction for the natives of that historic island. The Greeks, with a born passion for reading, are supremely indebted to the messengers of Jesus for Christian knowledge. By the pursuit of archæological discoveries in the archipelago a stimulus has been afforded in the religious welfare of the natives.

Notwithstanding the lamented death of Signor Gavazzi, and various trials, Italy, through the agencies of the Scottish Churches and the English Wesleyans, possesses many guides to the way of salvation. The year 1889 is memorable among the Waldensians in witnessing the bicentenary of the *Glorieuse Rentrée*. At La Torre Pellice, the scene of the principal demonstration on August 27, an unprecedented Protestant assembly gathered. Evangelical Christendom was represented by the gifted commentator and saintly disciple, Dr. Professor Godet, of Neuchâtel; Pastor L. Monod, conveying the greetings of the Union of the French Free Churches; Sir A. H. Layard, the diplomatist and eminent explorer of Nineveh, who, as a descendant of the oppressed French Huguenots, carried the congratulations of the Vaudois from the southern Alps; Dr. Andrew Thomson, Edinburgh; the Rev. J. P. Pons, moderator, decorated with the Cross of the Corona d'Italia, and many popular delegates from the evangelical Churches belonging to Switzerland, France, Germany, Belgium, Holland, England, Scotland, and the United States.

Where, two hundred years before, the gallant seven hundred exiled Vaudois made the return to their fair valleys at Balsiglia, some thousands of their posterity assembled to commemorate that event in August last. Many incidents lent a halo to the occasion. Foremost of these was the oration of the Rev. William Meille, of Turin. It appears to have been a masterpiece of sanctified utterance worthy of Cavour or Cairoli. When the impassioned speaker alluded to the taunts hurled at

the Waldensians as "the people of the Bible" he delivered a sublime apostrophe to the Scriptures, exclaiming: "Beloved Bible, precious inheritance of our fathers and gift of God, thou wilt not be taken from us! We shall preserve thee intact; thy place is in our churches, thy dwelling in our schools. In our families, on the trembling knees of the old and in the weak hands of the young, thou wilt ever have an altar and in our hearts a sanctuary, because thou alone hast the truth which we wish to profess. Let our young men wear it as the sword of God and as an impenetrable shield; nor let them forget that to thee we owe our life, our existence as the Waldensian people. For thy sake, and to maintain intact that truth which they thought unassailable, our fathers fought and bled even unto death. Some carried thee from rock to rock, from peak to peak, hiding thee in the remote caves of their mountains when the enemy pressed upon them; others drew from thee comfort and strength when buried in prisons or condemned to the galleys; thou wert a source of valor to our heroes, and gavest an immortal crown to our martyrs!"

Many prayers will ascend to the throne of heaven that the heirs of these hallowed traditions may preserve the faith and re-adorn it by lives of undivided consecration to Christ the Lord. In one of his last addresses, spoken on behalf of the Waldensian Church Missions in Italy, the good Earl of Shaftesbury said it was a Church whose purity of doctrine had never been changed, and whose antiquity brought it close to the Church of the apostles. Its sufferings and persecutions, endured with Christian heroism, filled the pages of history. He believed that it had been preserved under the providence of God for some great purpose in Italy, and, looking at the success which was attending the Missions, he predicted that its triumphs in the future would be a noble continuation of its work amid martyrdom in the past.

This ancient remnant has some fifty settled congregations, upward of forty mission stations, and two hundred localities visited by the evangelists. The leaders of Christian Europe look to the Waldensians for the evangelization of the Italian people.

Spain, together with France and Belgium, is one of the lands of which this year the British and Foreign Bible Society's secretaries give a gloomy report. It is reputed to be the most ignorant and bigoted country in Europe. Unblanched by the intolerance of priest and magistrate and the blindness of the common people, the British Wesleyans and Presbyterians, and likewise kindred organizations, preach "repentance unto life" with encouraging favor. The spiritually barren soil of centuries has in the course of twenty years' sowing produced a holy harvest. A hundred sanctuaries with congregations in the aggregate ten thousand in number, regular communicants registered at 3,500, a ministry of 56 pastors, and 35 evangelists, besides flourishing Sunday and day schools having a capable staff of teachers, are proofs of God's smile. Strong in the name of Spanish Protestantism the cities of Madrid, Barcelona, and Seville, are stars in the crown of the King.

In France the outlook of the Master's cause is assuredly gratifying. An eminent French evangelist observed recently, "The work of Protestantism had met with great success in France, and every thing filled them with hope as to the religious future of the country." Fame already gathers round the Paris Missions, generously endowed by the English and Americans. Miss de Broen's Mission in Belleville, the worst quarter in the city, and nursery of communism; the medical and evangelist Mission to the Jews, conducted by Mrs. Feingold and Miss Margaret A. Palmer; Miss Pryde's Governesses' Home for Christian workers and lady art students; and "Miss Leigh's" (Mrs. Lewis) hive of Paris homes wonderfully permeate the native and foreign elements crowding the "City of Pleasure."

Christian fellow-workers in France are remarkably united in spirit, yet retaining liberty to serve Christ by diverse methods. Numbering only one in forty of the population the Protestants exert a powerful influence. They issue one hundred periodicals; tell out the Gospel in thousands of churches and mission *salles*; hold important civil and educational posts; and, in the conduct of large missionary societies, the "*Réformés*," are putting on the armor of a destined victorious crusade. "*La Centrale*," a vigorous national home mission, is developing, organizing gifts, and reaping a bounteous crop. Composed of provisional committees which have divided France into fifteen sections, working in harmony with the Synod Churches, directed by a permanent supervising council in Paris which apportions the expenses to each district, and having a band of able pioneer missionaries discovering fresh centers and preaching in sanctuaries, halls, theaters, and the open fields, this body is accomplishing miracles for the regeneration of France.

The miniature kingdom of Belgium, whose flickering light at the Reformation was effectually quenched, remained the most Roman Catholic of European countries. Within its borders, however, the Protestant Church was rooting itself, made up of members who were originally of the Roman Catholic persuasion. It was scarcely realized that in 1837 the name Protestant was practically unknown in Belgium, whereas the intervening fifty years have looked upon an inconceivable advance. Over against the comparative failure in the Flemish districts should be placed the fragrant oasis of the Walloon Church, which may be commended as an evangelical challenge to other portions of Europe. Belgium has nearly thirty congregations, embracing seven thousand people, sixty preaching stations, and hundreds of sites where the Gospel is occasionally proclaimed. The Evangelical Society has 42 Sunday and 18 missionary schools attended by Roman Catholic children, 22 ordained pastors, 4 missionaries, 8 Bible readers, and 5 colporteurs. The leaven of truth is palpably telling on the social life of the masses in a country whose four millions of subjects are cursed with one hundred and thirty-five thousand public houses—that is, one place to every thirty or forty of the inhabitants. With such tempta-

tions the demoralized habits of the people are as notorious as they are deplorable. The history of Protestantism in Belgium has some unique features. It was not uncommon, as in the case of Paifre, adjoining Liège, to see a village born in a day. *En masse* a whole community will transfer itself from the Roman Catholic to the Protestant fold. No part of Europe needs or more deserves prompt assistance than the little realm of Belgium. Stations wait for pastors and the people thirst for the wells of salvation. The open doors of the last few years surpass the resources of the workers. Men are falling through the weight of the task, while young and qualified preachers cannot be sent because of inadequate funds. The hearts of such as the Rev. Kennedy Anet, 123 Chaussée d'Ixelles, Brussels, would be cheered by a stream of sympathy for the sake of Belgium's redemption.

In a survey of this nature two facts are apparent to those who watch and inquire how goes the battle. These comprise a strengthened grip of the cardinal principles of the word and a clearer realization in the nearer and more distant horizons of multiplying fields which await occupation by the heralds of righteousness.

Obligations of this order will truly incite the supplication from the fountain of every Christian heart: "Let it be known this day that thou art God in Europe and that we are thy servants, and that we have done all these things at thy word. Hear us, O Lord, hear us, that this people may know that thou, Lord, art God, and that thou hast turned their hearts back again."

Friends of the great Friend cannot forget those on whose behalf the Shepherd freely laid down his life.

Bolton, Lancashire, Eng.

The Methodist Episcopal Mission in Bulgaria.

BY REV. D. C. CHALLIS.

The working force of the Mission in Bulgaria consists of four American missionaries, with their wives, four Bulgarians graduated from American institutions, seven graduated from our Theological School, one graduated from the Congregational school in Samokoff, one ex-priest, two preachers not graduated from any school, and three colporteurs, besides two American ladies and six Bulgarians employed as teachers, and one German woman assisted by two Bulgarians serving as Bible women under the auspices of the W. F. M. S.

Of the men employed seven are elders, one is a deacon, and six are probationers in Conference; the rest are local preachers and exhorters. The next annual report will show a total of 109 members, 51 probationers, and about 120 other adherents. If we could count all those who are Protestant in their convictions, but outwardly conformed to the old church, they would probably be numbered by thousands.

The total average attendance at Sunday worship is about 300. The number of different persons who attend irregularly must be a thousand or more. The cities

regularly occupied are Rustchuk, Varna, Shumla, Sistof, Plevna, Tirnova, Loftcha, Selvi, and Orchania. The first three have each a population of about 25,000, the second three 12,000, the last three 3,000 to 7,000.

Rustchuk, after being twice abandoned, was finally occupied in 1879. It then had a membership of one. The next report will show a membership of 25 and 8 probationers, besides 7 members in a near village. Rev. E. F. Lounsbury is pastor in charge and presiding elder of the District. He is assisted by Brother Palamidoff, a graduate from Samokoff, also Brother Tickcheff, the ex-priest, who is appointed to work in the villages, and Ipas Dimitroff, a colporteur, who is supported by the commission on his sales of books.

A new church of stone is approaching completion. Altogether the prospects of the work are excellent, and the new church will doubtless attract a much larger congregation. The average for the last year was 55. The city is rapidly growing in population and improving in the character of its buildings.

Varna was occupied in 1885 by Brother Constantine, a native of Macedonia and a graduate of Drew Theological Seminary. The work has been quite prosperous and now has a membership of 10 and 9 probationers. The congregation numbers about 90, having rapidly increased since the opening of the fine new church building last fall. The city has developed rapidly since the emancipation, and is one of the finest in Bulgaria, having a seaport and also terminus of the Rustchuk-Varna Railroad.

Shumla, about fifty miles from Varna, near the railroad and in the edge of the Balkans, is an important place. It, with Varna, Silistria and Rustchuk, forms the Bulgarian quadrilateral. It boasts of never having surrendered to an attacking force. It has always been a profitable field for our colporteurs, but we were only last year able to supply it with a regular preacher—Ivan Todoroff, a graduate of our school and a young man of good promise. He occupies a hired house and has a congregation of 20, and 4 members. This aggressive effort has "developed" the enemy, and the young society is now enduring the fire of persecution. This will do no great harm if we are not molested by the authorities. There is no doubt of the success of this work provided it is properly fortified with real estate in the near future.

Sistof is situated on the Danube, and does an extensive business in the shipment of grain and supplying the interior towns with imported goods. The work developed rapidly here during the first period of our history—1857 to 1887. It was badly broken up during the war and has advanced but slowly since. There are now 28 members and 10 probationers. Our Theological School is located here. The fine new building was completed this summer. Brother Ladd is the principal. He is assisted by Brothers Thomoff, Economoff, Vulcheff, Popoff, and Petroff. All except the last graduated in America. Brother Thomoff is also pastor of the local church.

Plevna is about thirty miles from the Danube, in the midst of a rich agricultural region. It is inferior to *Sistof* in general intelligence, but is improving as it increases in wealth. The progressive spirit of some of its merchants is shown in their patronage of our schools. They do not particularly love Protestantism or any other form of religion, but they appreciate the temporal value of good moral training for their children.

Our work here was first opened in 1876 by a colporteur, Brother Gordan Tsvetkoff. He had gathered a little circle of believers at the opening of the war in 1877. In the break-up which followed this place was abandoned and the followers scattered. In 1881 this same brother was returned to this field, where he still remains.

The five members and few other adherents form a live and hopeful society. They are exposed to a constant strain of persecution which is at times exceedingly virulent. We own no property here, and the house we use is not very convenient, but it is the best our means can provide. Real estate is high and rents are steadily advancing. "Skoro" (soon) is the word if we mean to buy.

Tirnova, the ancient capital, is romantically situated among the limestone cliffs that form so prominent a feature of the northern border of the Balkan tract. The surrounding country is rich in agricultural products, and the city is intelligent, progressive, and always radical in politics. Dr. Long worked here and in *Shumla* several years. We occupied the place two years after the war, and opened a theological school in a private house, but on account of the opposition of certain persons in authority we failed to secure lots, and it was determined in 1882 to remove to *Sistof*. This removal left this place with its one member without a preacher. In 1887 one of our graduates, Peter Vasileff, was placed here, and he has succeeded in gathering a congregation of forty and half a-dozen members. A good lot is now attainable at a fair price. The prospect of growth is very good *provided* we establish ourselves permanently.

Loftcha is also located among the cliffs about fifty miles from the Danube, in the midst of beautiful scenery, and with a healthful climate. The place is not wealthy but the business men are wide-awake and progressive. Our work here was opened more than twenty years ago, and at the outbreak of the war we had a dozen members. During the massacre of the inhabitants in 1877 nearly the whole society was swept away, together with the promising young preacher in charge. The work has since grown to seventeen members and nine probationers, but most of them are from other places, being pupils in the girls' school located here. A considerable number of the inhabitants attend the services irregularly, and the local patronage of the girls' school is increasing. Bible women find the homes here unusually accessible. Still, every new convert is fiercely persecuted, and the "abundant harvest" is not yet. The local society is in charge of Brother Bantcho Todoroff,

a graduate of our school in *Sistof*. He is assisted by the writer, who is in charge of this District.

Farther up among the Balkan lies *Troyan*, a village of six thousand inhabitants, where we have done some work, and the people are kindly disposed, but we are strenuously opposed by the authorities of the neighboring monastery of the "Holy Mother of God."

Selvi lies in a rich valley midway between *Loftcha* and *Tirnova*. Brother Gabriel Elieff, our oldest preacher, and who traveled over a large part of the Balkan peninsula many years ago as colporteur, is now spending his declining years in this place. A young man is working under his charge in this place and in *Gabrova*, an important educational and manufacturing center. We have now one family in each place that belongs to us, and an increasing interest is reported in the study of the Scriptures.

Orchania is about sixty miles from *Loftcha*, on the road to *Sofia*. It is beautifully situated, but, on account of the bad water used in the place, it is very unhealthy. Our work opened there eighteen years ago. It has been much persecuted and has suffered from want of competent pastors. Last May services were closed by order of the minister of public worship, and the preacher was ordered to leave the place. The only reason assigned for this strange proceeding was that he, the minister, recognized no Protestant society in *Orchania*. This was a mere subterfuge, for we had been officially recognized by the minister of education for several years.

Petitions addressed to the minister and to the prince availed nothing until consular pressure was applied. Then, after having troubled us for three months, the minister ordered the local authorities to recognize Ivan Dimitroff as pastor of the Methodist Episcopal Church.

Much work has been done in the fifty or more villages of this District, but no permanent fruits have as yet been gathered.

Diary of a Native Bible Teacher in Bombay.

May 31.—In one of the houses my pupil's husband was at home, a very respectable and nice gentleman. He said, "I am glad you came to teach my wife." I replied, "I have no time for secular teaching, but give her Bible instruction." He said that he always reads the Bible and does not worship idols, although they are in the house. He believes there is one God and respects Christ. I said, "Respecting only will not save you. Believe on him as a divine being, and believe that he has made atonement for sinners. We cannot go to God, and our sins will never be forgiven, unless we trust in Christ."

I said, "I can tell you by experience that there is no happiness in this world until our sins are forgiven." He looked very grave and said that the thought often struck him that God would never forgive sins unless somebody bore the punishment of them. Jesus Christ suffered the punishment for us; so he must be the Mediator, and so on. He seemed in earnest.

June 4.—Went to a house where I have a very nice pupil; her daughter and educated son-in-law were there. The first question he put to me was, "Are you a Christian?" I replied, "Yes." He said I looked so. I replied, "I am glad I look so, and those who are not Christians know at once that I am one." Then he began to

feel the need of forgiveness. When you will see your sins you will be humble and cry for mercy to God and repent, and then you will see God, I've no doubt."

June 12.—In one house found a lady lying on a couch, crying. I went near and asked why she wept. She said she would tell me because she considered me



WOMEN OF INDIA

discuss with me. At first I thought he was in earnest, but very soon I found he was a great humbug. I told him I did not care to discuss with him, as he was not a humble inquirer. He asked me how I knew it. I said, "By your talk." He said that he was in earnest and that he wanted to see God. I said, "You can never see God unless you know you are a sinner and

like a sister. The night before her brother came home drunk, pulled her hair, and beat her. She cried bitterly and said she had spent her strength and money on her brother and their children, and that they were very ungrateful.

She said she would be polluted like me by becoming a Christian and then give all her money to a Mission,

and before her death she would be sure her money would be used in a good work. Although she had expressed herself as being sure that Christians were the best sort of people yet she called them polluted. I explained to her the meaning of Christian and polluted; comforted and spoke to her a long time about religion. She seemed pleased to hear me, and said, "Ah, Lord, I thank thee because thou hast sent an angel to me in the time of trouble." She was comforted when I left her.

June 14.—Visited an interesting house. The woman looked rather restless that day. I asked what the trouble was. She answered that she liked to hear and learn the Bible, but as she was a widow the people persecuted and abused her because she let me go to her house. The poor woman was crying, and said, "Please do not come here. I shall go to my sister-in-law's to hear you." I realize more and more every day in what a sad condition the Hindu women are.

June 22.—Visited four widows; all were very attentive. One, who is very anxious, told me she liked my teaching, but she could not understand. "How could she know that her sins were forgiven?"

I said, "Believe on the Lord Jesus Christ and thou shalt be saved."

She said she would believe on Jesus willingly and that he would forgive her, but how was she to know that she was forgiven? I told her my experience and how I know that my sins are entirely forgiven. She listened thoughtfully, and said, "This really is a mystery, but I shall understand when my sins are forgiven."

June 24.—Visited a house where I used to teach two years ago. They asked me to go and teach them English. I said, "I do not go to teach anywhere." They asked what I did the whole day. I said, "I give Bible instruction to the women who are willing to hear it." They inquired if I had many houses where the women learned the Bible only. I replied, "Yes, many." They laughed loudly, and said, "We never thought that there were any such stupid women to love your Bible! What do they get by it? Ah! the world is getting mad with these mission workers. We do not know what we will have next. We never will be so foolish. We hear the Bible because the lady who comes here teaches us some other things. If we do not listen to it she will not come to the house."

June 27.—Had a very nice time in the schools. The boys and girls listened so attentively and remember what I teach them. It does one's heart good to see their dear bright faces, anxious to hear every word and ready to answer.

June 28.—Visited seven houses. In one of them an educated young man (Mohammedan) began to talk to me in a very respectful way. I have often had talks with him. He said, "I read in a newspaper that if any one converts a man he gets a present of \$1,200." He asked me whether it was true.

I said, "No, no; you are greatly mistaken. Last year a certain missionary baptized thirty or forty persons,

but he did not get a cent." He was astonished, but believed me. He asked, "Are you really saved?" "Yes." "Why did Jesus save you?" "Because I was a sinner and had broken his commandments and was fit for hell. When I realized this I went to him, believed on him, and was saved." He said that he honored Jesus and believed him to be one of the saviours. I said, "There are not many, only one, and he is Jesus Christ." Then he said that he would tell the truth; he had never committed a sin in his life, and was very proud of himself. I said, "Well, Jesus will not save you." He said, "What kind of people does Jesus want?" I replied, "Wicked and sinners." Then he said two ladies used to visit his house, but when he began to ask them questions they used to get vexed, and at last they left the house entirely. Now another lady went there, but she would be sure to leave the house soon. But he had tried often to get me vexed, but he found me always calm, and said, "You are a wonderful creature born into this world."

I said, "No wonder the ladies left your house when they saw such an educated, respectable gentleman so obstinate, and trying to tease them like a child." All the ladies who were listening were greatly amused and began to laugh. I said, "Now we will not talk about this any more."

The last three months passed very encouragingly. The Bible was taught in the houses and schools, the sick visited, sorrowing ones comforted. The Lord was with me all the time and gave me strength to preach to the poor souls. I could realize his presence, and so had happy times.

Reply to a Criticism on Foreign Missions in India.

BY W. H. MORSE, M.D.

Of all the recent unjustifiable libels upon the cause of Christian missions that which is most unjust of all is one from the caustic pen of Sir Lepel Griffin, in the *Asiatic Quarterly Review*. As I am quite confident that it has not been quoted on this side of the ocean I beg leave to extract the reference entire, from the article on "The Bhils and their Country," of which it forms a part. It is as follows:

"Christianity, as preached in India, is a failure, while the creed of Islam is an increasing success, and the cause for this must be sought in the inadaptability of the Christian doctrine to Orientals. But with the Bhils, whatever their ultimate religious position, they will probably first be absorbed by Hinduism, the propaganda of which is every-where around them, while that of Islam is non-existent in their district. I have sometimes thought that Christianity might have a chance of success with the Bhils, and judging from the satisfactory results obtained by Christian missionaries among barbarous tribes in Burma and Southern India, together with its absolute failure to influence, far less convert, educated Mohammedans and Hindus, I believed that an attempt to convert the Bhils to Christianity would possess some psychological interest, and I invited the head of one of the Calcutta Missions, and also missionaries stationed at Indore, to establish a station in the Bhil country

and try their hand on these simple people. But this fruitful field, where the untutored savage could offer no inconvenient objections to the extravagances of Pauline doctrine, was not suited to missionaries who preferred to live in comfortable houses in English stations to the hardships of ascetic life in a lonely wilderness, and my invitation was not welcomed with any enthusiasm. I do not know that this is a matter for serious regret, for missionary teaching might have undermined the natural virtues of the Bhils, but it would have been interesting to know whether the doctrines which so utterly repel the cultured Oriental would have been assimilated without repugnance by the less critical savage."

Of living writers on Indian affairs there is none more interesting, and in some respects more significant, although others may have been more powerful, than Sir Lepel Griffin. The recognition of his authority coming from the Queen with the order of Knight Commander of the Star of India, and from his countrymen in all of those various ways of adulation so dear to the English man of letters, leaves nothing to be desired or to be acknowledged in his field of literature. None can understand the India of the past without an acquaintance with his *Punjab Rajas* and other works, and none can more clearly see the India of to-day than by viewing it through his eyes. Only the other day the consensus of tribute was spoken by Professor Arminius Vambéry, who said, "Among the many distinguished members of that body of public servants, who by their great moral endowments, and not by their numbers, ruled the millions of India, Sir Lepel Griffin was a man marked out. With confidence his many admirers look forward to that time when he shall be intrusted with the governor-generalship of India and with those great responsibilities of empire which all believe that he can fulfill ably."

In addition to that which may else be said in his favor as administrator, scholar, and diplomatist, it must also be admitted that there is little that is imperfect in his sympathy with the religious thought of the day as expressed and implied in both England and India. It would be difficult to show that he has really parted with any substance of received truth. But, in view of the far from happy language of the strictures which I have quoted, the Christian world cannot judge him comprehensively either as scholar or teacher. There would have been no wound, and but little more than a bruise, had some less influential intellect touched that body of religious thought which has so enlarged its bulk as to seem to some to have become the very body of religion. But with incisive pen the man has written, and, sinning against light, a nerve is lacerated.

The attacks upon foreign missions by Canon Taylor may be due to absolute ignorance, and those of other writers to positive prejudice; but Sir Lepel Griffin writes as one who should know better. His opinion carries weight, and as such should be honestly met by the truth which heals the wound, alleviates the pain, and dulls the point of the writer's weapon, ink-laden for other assaults.

It would be difficult to find another more marked series of perversions of fact in contemporary literature;

and in returning answer one seems to look upon the apple-bough of mid-winter for the pink and white of May. The opening expressions bid for exasperation of animadversion. "Christianity as preached in India is a failure." Had the clause been deficient of the definitive it had not been a more flagrant offense against truth. It might as well have been said in emendation, "Christianity is a failure." We can see from our distance the crumbled barriers that once stood to repel missionary advance into India, and it is nothing other than absurd to think that the man has trodden Indian soil and failed to find the scattered fragments in its dust. A failure? Then the power of Britain in India, of liberty in America, of light in the day, are failures. A failure? Has not the Indian Government borne testimony to the importance and value of Indian missions, and is it not on record that the *London Quarterly Review* pronounced that testimony "one of the most remarkable facts in missionary history?" A failure? Number the Christians in the empire, look at the work and the workers, think upon the sixty thousand schools and the hundred colleges, note the influence of the great ruling Christian nation, and then define failure.

"The creed of Islam is an increasing success." What? Where? Avowedly there is in most of the great Mussulman centers a nucleus of propaganda, but in effect it is paralytic. Progress is unknown. A Moslem neophyte is a rarity. I find in a recent number of *La Revue de l'Orient* that one M. Schumann, a Hanoverian man of letters, has been "authorized to embrace Islam." This is the only case of which I am cognizant as having occurred in a Christian land, and there is no intelligence to the effect that there is any more considerable progress among the people of other religions. The day of Mohammedan advancement was a day of another century. In the *Bombay Gazette Summary* of May 3, 1889, the Nawab Imad Nawaz Jang, a well-known Hyderabad nobleman, says: "In India, where the Mohammedans number nearly sixty millions, there are not even ten thousand among them who can comprehend the meaning of the Koran in the original." Can such leaven have any other than a negative tendency? Fanaticism may go a great way, but fanaticism stands still in India to-day, and I find no evidence whatever of the "increasing success." On the contrary, permit of a word from an acute writer, who says: "It (Mohammedanism) discovers no sympathy in East or West, and it seeks none. Its hour of aggression is past, and the hour of self-sustentation is striking."

"The inadaptability of Christian doctrine to Orientals" is another extravagant error. The array of facts to prove the contrary are those of which all Christendom knows with pride. Go to any land of the Orient, and there will be found native Christians, not scattered like *rari nantes in gurgite vasto*, but numbered by tens of thousands and occupying whole districts. Visit them as neighbors, and you will find the adaptability of doctrine shown in the conduct of these communities. I quote Sir Richard Temple, who says, "I do not claim

for them any unusual display of Christian graces, but they behave as well on the average as Christians in any land." Such a test is severe, and those applying it would do well to remember that the efficacy of Christianity in America might not escape with its credit undiminished by such an application. But take whatever rule you please and the adaptability will be found, not however, as a mere cloak, but as assimilated into the very fibers of being. Christian doctrine may be—and too often is—the food of the Christians of America, simply the food. But in the life of the Oriental Christian it is the very blood, the vivifying principle, the fluid responsive to the great divine heart.

In holding that the Bhils "will probably be absorbed by Hinduism," Sir Lepel advertises "the propaganda which is every-where around them." I question very much if Hinduism is propagating itself in Central India or anywhere else. Sankar-Acharja and Kumarilha Bhatta have no sons. To speak of even a revival of or in Hinduism is as nonsensical as to refer to a revival of Neo-Platonism. If we seek popular opinion of that seeming exception, the Brahmo Somaj, we find that that "reform" is treated as nonsense, as looked at from a Brahmic stand-point. "The modern Hindu who strives to purify his faith is thinking himself out of Hinduism." Consider what the propagation signifies, and then know that it cannot be. Recall the absurdity of the superstitions of Hinduism and the immorality of its practices, and understand that it is not the nature of Christianity and of Mohammedanism to permit of its advance. There are one hundred and fifty million Hindus to-day, and there will be no more to-morrow, but—thanks to the "failure" of Christianity—there will be less.

The possibilities of Christian work among the Bhils, viewed from an Occidental point, are hardly as hopeless as the writer seems to indicate. Those hill tribes, savage and predatory in their fastnesses among the Vindhya and Satpura mountains, are supposed to be descendants of the aboriginal people. They have been described as "among the rudest fragments of mankind," and incontrovertibly the missionaries make slow progress in reclaiming them. Yet these very tribes, who figured from Vedic times as a disturbing element, have by a Christian government been turned into peaceful cultivators and loyal soldiers. Thirty years of British government has accomplished more than eight centuries of Hindu and Moslem influence.

Hunter says, "There is scarcely a single administrator who has ruled over them without finding his heart drawn to them and leaving on record his belief in their capabilities for good." Dr. Maclear says, writing of the progress of Christianity in India, "Among the rude aboriginal or non-Aryan tribes its success has been remarkable." Take as an instance the Kols, of the same family as the Bhils, and, if any thing, more predaceous. After five years' labor the Gossner missionaries baptized their first converts in 1850; now in the German and English stations together these amount to close upon sixty thousand. If this was done with one tribe why should

not an effort with another tribe be as successful? Although I have no direct reason for doubting Sir Lepel, I regret that at the moment of writing I am unable to say on the authority of Indian missionaries that efforts to Christianize the Bhils have not been made. When I shall have been advised in answer to my inquiries I shall report. I do know, however, that still another libel resides in the statement that "missionaries prefer to live in comfortable houses in English stations to the hardship of ascetic life in a lonely wilderness." That preference, as every student of the cause of missions knows, is invariably put aside when the Redeemer's last command is graven on the frontlet of the missionary. There may be cowards and renegades in India, but if it be so they are not longer inspired by the spirit of missions.

As to "undermining the natural virtues of the Bhils," it only need be said that the general opinion of writers on India is that they have few "natural virtues" other than those derived from their neighbors.

But, declining further discussion of Bhil possibilities, and leaving in abeyance the question of their conversion "possessing psychological interest," there are two other companion references in the paper which deserve a word of attention. I allude to Christianity's "absolute failure to influence, far less convert, educated Mohammedans and Hindus," and the concluding clause, "It would have been interesting to know whether the doctrines which so utterly repel the cultured Oriental would have been assimilated without repugnance by the less critical savage."

It is observable that the writer does not say that "not many wise men after the flesh, not many mighty, not many noble are called." The inference is, however, that that is his meaning, and that the reference of St. Paul applies to the "educated" and "cultured" Orientals. This class in the Orient are "not many." Dr. Leitner says, in his official report on "Indigenous Education," that in the Punjab "not more than ten thousand know Arabic"—an accomplishment synonymous with wisdom and nobility. "There are nine pupils to every thousand of the population in the government schools, and of these not one in the nine completes an education." It is true that much importance attaches to vernacular instruction in its simplest form—its importance favorably comparing with the picture of Roman education given by Horace—but the outcome of such instruction is not culture. Manifestly, if not one pupil in every thousand of the population "completes an education," the cultured are exceedingly few. But be the total number what it may, do we need to turn to the *Annual Statistical Abstracts* to learn that the one great factor in this promotion is Christianity? Yet Sir Lepel states that Christianity absolutely fails to influence this class!

And he goes on to say that far less than absolutely it fails to convert this class, utterly repelling it. It is the old sarcastic query, "Have any of the rulers or of the Pharisees believed on him?" Sir Lepel answers, "None." The true answer is, "Yes." Sir Richard Temple says, "Let us go through the list of the native min-

istry, and we shall find that most of the able preachers who have done most to vindicate Christianity have been of the high caste." It is true that the majority of the Christians are of the lower castes, and that by far the greatest measure of success has been attained among these and those who are of no caste at all; but it cannot be otherwise, as it is only the small minority who are "cultured" and high caste. And why should it be otherwise? Are not the humblest people those who are the most needy and who most appeal to the Christian sympathies? I doubt that a missionary lives who would not preferably value the souls of the lower castes and the outcasts. Yet there are high caste converts who have come notwithstanding the doctrines that "repel." They are few, "not many;" but they are strong in the work. I have before me a report—the individuality of its author not altogether apparent—which says officially, "The highly educated Hindus almost *invariably* break away from their heathen religion. I do not say that this is true of Mohammedans, but the Hindus on receiving western education do, with scarcely an exception, cease to believe in the ancestral faith." Rev. Dr. Thomas says that these "largely become atheistic, passing thence through deism." The missionary, recognizing this, watches to claim his most favorable opportunity at the stage when belief in the immortality of the soul and in human accountability to a Supreme Judge is reached. Obviously, therefore, the encouragement of education and the provision and support of vigilant missionaries mean a more considerable evangelization of the "cultured Orientals."

It is to be regretted that the testimony of a representative man who has had such rare opportunities to know India should so depart from the truth. It may be aptly said, in conclusion, in the words of Sir Bartle Frere, "Whatever you may be told to the contrary, the teaching of Christianity . . . in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than any thing that you or your fathers have witnessed in modern Europe."

Westfield, N. J.

Education Work in North India Conference.

BY REV. M. V. B. KNOX, PH.D.

Very soon after landing among the Methodist missionaries here I became convinced that the schools sustained in the cities and villages were one of the most successful agencies used to build up our work broadly and safely. Subsequent information and inquiries have confirmed and strengthened that opinion. One of the problems that has always confronted the Church from the earliest centuries has been how to make pure, real, and intelligent Christian character in the converts from heathenism.

Think of Paul's letters along these lines to the Corinthians, Galatians, and others. The Roman monks who led our Anglo-Saxon ancestors to the truth, as can

be seen in reading the history of the early Church in England, wrestled with the same problem. One just converted from the worship of idols, the spells of superstition, the force of heathen customs, and from the long list of mighty influences which, in paganism, are combined to dwarf and enslave the spirit, cannot, in a day or year, pass from those things to a broad-minded, firm, free Christian character. Many of the old roots will remain. How to build up character, then, is a mighty problem here as every-where. During nearly a generation of experience our missionaries have found that the work which can be done in the evangelical schools is one of the most potent means to this end. They are wise who put large sums of money into the schools.

Take, for instance, the system of schools set in motion by the munificent gift of Rev. Dr. J. F. Goucher, the head-quarters of which are at Moradabad, under the direction of Rev. Dr. E. W. Parker and wife. There is the Goucher High School for advanced pupils in that city; then a hundred schools are scattered over the old province of Rohilkund, for both boys and girls. Of boys' schools of the primary grade Dr. Goucher's endowment supports sixty, in which there are being taught more than two thousand pupils.

The conditions upon which his endowment is used make it obligatory that the teachers hired shall be Christians and members of the Methodist Episcopal Church, that each school shall be opened every day with reading of the Bible, singing a Christian hymn, and prayer, all in the vernacular. In addition to this the teachers are urged by the missionaries to visit the parents and friends of these boys at their homes, after teaching hours, to talk with them and instruct them in Christianity. These schools, according to Dr. Goucher's conditions, must be in villages and communities that are inquirers after Christianity, and be regarded as evangelical forces seeking to lead the children and people to Christ.

Out of these primary schools the brightest and most promising of the boys are being passed, after examination, to the high school at Moradabad, where they can have the benefit of one of the hundred Goucher scholarships awaiting them. Dr. Goucher sustains forty girls' schools of primary grade, also, located and conditioned like the others, from which there is going a constant stream of the most promising girls to Mrs. Parker's girls' school at Moradabad, where Dr. Goucher has a few scholarships, but which he is said to propose increasing to forty.

All through the North India Conference similar schools of primary grade are sustained by mission funds or otherwise, feeders of the various graded schools established at the great centers. In the two high schools at Moradabad and elsewhere the young men and women are prepared for matriculations in the government universities at Calcutta, Allahabad, and elsewhere.

Through the one hundred schools sustained by the Goucher Fund about three thousand families are di-

rectly reached, and over three hundred thousand people, those in the four castes, Mazbi Sikhs, leather-workers, sweepers, and Thakurs, that are most fully patronizing the schools, are also directly, though less positively, reached by that agency. During the five years this fund has been operative, between one and two thousand souls have been converted, partly through the means thus put at the disposal of the missionaries. Here is a field so promising that its success should lead other rich Christians of the United States to put their money at work for Christ in it. This is done by some. Mr. Frey, of Baltimore, before his death had seventeen scholarships in use in the Bareilly Theological School, and in his will secured to the Oudh District enough to support about thirty primary schools. Mr. W. E. Blackstone, of Chicago, has put \$3,000 into the new training-school and Deaconess's Home at Muttra. Let the good work go on. In all, the North India Conference this year reports 488 schools, with over 16,000 pupils. O, but the cry there is on every hand here for workers! Not less than a thousand openings for work in the North India Conference alone, with magnificent promise of success, must be refused this year for lack of means and workers. The sum of forty or fifty dollars a year will sustain a primary school a year like those found already to produce such rich harvests.

A remarkable paper on "Early Marriage," prepared by Mrs. Dr. Mansell, and read at a District Conference, had so much of worth that it has been printed and widely read. It claims, among other things, that the physical deterioration of the Indians is owing more to marrying too young than to the climate. It is a startling statement, and if it can be sustained by facts and figures, opens up new demands on Christian care and philanthropy. Our missionaries seek delay in marriage among the young people under their direction, and in this effort commendable success is being reached. Already later marriage, better food and clothing, and other things are giving a sturdier physique, and with that a better brain power, so that the young people sent up from our schools to government examination for the universities and other fields succeed better than non-Christians, for they are found to be mentally and physically better able to stand the excessive strain of great intellectual efforts.

It is the policy of our missionaries to build up graded schools at each of the larger stations; so, besides those at Moradabad, they are at Cawnpore, Lucknow, Bareilly, Budaon, and elsewhere, for boys or girls. Like those at Moradabad they are fed from the lower schools, though some of the young people come directly from the Christian families. In these schools have been prepared most of the native workers used by the missionaries.

They get culture here that both in degree and worth they would otherwise lack. Along with the regular studies pursued are taught the great principles of Christianity, so that they become rooted and grounded in the faith, and at the same time get almost wholly

freed from the baneful effects of the heathenism which must always act on their parents that have failed of similar advantages. Preachers, exhorters, teachers, both men and women, zenana workers, helpers, and others are sent out from these schools by the scores, so that our widening fields are partly supplied. But the demand is greater than the supply. Hundreds of native men and women could be judiciously set at work at once in the three India Conferences if they could be obtained.

When a young man shows special aptitude as a prospective preacher he is, on finishing his course at some one of these schools, sent to the theological school at Bareilly, where he can have a three-years' course to fit him better for the ministry. His schooling then does not cease, for he is usually required to take the course of study for local preachers and serve in that office for four years, and then, if promising enough, is recommended to the Annual Conference, where he takes the regular Conference course during the four years, as we do at home; and this year they have presented to the Conference a post-graduate course, which the preachers can elect to carry on after their regular course is ended.

By these means there is being obtained a fine body of native ministers who are doing good work for God and Methodism. These men are from different nationalities, Jews, Hindus, Mohammedans, Turanians, and from all castes, Brahman, Rajputs, Sikhs, Chamars, sweepers, and of no caste. That God is no respecter of persons has illustration here. High caste, low caste, all castes sit together, study together, eat and work together, sing and pray together, lifted to the high estate of children of God. Cultivated women, without whose elevation India cannot be elevated, sit as wives, or sisters with these, having the many-phased enfranchisement that Christianity gives to all.

Methodism in India feels that the time has come for yet higher education of its youth, the same as early Methodism felt in the United States. It must have full colleges. It justly dreads to send the young men and women carefully taught Christian truths in the high schools to mingle, in a great minority, with the Hindu and Mohammedan young people to be found in government colleges, lest in some instances they become drawn away. A growing number every year are prepared for matriculation, so that a college for young men and one for young women are imperatively demanded.

This need is so pressing that last year the Conference voted that Dr. Badley, in charge of the Centennial High School at Lucknow, should go ahead a year with his class beyond matriculation; and this he did. In the same city the Girls' High School, Miss DeVinne in charge, had had its classes carried into a college department two years under the efficient teaching of Miss Kyle. Here there is an embryo college for young men and one for young women. They are demanded by the advanced needs of the young people, to save them fully to us, to prepare still more highly-cultured

workers in our Mission, and to give among the people due prominence to the exalted place we occupy in the field of education.

Indeed, Dr. Badley has taken steps already toward building a college. A board of trustees has been organized several years. At Lucknow, directly opposite the Mission compound and the Centennial High School, is an open plot of five acres, formerly belonging to the Government, which has been presented to our missionaries for the purpose of erecting a college. It is worth \$4,000. It is most opportune, and comes in answer to needs and prayers. It comes when Government is favorably disposed to mission work and schools. It comes, on the other hand, when the missionary treasury is so depleted that it cannot devote any thing this year to building.

The conditions of the gift are that it must have a building erected on it which the Government will approve within two years. Plans have been submitted which the Government has approved, a contract for building, most advantageous in price and payments, has been concluded, and our missionaries feel that some way, by some means, the project must go ahead. Here is a chance for some rich man in America to build himself a lasting monument and make a name fragrant with blessings to humanity. What chances India offers for money to go on perpetuating its rich blessings and multiplying its living forces coined into Christian character in the young people it can send out to help in redeeming India!

Human Stewardship.

BY REV. L. C. QUEAL, D.D.

The nobleman, the ten servants, the ten pounds, and the command, "Occupy till I come," open fully the question of stewardship.

The return of the nobleman was not to take possession of the ten pounds with increase, but to see how each servant had used his stewardship and to determine his reward.

Faithfulness secured possessions and authority equal to the ability shown by the improvement of the talents received. The direction given to the disciples, when they were sent into the village to bring the colt they should find near the entrance, manifests Christ's claim and proprietorship of property.

He armed the disciples against any claimant or objector by using the words, "The Lord hath need of him." Luke 19.

1. The return of the received pound does not indicate failure in business or poverty in earthly possessions, but reveals the "wicked servant" in his denial of the authority and government of God over all accumulations.

2. The untying and leading away of the colt without opposition from the owner proves his acknowledgment of the Master's right to claim his property and his faithfulness as steward.

3. Responsibility for the use of money and other goods, represented by the pound and the colt, requires ownership and control; therefore governments are right in securing to individuals exclusive possession of property, that stewardship may have opportunity.

4. The building and completion of character demand the possibilities resulting in achieved inequalities, seen in poverty and in competence and in wealth.

5. This world and its resources, this life and its opportunities, were not intended to give to every one a per capita share of the aggregate wealth.

6. The "anti-poverty" theories are anti-God; not that God has ordained some to poverty, some to competence, and some to wealth, but that he has ordained stewardship, in which the losses and gains of the present vary the tests and opportunities.

7. The reckoning with stewards is not postponed until the end of all opportunity, but "upon the first day of the week." He whose every week acknowledgment of God proves him a good steward will finally have authority or reward to the full measure of his well-used ability.

—*Methodist Review*.

The Threefold Gift of Christianity to the Heathen.

The three great facts of the Christian life are either absolutely denied or wholly ignored by all pagan peoples—the fatherhood of God, the brotherhood of men, the forgiveness of sins. To China God is not even a name; to India he is but a dream; to Africa a terror. The agnosticism which proffers itself to America as a new philosophy has had for twenty centuries free course in China—China, where the ethical ideals are high, but the spiritual power which comes through faith in an unseen God is wholly unknown.

The transcendentalism which proffers itself to America as a more noble substitute for historical and revealed Christianity has had for twenty centuries free course in India—India, where deity is impersonal, heaven is unconscious existence, and religion is a dream which will not endure reason's rude shaking. The terror of an angry God or gods, as a motive power to life, has had for twenty centuries free course in Africa—Africa, whose civilization was among the earliest, and whose spiritual paralysis under the influence of a religion of terror has been the most absolute on the face of the globe.

To the millions on these continents the first two words of the Lord's Prayer are a message so novel as to be incredible. Where no father is, there no brothers are or can be. The moral unity of mankind, overleaping all barriers of race, creed, and habit, as yet even in Christian America only a vision of prophetic souls, is undreamed of in paganism, where the gulfs of caste are as broad and deep as that which the Master portrayed in his vision of the other world. And where there is neither fatherhood nor brotherhood there is little or no mercy proceeding from brother to brother man, because

no faith or hope in a mercy more than human proceeding from heaven to earth.

This is the threefold gift which the Christian Churches of America have to give to their kin beyond the sea; these the glad tidings which carry in them the secret of life both here and hereafter: the forgiveness of sins, bidding men forget the things that are behind and press forward to a nobler future, so breaking the power of all priestcraft and giving an impulse and a hopefulness to all spirit of progress; the brotherhood of man, binding all men together in a common effort for their common weal; and the fatherhood of God, converting religion from a terror into a hope, from a dread into a love, and leading men out from the apathy of despair into a life of promise and of glad expectancy.—*Christian Union*.

The Teachings of Buddha and Christ Compared.

Sir M. Monier-Williams has given us in his latest work on the religions of the East a very clear and powerful picture of Buddhism as it exists at the present day, together with a full and scholarly account of its historical development. While the able exposition of the evolutionary growth of a theistic system out of one that was essentially atheistic will be valued by the student of comparative religion the chapter which has the most interest for ordinary readers is undoubtedly the last, in which the main points of divergence between Christianity and Buddhism are set forth in detail. Their moral teachings have many points of contact, hence the tendency, among those whose study of either has been superficial, to arrive at erroneous and confused ideas regarding their comparative excellence and their resemblance to each other.

At the root of all there is this fundamental difference: Christianity is a religion, whereas, according to Sir M. Monier-Williams, Buddhism, at least in its earliest and truest form, is no religion at all, but a mere system of morality and philosophy founded on a pessimistic theory of life. He points out that "every system of religion must postulate the eternal existence of one living and true God, of infinite power, wisdom, and love, the Creator, Designer, and Preserver of all things visible and invisible." It must also presuppose the immortality of man's soul or spirit and the reality of a future state. It must also imply an innate sense of dependence on a personal God, "a sense of reverence and love for him, springing from a belief in his justice, holiness, wisdom, power, and love, and intensified by a deep consciousness of weakness and a yearning to be delivered from the presence, tyranny, and penalty of sin."

Now, testing early Buddhism by this criterion, it could not claim to be a religion, because, first, it refused to admit the existence of a personal Creator or of man's dependence on a higher Power. Next, it denied any eternal soul or Ego in man. Nor did it acknowledge any external, supernatural revelation. It had no priest-

hood—no real clergy, no real prayer, no real worship. Of sin or of the need of pardon it had no true idea, and the consequences of man's sinful acts were to be borne without any hope of help from any Saviour or Redeemer, or from any being but himself. The later developments of Buddhism did, it is true, lead to the acquisition by it of the character of a theistic religious system; but it is easy, Sir M. Monier-Williams thinks, to show how impossible it is to bridge over the yawning chasm that separates it from Christianity.

We may indicate, side by side, the main divergencies as shown by Sir Monier:

HISTORICAL DIFFERENCES.

Buddhism.

Christianity.

By the doctrine of Karma a man is bound hand and foot to the inevitable consequences of his own acts.	In Christ alone there is forgiveness of sins.
Buddha always described himself as self-made.	Christ constantly insisted that he was God-sent.
Buddha came down to be born on earth in a rich and princely family.	Christ was sent from heaven to be born on earth in a poor and humble state.
Buddha declared that all enlightenment and wisdom were to be attained by his disciples, not through him, but through themselves and their own intuitions.	Christ had all the treasures of knowledge hidden in himself, and made known to his disciples that he was himself the way and the truth.
Buddha died peacefully among his friends, suffering from an attack of indigestion at the age of 80, and leaving thousands of disciples.	Christ died in agony an atoning death, suffering for the sins of the world at the age of 33, and leaving about 120 disciples.
Buddha is dead and gone forever, or lives only in the doctrine which he left.	Christ rose and is alive for evermore.

DOCTRINAL DIFFERENCES.

Buddhism demands the suppression of self, with the one object of extinguishing all consciousness of self.	Christianity demands the suppression of selfishness.
Buddhism says: Shun the world and withdraw from it.	Christianity says: Fight and overcome the world.
Buddhism teaches: Expect a never-ending succession of worlds forever coming into existence, developing, decaying, and reviving, and all equally full of everlasting misery and change.	Christianity teaches: Expect a new earth, a world renewed and perfected, in which righteousness is to dwell forever.
Bodily existence is continued in six conditions, through countless bodies of men, animals, demons, etc.	Bodily existence is subject to only one transformation.
The body can never be the abode of any thing but evil.	The body of man may be the abode of the Holy Spirit of God.
Look to final deliverance from all bodily life as the highest of boons and loftiest of aims.	Present your bodies as living sacrifices, holy, acceptable to God, and expect a change to glorified bodies hereafter.
Beware of action, as causing rebirth, and aim at inaction, indifference, apathy, as the highest of all states.	Work the works of God while it is day.
Every man is saved by his own works and by his own merits.	Become as little children, and when you have done all, account yourselves unprofitable servants.
What shall I do to inherit eternal extinction?	What shall I do to inherit eternal life?

—*Christian World*.

Country Churches and Missions.

BY A. B. LEONARD, D.D.

The cities and large towns have been heretofore largely relied upon for missionary money. These places have been visited frequently by bishops and missionary secretaries, and they have advanced handsomely in contributions to the missionary treasury. Many of these will advance still further, but there is a limit beyond which they will not go.

The time has come when the churches in the smaller towns, villages, and country places must be called upon to advance their contributions to this great cause. To this proposition the objection will be made that these country churches have a hard struggle to pay their preachers' salaries and other current expenses, and that therefore but little should be expected of them in the way of benevolences. It will be found, however, that in many places this hard struggle arises not from want of ability to do better, but the disposition.

From personal observation I am prepared to say that, in proportion to wealth, the average country church does not pay as much money for benevolent purposes as the average city church. An increase of the benevolent contributions in these churches will increase their willingness to pay more largely for current expenses. Nothing so unfavorably affects the prosperity of the Church and hastens its death as the lack of the benevolent spirit. Paul recognized benevolence as a grace, and exhorted the Corinthian Church to abound in it (2 Cor. 8. 7).

A revival of the benevolent spirit in many country churches would be the beginning of a new spiritual life that would result in wide-spread revivals of religion. Many of these churches are dying out, not because they cannot do any thing, but because they lack the energy to try. A revival of interest in the cause of missions will start them on a career of victory.

Bureau of Missionary Intelligence.

GREENCASTLE DISTRICT, N. W. INDIANA CONFERENCE.

President, Rev. A. A. Gee, D.D., Presiding Elder of Greencastle District.

Secretary, Rev. G. A. Bond, P. C. of Coatesville, Ind.

The object of this Bureau is to open up direct communication with each mission field and as far as practicable with each missionary, and thus bring each one and their needs into close relation with the people at home, such as is not possible by the use of ordinary methods or general information. This Bureau will not supplant, but supplement, such general methods. These letters will be circulated by the secretary through all the charges of the District, and, when desired, in other parts of the country afterward, and will be read in the missionary prayer-meeting which the presiding elder desired to be conducted at each point on each charge according to the Discipline.

Thus each missionary will secure the personal prayers of thousands of Christians and probably many letters of encouragement, and thus will be formed numerous centers of power, the influence of which will only be terminated by the radiating lines reaching the ends of the earth.

We confidently believe that millions of precious souls will be born of God in foreign fields in answer to these prayers. (James 5. 16.)

We are further convinced that a powerful reflex influence will come upon each of these home charges which will result in thousands of souls at home coming to Christ and a large increase in our contributions. Our District has a right ambition to lead the Church in missionary enterprise.

It is desired that all friends of missionaries having information which would be useful to us (letters, etc.) and will loan or give them, please write us.

We also ask all returned missionaries to write us a letter descriptive of their work and its needs at once.

In addition, we make the request of all in the mission fields who read this before receiving a personal appeal, please anticipate by an immediate letter to us.

The little expense of carrying on this work will be defrayed by voluntary contributions, which will be prayed for but not personally solicited.

If every District in every Conference would adopt this plan we believe that ten million or more could be raised for missions, and millions upon millions of souls gloriously saved.

"Ask of me and I will give thee the heathen for thine inheritance."

Address,

Rev. G. A. BOND, Secretary B. M. I.
Coatesville, Hendricks Co., Ind., U. S. A.

As Others See Us in China.

BY MARCUS L. TAFT.

About eighty miles east of Peking, China, lies the city of Tientsin, the treaty port for the capital of the Chinese Empire. Here, among other modern enterprises, is published weekly, in the English language, *The Chinese Times*, a secular newspaper, somewhat on the plan of the New York *Nation*. The following editorial appeared in its issue of Oct. 12, 1889:

THE PEKING UNIVERSITY.

The prospectus of the institution shows it to be the natural development of the Methodist Episcopal Mission in Peking, which grew first into the Wiley Institute, and is now about to pass into the more advanced stage of the Peking University. The title is apt to strike those who hear it for the first time as ambitious and even audacious; but when calmly considered it is scarcely out of keeping with the general tone which the

outer nations assume toward China. The assumption not only of undoubted superiority, but of the right to impose that superiority on the Chinese, has a substantial basis of fact to rest upon, and whether it can be justified on the principle of non-interference or not makes no practical difference.

Facts come before theories, and if no formula yet exists to explain the fitness of the domination which the foreign spirit is resolved to exercise on the Chinese mind such a formula will in time be discovered. Meantime the aggressive movement is in full play, and the forces behind the movement are apparently too potent to be seriously hindered in their operation by any obstacles whatever. The Peking University, under the auspices of an American Mission Board, is an apt expression of the whole attitude of enlightened foreigners toward the Chinese Empire. As such it deserves the best consideration which we can give it.

The idea of this University seems to have been flashed into the mind of Bishop Fowler, during a recent visit to Peking, by the imperial edict, which allowed western science to share with Chinese learning in the honors of the competitive examinations. Here, thought the Bishop, is our opportunity. The Chinese Government provides the motive for study in the reward it offers for success; but it does not furnish the means of study. We will supply the want, and with the teaching of science we will mingle the teaching of Christianity in such a way as to spread its principles among the *literati* of China.

The missionary spirit is as much a living force in the world as the greed of gain or the passion for knowledge, and the China field is so large and attractive that we may reckon on substantial and perhaps startling results of its operation in the course of a generation or two. It is probably the most potent factor of the coming invasion of China, and as such challenges attention to its methods. And if by discussion and free comparison these methods could be in any degree divested of error, and their success assured without the drawbacks which are apt to mar all great enterprises, then public benefit will be certain to result from the ventilation of missionary work outside the professional sphere. It is on this account that we consider it our duty to direct attention from time to time to what the missionary body is doing, and the new Peking University marks a most important stage in that work.

The appeal of the Methodist Episcopal Mission to the liberality of the United States is for the round sum of half a million dollars, to build and endow the University, of which a copy of the design is given in the prospectus. The appeal is accompanied by a brief history of the present Wiley Institute, and a report by the principal, Rev. L. W. Pilcher, for the year 1887-88. These well-written papers show what a very good foundation has been already laid in Peking for the new University, and what opportunities of teaching the future *literati* and official class the teaching of the new

sciences would give them. These papers are backed up by a stirring article by Bishop Fowler, who is the chancellor of the new University. The Bishop has a decided turn for graphic and terse expression, and the way he sums up the Chinese intellectual situation is wonderfully racy and at the same time fairly near the truth:

"The Chinese scholar studies history, but it is only that of China. In geography he knows only a part of China—nothing beyond. In astronomy his earth is central and his stars are characters. In zoology his tigers jumping into the sea become sharks, and his sparrows become oysters. In physics he starts from the five toes on his foot and the five fingers on his hand, and he receives five elements (water, fire, wood, metal, earth), five planets, five senses, five musical tones, five colors, and five mountain ranges. It will take but little actual knowledge to overthrow a system that rests on such crudities. Once set on thinking, he must reject the contradictions of his present conglomerate religion. Let us push our present agencies and re-enforce them by these sappers and miners, who will let us into the capital of Confucianism and of Chinese scholarship."

In this, the peroration of an article by the Bishop in *The Christian Advocate* of New York, is contained the gist of the object and the hopes of the Peking University, to which we wish all the success which such a bold undertaking deserves.

"If I had a hundred millions I would to-day endow the Peking University," said a lady to me a few days ago. Unless she was different from most mortals such a statement was a great mistake, and a very common one too. If any Christian in moderate circumstances cannot deny himself or herself *now* for Christ's sake experience shows they seldom do later, when possessed of greater wealth.

The first subscription from one person of \$600 to the Peking University was from a civil engineer who subscribed in memory of his sainted wife, and this man said that he could not afford to pay it all at once, but in installments of \$100 at a time. Already he has sent in \$400, and he is good for the balance. Such giving costs planning and self-denial for Christ's sake.

Lately one gentleman has given \$1,000 toward the imperatively-needed enlarged premises, provided that \$30,000, the entire sum, is raised. Just now our former opponents, Chinese students possessing governmental degrees, and who are willing to pay tuition and support themselves, have to be refused admission, for the simple reason that we cannot accommodate them. Several subscriptions of \$100, and of smaller amounts, have been received. Let each of us, with fervent prayers to our triumphant Redeemer, and by gifts, great and small, assist in establishing this most important and promising educational enterprise of Methodism in "the land of Sinim."

Collections and Apportionments of
Methodist Episcopal Conferences
and Missions.

CONFERENCES IN UNITED STATES.	Collections for Year ending October 31, 1889.	Apportionments for 1890.
Alabama.....	\$372 00	\$600
Arkansas.....	942 11	1,000
Austin.....	989 70	1,500
Baltimore.....	39,745 90	42,000
Blue Ridge.....	620 00	600
California.....	9,764 01	9,000
Central Alabama.....	353 00	500
Central German.....	8,422 94	10,000
Central Illinois.....	17,502 15	19,000
Central Missouri.....	358 16	500
Central New York.....	19,505 61	22,500
Central Ohio.....	19,877 42	18,500
Central Pennsylvania.....	39,505 76	35,500
Central Tennessee.....	610 00	900
Chicago German.....	4,405 48	5,400
Cincinnati.....	27,616 91	29,000
Colorado.....	5,068 62	6,000
Columbia River.....	1,401 25	2,500
Dakota.....	3,098 60	3,500
Delaware.....	2,134 30	2,600
Des Moines.....	20,263 83	18,000
Detroit.....	15,649 71	16,500
East German.....	7,474 00	7,000
East Maine.....	2,801 55	3,000
East Ohio.....	25,733 46	28,500
East Tennessee.....	332 50	500
Erie.....	15,999 84	16,000
Florida.....	593 39	750
Genesee.....	21,283 46	20,500
Georgia.....	221 69	500
Holston.....	2,110 92	3,000
Idaho.....	742 25	500
Illinois.....	26,864 80	28,500
Indiana.....	8,577 95	15,000
Iowa.....	10,933 43	11,500
Kansas.....	5,779 47	7,000
Kentucky.....	3,281 70	4,000
Lexington.....	701 99	700
Little Rock.....	334 78	400
Louisiana.....	920 60	1,500
Maine.....	4,843 47	6,000
Michigan.....	13,867 15	16,000
Minnesota.....	12,586 87	13,000
Mississippi.....	973 75	1,000
Missouri.....	4,133 13	4,500
Montana.....	1,521 32	1,500
Nebraska.....	4,360 20	5,000
Newark.....	35,486 05	32,000
New England.....	25,759 11	27,500
New England Southern.....	12,591 58	15,000
New Hampshire.....	7,463 56	8,500
New Jersey.....	29,752 11	29,500
New York.....	43,963 78	57,000
New York East.....	45,103 00	57,000
North Carolina.....	437 82	600
North Dakota.....	2,383 00	2,500
Northern German.....	2,133 10	2,800
North Indiana.....	12,104 53	15,500
North Nebraska.....	2,881 58	3,250
Northern New York.....	14,437 48	16,000
North Ohio.....	13,184 53	15,500
North-west German.....	2,206 25	3,700
North-west Indiana.....	10,379 07	12,500
North-west Iowa.....	7,006 40	6,000
North-west Kansas.....	2,084 85	3,500
North-west Swedish.....	5,195 86	5,000
Norwegian and Danish.....	2,860 85	3,000
Ohio.....	22,012 41	25,700
Oregon.....	3,136 76	3,500
Philadelphia.....	59,029 50	62,000
Pittsburg.....	21,871 87	23,000
Puget Sound.....	2,484 70	2,000
Rock River.....	29,276 45	29,000

CONFERENCES IN UNITED STATES.

	Collections for Year ending October 31, 1889.	Apportionments for 1890.
Saint John's River.....	\$380 92	\$600
Saint Louis.....	8,930 96	9,500
Saint Louis German.....	6,303 50	7,000
Savannah.....	819 43	1,000
South Carolina.....	2,714 62	4,200
South-east Indiana.....	7,712 35	12,500
Southern California.....	5,862 75	5,000
Southern German.....	1,376 65	2,500
Southern Illinois.....	8,099 50	11,000
South Kansas.....	5,793 91	5,250
South-west Kansas.....	4,096 08	4,750
Tennessee.....	571 36	1,000
Texas.....	1,406 03	2,000
Troy.....	19,950 01	24,000
Upper Iowa.....	15,665 00	16,000
Vermont.....	6,249 14	7,500
Virginia.....	962 47	1,400
Washington.....	2,965 00	3,500
West German.....	3,921 25	4,600
West Nebraska.....	1,871 69	2,500
West Texas.....	949 86	1,500
West Virginia.....	5,097 30	6,600
West Wisconsin.....	5,580 93	6,500
Wilmington.....	23,681 04	22,000
Wisconsin.....	7,930 24	10,000
Wyoming.....	21,792 30	20,500

MISSIONS IN THE UNITED STATES.

	Collections for Year ending October 31, 1889.	Apportionments for 1890.
Arizona.....	\$552 00	\$750
Black Hills.....	582 50	750
California German.....	687 25	600
Indian Mission Conf.....	34 20	100
Nevada.....	632 57	750
New Mexico (English).....	784 32	500
New Mexico (Spanish).....	200 00	300
North Pacific German.....	412 00	500
North-west Norwegian and Danish.....	285 00	300
Utah.....	734 65	650
Wyoming.....	472 50	500

FOREIGN MISSIONS.

	Collections for Year ending October 31, 1889.	Apportionments for 1890.
Africa.....	\$.....	\$100
South America.....	527 97	300
Foochow.....	306 50	400
Central China.....	4 50	200
North China.....	517 15	500
West China.....	25 00	100
Germany.....	.....	2,000
Switzerland.....	.....	600
Denmark.....	171 82	700
Norway.....	1,158 68	1,200
Sweden.....	3,646 40	4,000
North India.....	559 00	750
South India.....	28 06	300
Bengal.....	.....	200
Malaysia.....	.....	100
Bulgaria.....	.....	100
Italy.....	176 82	300
Mexico.....	485 51	750
Japan.....	.....	250
Korea.....	.....	50
Lower California.....	.....	50

The Conference Collections, Averages, etc.

The report of the treasurer of the Missionary Society shows that there was last year an increase in the collections from the Conferences of \$78,960 71, and a total increase of \$129,556 56. While this is gratifying, the expenditures were greater

than the receipts, and the debt, which was \$78,340 13 on November 1, 1888, was increased to \$97,769 23. It is therefore important that all the Conferences shall increase the amount of the collections in 1890.

Six of the Conferences reported over \$35,000 in their collections in 889. Of these Philadelphia stands first, with a collection of \$59,029 50; New York East, \$45,103; New York, \$43,963 78; Baltimore, \$39,745 96; Central Pennsylvania, \$39,505 76; Newark, \$35,486 05.

Over \$1 per member was given in the Arizona, Black Hills, Montana, New Mexico English, Utah, and West China Missions; 90 cents per member in the Austin Conference, 78 cents per member in the Idaho Conference, 75 cents in the Nevada Mission, 70 cents in the Central China Mission, Puget Sound Conference. The membership being small, one or more liberal contributions from individuals largely increases the average.

In the larger Conferences Philadelphia stands first with its 98 cents per member; Baltimore, 92 cents; Newark, 90 cents; New York, New York East, and California, each 85 cents; Central Pennsylvania, Rock River, and Colorado, each 80 cents; Southern German, 75 cents; Southern California and Wilmington, each, 70 cents. From 60 cents to 65 cents per member is contributed in the Central German, Central Illinois, Central New York, Central Ohio, Chicago German, Cincinnati, Genesee, Minnesota, New England, New Jersey, North Dakota, North-west Swedish, Norwegian and Danish, and Saint Louis German Conferences.

From 50 cents to 58 cents in the Illinois, Iowa, New England Southern, New Hampshire, Northern New York, North-west Iowa, Oregon, Pittsburg, Upper Iowa, Vermont, Wisconsin, and Wyoming Conferences.

From 40 cents to 48 cents in the Columbia River, Northern German, North-west German, North Ohio, Ohio, Saint John's River, St. Louis, South America, and Troy Conferences.

From 30 cents to 38 cents in the Dakota, Maine, Mexico, Michigan, Nebraska, North Nebraska, North-west Indiana, and West Wisconsin Conferences.

From 20 cents to 28 cents in the Indiana, Kansas, Norway, Missouri, New Mexico Spanish, Southern Illinois, South Kansas, South-west Kansas, Sweden, South-east Indiana, and West Nebraska Conferences.

From 10 cents to 18 cents in the Arkansas, Blue Ridge, Central Tennessee, Delaware, Denmark, Florida, Italy, Kentucky, North-west Kansas, Texas, Virginia, and West Virginia Conferences.

Less than 10 cents from the Alabama, Central Alabama, Central Missouri, East Tennessee, Foochow, Georgia, Holston, Lexington, Little Rock, Louisiana, Mississippi, North Carolina, North India, South India, Savannah, South Carolina, Tennessee, Washington, and West Texas Conferences.

Eight of the sixteen colored Conferences in the South give less than 7 cents per member, and the other eight range from 7 cents to 15 cents. Of 13 white Conferences in the South 9 give less than 16 cents per member.

It will be seen from the above that the poverty of our members in the South makes the contributions from them very small, and if \$1,200,000 shall be raised this year for missions the average in the other Conferences must be at least 70 cents per member.

Missionary Appropriations for 1890.

I. FOREIGN MISSIONS.	
1. <i>Africa</i> : For the work.	\$2,500
For Contingent Fund.	500
For the Church at Cape Palmas.	1,800
For self-supporting schools in Liberia, all at disposal of Bishop Taylor.	2,500
	\$7,300
2. <i>South America</i> :	
For existing work.	\$35,210
For educational work.	7,750
For property at the disposal of the Board.	8,000
	\$50,960
3. <i>China</i> :	
(1.) Foochow.	\$21,888
(2.) Central China: For the work.	35,332
Central China: For re-enforcements and missionaries at home.	2,400
(3.) North China: For the work.	41,999
For missionary at home.	1,400
(4.) West China: For the work.	3,300
West China: For re-enforcements.	1,700
	\$108,019
4. <i>Germany</i> :	
For the work.	\$21,460
For interest on Berlin debt.	600
For debts.	7,000
For additional instruction in Mission Institute.	850
	\$29,910
5. <i>Switzerland</i> : For the work.	5,840
For debts.	3,500
	\$9,340
6. <i>Scandinavia</i> :	
(1.) Norway: For the work.	\$14,000
Norway: For transferring preachers.	1,000
(2.) Sweden, including Finland.	25,068
(3.) Denmark.	8,362
	\$48,430

7. <i>India</i> :	
(1.) North India: For the work, to be redistributed by the Finance Committee and Bishop Thoburn.	\$70,500
For purchase of property in Agra.	1,000
(2.) South India: To be redistributed by the Finance Committee and Bishop Thoburn.	21,000
(3.) Bengal: To be redistributed by the Finance Committee and Bishop Thoburn.	18,300
For special evangelistic work, at the disposal of Bishop Thoburn.	2,000
Total for India.	\$112,800
8. <i>Malaysia</i> :	
For unconditioned work.	2,238
For native work on duplication principle.	2,495
For W. F. Oldham's salary.	1,000
For Transit Fund.	867
	\$6,500
9. <i>Bulgaria</i> :	
To be distributed and administered by the Board.	17,970
For the church in Rustchuk.	150
	\$18,120
10. <i>Italy</i> : For the work.	45,085
For property at San Marzano.	1,000
	\$46,085
11. <i>Mexico</i> : For the work, to be redistributed by the Mission, with the approval of the Cor. Sec.	50,703
For debt on the church in Mexico.	2,500
For interest on the remaining debt.	200
	\$53,403
12. <i>Japan</i> : For the work.	52,766
For missionaries at home.	2,900
For rent of house in Nagasaki, and toward purchase of property in Tokyo.	2,532
	\$58,198
13. <i>Korea</i> : For the work, of which \$150 is for straightening line of property in Seoul.	\$16,074
14. <i>Lower California</i> :	
For the work.	\$1,000
Total for Foreign Missions.	\$566,139
II. MISSIONS IN THE UNITED STATES, NOT IN ANNUAL CONFERENCES, TO BE ADMINISTERED AS FOREIGN MISSIONS.	
1. Arizona.	\$7,000 00
2. Black Hills.	6,025 00
3. California German.	4,975 00
4. Indian Mission Conference.	3,700 00
5. Nevada.	3,700 00
At disposal of Board for schools.	850 00

6. New Mexico, English.	\$6,200 00
At disposal of Board for schools.	1,000 00
7. New Mexico Spanish.	12,000 00
At disposal of Board for schools.	1,700 00
8. North Pacific German.	4,500 00
9. North-west Norwegian and Danish (\$800 available from January 1, 1890).	4,832 00
10. Utah.	9,100 00
For schools.	7,950 00
Scandinavian work.	5,390 00
schools.	1,400 00
11. Wyoming.	5,441 50
Total.	\$85,763 50

III. DOMESTIC MISSIONS.

1. <i>Welsh Missions</i> :	
Northern New York.	\$300
Rock River.	600
Wisconsin (\$200 to be available from January 1, 1890).	400
Wyoming.	600
Total.	\$1,900
2. <i>Scandinavian Missions</i> :	
Austin (Swedish).	\$2,950
California (Norwegian).	1,170
California (Swedish).	2,000
Colorado (Swedish).	500
Louisiana (Swedish).	750
Minnesota (Finnish).	400
New England (Swedish).	3,400
New England Southern (Swedish).	1,300
New York (Swedish).	1,000
New York East (Swedish).	2,400
New York East (Norwegian).	1,700
North-west Swedish, of which \$500 is for McKeesport.	9,500
Norwegian and Danish.	8,850
Puget Sound (Swedish).	800
Southern California (Swedish).	700
Wilmington (Swedish).	300
Total.	\$37,720
3. <i>German Missions</i> :	
Central German.	\$4,800
Chicago German.	3,850
East German.	5,900
Northern German.	3,175
North-west German.	3,800
Southern German.	5,800
Saint Louis German.	3,850
West German.	6,950
Total.	\$38,125
4. <i>French Missions</i> :	
Central Illinois.	\$700
Louisiana, at disposal of resident Bishop.	1,350
New England.	1,200
New England Southern.	800
New Hampshire.	1,200
New York.	1,200
North-west Indiana.	500
Troy.	600
Total.	\$7,550
5. <i>Chinese Missions</i> :	
California.	\$7,500
New York.	1,000
Oregon.	1,000
Total.	\$9,500
6. <i>Japanese Missions</i> :	
California: For work in California.	\$4,700
California: For work in Hawaiian Islands, to be administered by the Board.	1,200
Total.	\$5,900

7. *American Indians:*

Central N. Y.: For Onondagas...	\$500
For Oneidas.....	202
Columbia River.....	1,069
Detroit.....	624
Genesee.....	400
Michigan.....	624
Northern New York.....	624
Puget Sound.....	357
Wisconsin.....	200

Total..... \$4,600

8. *Bohemian and Hungarian:*

Baltimore.....	\$500
East Ohio.....	1,220
Pittsburg.....	1,250
Rock River.....	1,500

Total..... \$4,470

9. *Italian:*

Louisiana.....	\$700
New York.....	1,000

Total..... \$1,700

10. *Various Foreign Populations:*

Philadelphia, at the disposal of the Conference and resident Bishop.	\$3,400
--	---------

11. *English-Speaking:*

Alabama.....	\$3,500 00
Arkansas.....	6,500 00
Austin.....	6,000 00
Blue Ridge.....	5,000 00
California.....	4,500 00
Central Alabama.....	3,400 00
Central Missouri.....	3,150 00
Central Tennessee.....	4,000 00
Colorado.....	9,100 00
Columbia River.....	5,500 00
Dakota.....	10,375 00
Delaware.....	850 00
Detroit, for frontier work.....	5,500 00
East Maine.....	1,500 00
East Tennessee.....	3,000 00
Florida.....	2,500 00
Georgia.....	3,500 00
Holston.....	4,500 00
Idaho.....	3,600 00
Kansas.....	1,800 00
Kentucky.....	5,000 00
Lexington.....	3,500 00
Little Rock.....	3,250 00
Louisiana.....	5,706 50
Michigan, for frontier work.....	4,600 00
Minnesota.....	9,300 00
Mississippi.....	6,000 00
Missouri.....	4,000 00
Montana.....	10,000 00
Nebraska.....	2,800 00
New Hampshire.....	1,200 00
North Carolina.....	3,600 00
North Dakota.....	10,375 00
North Nebraska.....	5,800 00
Northern New York.....	1,200 00
North-west Iowa.....	3,600 00
North-west Kansas.....	7,000 00
Oregon.....	2,000 00
Puget Sound.....	5,750 00
Saint John's River.....	3,500 00
Saint Louis.....	5,500 00
Savannah.....	3,000 00
South Carolina.....	5,000 00
Southern California.....	6,500 00
South Kansas.....	2,250 00
South-west Kansas.....	6,000 00
Tennessee.....	3,150 00
Texas.....	4,385 00
Vermont.....	1,200 00
Virginia.....	5,000 00
Washington.....	2,400 00
West Nebraska.....	9,500 00
West Texas.....	4,250 00
West Virginia.....	5,000 00
West Wisconsin.....	4,150 00

Wilmington (\$1,000 for work in Virginia, and \$600 for Dorchester County, Md.)...	\$1,600 00
Wisconsin.....	4,500 00

Total for Eng.-speaking Miss'ns \$259,347 50

Total for Domestic Missions, including missions in the United States administered as foreign missions..... \$459,970 00

IV. MISCELLANEOUS.

1. Contingent Fund.....	\$25,000
2. Incidental Expenses.....	31,691
3. Office Expenses.....	25,000
4. For Disseminating Missionary Information.....	10,000
5. For Dallas Settlement, one fourth.....	6,000
6. For the Sandusky Claim.....	2,000

Total..... \$99,691

RECAPITULATION.

I. Foreign Missions.....	\$566,139 00
II. Missions in U. S., etc.....	85,763 50

III. Domestic Missions:

Welsh Missions.....	1,900 00
Scandinavian Missions.....	37,720 00
German Missions.....	38,125 00
French Missions.....	7,550 00
Chinese Missions.....	9,500 00
Japanese Missions.....	5,900 00
American Indians.....	4,600 00
Bohemian and others.....	9,570 00
English-speaking.....	259,347 50
Total.....	\$374,206 50

IV. Miscellaneous..... 99,691 00

V. For Outstanding Drafts..... 74,200 00

Grand Total..... \$1,200,000 00

CONTINGENT APPROPRIATIONS.

The General Missionary Committee, greatly regretting its inability to make the following appropriations, which are very urgently needed, orders them to be placed in the list of appropriations as contingent on special contributions for the purposes named, and earnestly calls the attention of our wealthy and benevolent people to these objects, in the hope that they may be provided for by generous special gifts, without diminishing the regular contributions of the donors:

<i>Africa:</i> For self-supporting schools in Liberia, to be administered by Bishop Taylor.....	\$2,500
<i>China:</i> Foochow: For a dormitory for Foochow University.....	3,500
Central China: For buildings for Nanking University.....	6,000
North China: For a dormitory for Peking University.....	6,000
<i>India:</i> North India: For the Lucknow College.....	17,000
Bengal: For the Calcutta Publishing House.....	15,000
<i>Italy:</i> For the purchase of property in Rome.....	20,000
<i>Mexico:</i> For extension of the work.....	3,500
<i>Japan:</i> For dormitory at Nagasaki.....	5,000
<i>United States:</i> For a Mission among the Navajoe Indians.....	4,000
For extension of work in Indian Mission Conference.....	1,300

Total of Contingent Appropriations..... \$83,500

Woman's Home Missionary Society.

The Woman's Home Missionary Society of the Methodist Episcopal Church met in annual convention in Indianapolis, Ind., the first week in November.

The Corresponding Secretary, Mrs. Dr. Rust, read her report, followed by that of

the Treasurer, Mrs. A. R. Clark, who reported:

Balance from last year.....	\$15,077 40
Receipts from all sources from Nov. 1, 1888, to Nov. 1, 1889.....	62,456 91

Total..... \$77,534 31

Expenditures..... 68,800 47

Balance next year..... 9,733 84

Among the expenditures are the following items:

Missionaries in the South.....	\$10,346 15
Missionaries in Utah.....	5,301 55
Missionaries in New Mexico.....	2,107 04
Missionaries in Washington Territory.....	480 00
Missionaries in Castle Garden.....	521 00
Immigrants' Home in East Boston.....	853 38
Immigrants' Home in Philadelphia.....	374 00
Working Girls' Home of Brooklyn.....	856 06
Conference work.....	900 70
Bohemian work in Chicago.....	770 35
Speedwell Mission.....	35 22
Frontier work in Michigan through Detroit Conference.....	1,953 95
Frontier work in Michigan through Michigan Conference.....	622 62
Castle Garden lodging-house.....	1,294 64
Indian missions.....	5,104 57

Mrs. Lodge, Secretary of Supplies, reported supplies to the estimated amount of \$47,418 66.

It was also reported that, in work among the colored people, the Society has built and paid for industrial homes and schools at Orangeburg and Camden, S. C.; Greensboro and Ashville, N. C.; Savannah and Atlanta, Ga.; Jacksonville, Fla.; Holly Springs, Miss.; Little Rock, Ark.; New Orleans, La., and projected buildings at Morristown, Tenn., and Marshall, Tex. In the white work, buildings have been erected in Salt Lake City, Maroni, Spanish Fork, Richfield, Ephraim, Spring City, Logan, and Provo, all in Utah. Besides these the Society has projected and is providing buildings for illiterate white girls at Chattanooga and Athens, Tenn. It has buildings and schools among the Spaniards at Albuquerque, Espanola, and Peralta, New Mexico. The most interesting building projected is the "Mothers' Jewels Home" in Nebraska, to be an orphanage built by the Church. In its work the Society maintains sixty-two missionaries and teachers, besides carrying on work in New York, Boston, Philadelphia, and Chicago. It is also working among the immigrants, and among Bohemian and Polish miners in Pennsylvania. The real estate and buildings of the Society are worth \$92,000.

The appropriations made for 1890 amount to \$180,000, and were for work in the South, among the Indians in Utah, New Mexico, Arizona, and Alaska, immigrant work, in New York city and Boston, Deaconess work and work among the foreigners and poor in several of the Conferences.

The officers of the Society are:

Mrs. JOHN DAVIS, President, Cincinnati, O.
Mrs. W. G. WILLIAMS, Pres. Exec. Com., Delaware, O.
Mrs. R. S. RUST, Cor. Sec. 339 W. Fourth St., Cincinnati.
Mrs. F. A. AIKEN, Rec. Sec. 144 Dayton St., Cincinnati.
Mrs. A. R. CLARK, Treasurer, 169 York St., Cincinnati.

Monthly Missionary Concert.

Let the Pastor or Superintendent ask the questions in the exercise on Missionary Work and the school give the answers. Follow this by a dialogue between a boy and girl representing Caleb and Martha, and then the recitation on "It is Curious who Give." Next month we will have "A Talk about China."

The Scripture on Missionary Work.

1. What is the ground of missionary work?

God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. (John 3. 16.) Good tidings of great joy, which shall be to all people. (Luke 2. 10.)

Go ye into all the world, and preach the gospel to every creature. (Mark 16. 15.)

2. What is the need of missionary work?

The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. There is none that doeth good, no, not one. (Psa. 14. 2, 3.)

Without Christ, . . . having no hope, and without God in the world. (Eph. 2. 12.)

Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they hear without a preacher? and how shall they preach, except they be sent? (Rom. 10. 13-15.)

3. What is the purpose of missionary work?

To seek and to save that which was lost. (Luke 19. 10.)

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. (Acts 26. 18.)

4. What is the sin of standing aloof from missionary work?

We do not well; this day is a day of good tidings, and we hold our peace. (2 Kings 7. 9.)

Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty. (Judg. 5. 23.)

I was afraid, and hid thy talent in the earth. . . . Thou wicked and slothful servant. (Matt. 25. 25, 26.)

5. What is the motive of missionary work?

How much owest thou unto my Lord? (Luke 16. 5.)

The love of Christ constraineth us. (2 Cor. 5. 14.)

What shall I render unto the Lord for all his benefits toward me? (Psa. 116. 12.)

6. What are the ways of helping missionary work?

I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me. (Isa. 6. 8.)

Ye also helping together by prayer for us. (2 Cor. 1. 11.)

Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest. (Matt. 9. 38.)

Honor the Lord with thy substance. (Prov. 3. 9.)

7. What is the spirit in which help should be given to missionary work?

The people rejoiced, for that they offered willingly. (1 Chron. 29. 9.)

She hath done what she could. (Mark 14. 8.)

8. What is the reward of a sharer in missionary work?

The liberal soul shall be made fat; and he that watereth shall be watered also himself. (Prov. 11. 25.)

The blessing of him that was ready to perish came upon me. (Job 29. 13.)

Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. (Matt. 25. 23.)

9. What is the end of missionary work?

This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24. 14.)

And the idols he shall utterly abolish. (Isa. 2. 18.) For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. (Hab. 2. 14.)

Giving for Home and Foreign Missions.

CALEB.

"Take down the Good Book, Martha,

And read me, if you can,

Of wine and oil sent round the world

By the Good Samaritan.

He did not make his offering

For foreign nations. No;

He spent his pence for the man he found

On the road to Jericho!

"And I, instead of sending

My gifts to alien men,

Would make my offering at home

For brethren of my ken."

MARTHA.

"But, Caleb, if the Father

In heaven had reasoned thus,

He never would have sent the Lord,

Our Saviour, down to us.

"He would have found some mission

Of heavenly degree

For one so dear 'mong angels;

But here I read that he

'So loved the world, his only

Begotten Son he gave,

That whoso'er believeth,

Eternal life shall have."

"And how shall one believe in him

Of whom he has not heard?

How hear without a preacher

Who shall proclaim the word?

And how shall any preach except

They first be sent? Again,

'How beautiful the feet of them

That bring glad news to men!"

"And 'Go ye into all the world

And preach the tidings glad

To every soul.' That means, I think,

That money must be had.

And we who go not—shall we fail

To give, that others may

Go, carrying the bread of life

To millions far away?

"God's child should give, as he should live,

By faith, not sight. So given,

The gift is doubly blessed. Reward

The giver hath in heaven."

CALEB.

"I see! I have been acting
As if our land must be
More dear to Heaven than other realms
That lie beyond the sea!

"The earth is the Lord's, its fullness,
And they that dwell therein—
His millions in those older lands
Groan 'neath the lash of sin;
Their cry goes up to heaven's King,
And 'whatso'er,' saith he,
'Ye do for these, my children,
Ye do it unto me.'

"What joy to free sin's captive,
To break the yoke abhorred,
Reclaiming earth's waste places
For the garden of the Lord!
The day is surely coming,
And cometh now, when he
Shall have all power, dominion,
On earth from sea to sea.

"To speed that day!—O, honor
Of pure and priceless worth—
When the knowledge of the Lord our God
Shall cover the whole earth.
Forgive the laggard I have been,
Dear Lord, and take from me
Service of heart and purse; for I
Was blind, but now I see!"

It is Curious Who Give.

"It's curious who give. There's 'Squire Wood, he's put down \$2; his farm's worth \$10,000, and he's money at interest. And there's Mrs. Brown, she's put down \$5; and I don't believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grandchildren to support since her son was killed in the army; and she's nothing but her pension to live on. Well, she'll have to scrimp on butter and tea for awhile; but she'll pay it. She just loves the cause; that's why she gives."

These were the utterances of Deacon Daniel after we got home from church, the day pledges were taken for contributions to Foreign Missions. He was reading them off, and I was taking down the items, to find the aggregate. He went on:

"There's Maria Hill, she's put down \$5; she teaches in the North District, and don't have but \$20 a month, and pays her board; and she has to help support her mother. But when she told her experience, the time she joined the church, I knew the Lord had done a work in her soul; and where he works you'll generally see the fruit in giving. And there's John Baker, he's put down \$1, and he'll chew more than that worth of tobacco in a fortnight. Cyrus Dunning, \$4. Well, he'll have to do some extra painting with that crippled hand; but he'll do it, and sing the Lord's songs while he's at work."

Dr. J. L. Phillips says: "You must evangelize before you can Americanize."

Dr. C. H. Parkhurst says: "The Church is the parish of the minister, and the world is the parish of the Church."

Catechism on the World.

What is the population of the world? Some persons estimate it at 1,500,000,000 and others at 1,434,000,000.

How are these divided religiously? Into Christians, Jews, Mohammedans, and heathen.

How many are called Christians? About 390,000,000.

How are those called Christians divided? Into Protestants, Greek and Oriental Churches, and Roman Catholics.

How many are Protestants? About 116,000,000. These are inhabitants of nominally Protestant countries, but there are only about 30,000,000 who are members of Protestant churches.

How many Jews are there? About 8,000,000.

How many Mohammedans? About 170,000,000.

How many heathen are there? About 856,000,000. Under this head are included Shintos, Buddhists, Confucianists, Brahmanists, Fetish, etc.

What is the population of America? About 100,000,000, there being 69,000,000 in North America and 31,000,000 in South America. About one fourth of the people of North America and nearly all the people of South America are Roman Catholics.

What is the population of Europe? About 332,000,000, of whom one third are members of the Greek Church, one third Protestants, and one third Roman Catholics.

What is the population of Asia? About 800,000,000, of whom about one fifth are Mohammedans, and nearly all the others are heathen.

What is the population of Africa? About 200,000,000, of whom one tenth are Mohammedans and three fourths are heathen.

In heathen and Mohammedan lands how many Protestant missionaries are there? About 6,700, of whom 2,700 are women.

How many native laborers? About 57,000.

How many adherents? About 2,250,000.

How many members? About 750,000.
How many organized churches? About 5,000.

How much money is expended each year by Protestants to give the Gospel to heathen? About \$10,000,000. Of this about \$4,000,000 is raised in America and \$6,000,000 in Great Britain.

How many ministers are there in the United States to every 800 persons? One.

How many missionaries are there to every 400,000 souls in foreign lands? One.



DIAGRAM OF RELIGIONS OF THE WORLD.

What is expected of us? To send the Gospel to every creature.

The foreign missionary work re-invigorates the Church for its home work. As great themes widen the intellect, so great purposes foster strength of spirit. Genius expands with the canvas. Thus it was in the early Church. Paul was wonderfully quickened by the thought of the evangelization of the world which was laid upon his heart. As the subduing of the earth is the work committed to man, and the assumption of the task has been the means

of developing him, so the work of redeeming the world has been the great educator of the Church. And it never comes to its greatest strength and power of enthusiasm until it takes up the foreign work.—*Dr. Morris.*

Rev. Dr. T. J. Scott writes as follows:

"1. I recently saw two collections or steward's books gotten up on the 'last man plan,' which, if scrupulously followed all over our Mission, would soon give us a self-supporting Church. One of these books gives the name of each village in which Christians live and the amount they are supposed to contribute. The other gives the name of each Christian with a monthly column for regular contributions. Let all try the plan!

"2. If we teach the children to give to-day we will have a giving Church to-morrow. Organize the *Kauria Paltan*."

The foreign missionary work brings into view the kingship of Christ and keeps the millennial ages before the mind of Christendom. All things converge toward the final and not remote victory of the Son of God. Through work for him among the heathen we become identified with him as we never could by sacrament, song, or sermon. The work and the person of Christ were never so apparent to the Church as they are to day. This is due to the influence of missions. When the Church has become indolent and self-seeking the millennial splendors have faded from its eyes; but work brings

nearer and makes clearer the ultimate ages of serenity, peace, and Christian triumph. We need that Christian fatalism which is sure that Christ is to conquer, and that the coming years of earth's history are as full of brightness and beauty as the former ages have been of darkness and blood.—*Dr. Morris.*

During a riot at Nanking one of our chapels was destroyed, but no harm came to our missionaries. At this writing we have not received the full particulars.

Foreign Missions and Missionaries of the Methodist Episcopal Church.

The Annual Report of the Missionary Society, issued last March, reported as connected with the Society in its foreign missions 148 foreign missionaries, 121 assistant foreign missionaries (wives of missionaries), 353 ordained, and 441 unordained native missionaries, 916 native teachers, 69 foreign teachers, 594 local preachers, 44,432 members, 16,863 probationers, 112,928 Sunday-school scholars. All the reports from our foreign fields for the year 1889 have not yet been received. We cannot give the reports for 1889 until April, 1890. The China, Japan, and Korea Missions will hereafter meet in the spring, and we shall be able to obtain earlier reports from our foreign fields. As a rule there has been progress, and in some fields a large advance.

AFRICA.

The African Mission was commenced in 1833 and organized as a Conference in 1836. The Conference had the name of Liberia until changed by the last General Conference to Africa. It has been a disappointing field. Missionaries have been sent there only to die, or to return home discouraged, and for several years the Missionary Society has not had a missionary in Africa. It appropriates money to supplement the small salaries of the native preachers in the Africa Conference who are laboring in Liberia; \$2,500 a year is given for this purpose. This year, in addition to the \$2,500, there were appropriated and placed at the disposal of Bishop Taylor \$500 for a contingent fund, \$1,800 for repairs on a church at Cape Palmas, \$2,500 for schools in Liberia, and an additional \$2,500 for schools in Liberia if the money is contributed especially for this purpose.

In the Africa Conference within Liberia are 27 appointments, 2,641 members, 161 probationers, 60 local preachers, 38 church buildings. In 1888 the people contributed \$1,184 toward self-support, and the Missionary Society gave them \$2,500 for this purpose. While some have believed that the churches ought now to be able to support their own pastors Bishop Taylor reports that they are generally very poor and should have the appropriation made by the Society.

But this work in Liberia under the direction of the Missionary Society is but a small part of what the Methodist Episcopal Church is doing for Africa.

Bishop William Taylor is the Methodist Episcopal Bishop of Africa, and his salary is paid from the Episcopal Fund of the Methodist Episcopal Church.

Under Bishop Taylor are Methodist

missionaries on the Cavalla River in Liberia, and on the Congo River and vicinity, and in Angola, who have been sent out and are aided by the Bishop Taylor Transit and Building Fund, which last year collected from Methodists over \$46,000, the most of which was expended for the work in Africa.

Some of the Missions are already self-supporting, and Bishop Taylor believes that the time is not far distant when they will all become so. There are twenty stations in the Cavalla River and Cape Palmas Districts in Liberia. In the Congo country are Missions at Mamba, above the mouth of the Congo; Kabinda, near the Congo mouth, and other points on the Congo. In Angola are Missions at St. Paul de Loanda, Dondo, Pungo Andongo, Nhangupepo, and Malange.

Bishop Taylor writes: "Our Angola Missions were commenced a little over four years ago. They have furnished many useful lessons from the school of experience, and demonstrated the possibilities of success in the three great departments of our work—educational, industrial, and evangelical—and of early self-sustentation, later absolute self-support and then self-propagation, founding new Missions without help from home. Our work has to be run mainly along the lines of human possibilities, combining rare human adaptabilities with divine power and special providences under the immediate administration of the Holy Spirit. Hence our greatest difficulty is to find young men and women possessing these rare adaptabilities. We have them now in Angola and also on the Congo and West Coast; but the sifting at the front required to get them is too big a contract for me. I can only do the best I can and commit and intrust all the issues to God. He works out his will patiently and kindly. The people he sends home are good Christians, but on account of personal disabilities, or family relationship and responsibilities, find themselves disqualified for this peculiar style of work, and not able to make self-support, and hence quietly leave for home. Many of such would gladly stay if we would pay them a salary, which we cannot do, though we don't question their natural rights. Thus we lose numbers and gain unity and strength."

SOUTH AMERICA.

The South American Mission was commenced in 1836, among the English speaking people of Buenos Ayres. Spanish house-to-house work commenced in 1864 and Spanish preaching in 1867. Bishop Walden has lately returned from visiting the Mission and reports that it has 882 members, 688 probationers, 11 local

preachers, 20 churches valued at \$190,200 2 parsonages, 35 Sunday-schools with 1,728 scholars. The principal points occupied are Buenos Ayres, Rosario, and Montevideo. Rev. C. W. Drees, D.D., is superintendent.

The missionaries are:

Rev. C. W. Drees, D.D., and wife, Buenos Ayres, Argentina.

Rev. Geo. P. Howard and wife, Montevideo, Uruguay.

Rev. Charles W. Miller and wife, Mendoza, Argentina.

Rev. A. M. Milne and wife, Buenos Ayres, Argentina.

Rev. W. T. Robinson and wife, Buenos Ayres, Argentina.

Rev. John M. Spangler and wife, Rosario, Argentina.

Rev. T. H. Stockton and wife, Buenos Ayres, Argentina.

Rev. John F. Thomson, D.D., and wife, Buenos Ayres, Argentina.

Rev. Wm. Tallon and wife, Montevideo, Uruguay.

Rev. Thos. B. Wood, D.D., and wife, Buenos Ayres, Argentina.

The great tide of emigration flowing into the Argentine Republic from Europe is rapidly developing its resources, and the Methodist Episcopal Mission is well established in the confidence of many of the people.

There are also in South America some Missions established by Bishop Taylor and missionaries sent out by him or by the Bishop Taylor Transit and Building Fund. The head-quarters of these Missions are at Concepcion, Santiago, Coquimbo, in Chili, and Iquique, Peru, and at Para, Manaos, and Pernambuco, in Brazil. In Iquique is a school with 70 boys and 60 girls enrolled, under the charge of Rev. J. P. Gilliland, who preaches to a native congregation Sunday morning. Rev. James Bengue works among the sailors and English-speaking people at Iquique. At Coquimbo is a Methodist Episcopal Church, under the pastorate of Rev. R. D. Powell. There is a school at Coquimbo with 30 boys and 23 girls enrolled. At Serena is a small school. At Santiago is a college, the building of which cost \$75,000. There are 228 pupils enrolled, and 13 teachers are employed. Rev. I. H. DeFetra is the president. There are two schools at Concepcion, one for boys and the other for girls. Rev. G. F. Arms is president of the boys' school, which has 98 pupils. The girls' school is in charge of Miss Helena Niessman, aided by Miss Emma Grant, and has 64 pupils. Rev. W. F. Griewe has opened a school at Angol with 40 boys and girls in attendance. Miss Crosby has a small school at Talcahuano, the port of Concepcion.

CHINA.

The China Mission was commenced in 1847, and has since developed into a Conference and three other Missions, with

over 3,000 members and 2,000 probationers. The China Mission was divided into the Foochow and Central China Missions in 1868.

The Foochow Mission was organized into a Conference in 1877, and has now 53 ordained and 49 unordained native preachers, 52 native teachers, 2,370 members, and 1,346 probationers, with 2,100 pupils in the Sunday-schools. The headquarters of the Mission are at Foochow, and here is the head-quarters of the Anglo-Chinese College, which has been accomplishing a valuable work.

The missionaries are:

Rev. T. Donohue and wife, Foochow.
Rev. W. H. Lacy and wife, Foochow.
Rev. N. J. Plumb and wife, Foochow.
Rev. N. Sites, D.D., and wife, Foochow.
Rev. G. B. Smyth and wife, Foochow.
Rev. M. C. Wilcox and wife, Foochow.
Rev. J. H. Worley and wife (Clifton Springs, N. Y.).

The Central China Mission was commenced in 1868, and has its principal stations at Kiukiang, Chinkiang, Nanking, and Wuhu, with five native preachers, 21 native teachers, 14 other native helpers, 305 members, 304 probationers, 720 pupils in Sunday-schools.

The missionaries are:

Rev. James J. Sanbury and wife, Kiukiang.
Rev. R. C. Beebe, M.D., and wife, Nanking.
Rev. John C. Ferguson and wife, Nanking.
Rev. J. R. Hykes and wife, Kiukiang.
Rev. James Jackson and wife, Chinkiang.
E. R. Jellison, M.D., Nanking.
Mrs. E. R. Jellison (in United States).
Rev. C. F. Kupfer and wife (523 South Fifth Street, Gosden, Ind.).
Rev. E. S. Little and wife, Kiukiang.
Rev. W. C. Longden, Chinkiang.
Mrs. W. C. Longden (Fredonia, N. Y.).
Rev. D. W. Nichols and wife, Nanking.
Rev. Geo. A. Smart, M.D., and wife, Wuhu.
Rev. John Walley and wife, Wuhu.
Rev. A. C. Wright and wife, Nanking.

The Rev. V. C. Hart, D.D., was for many years the able superintendent of the Mission, but is now in the United States, and is not connected with the Mission.

The North China Mission was commenced in 1869, and its principal stations are Peking, Tientsin, and Tsunhua. The address of the missionaries at Tsunhua is Tientsin. The Mission has 18 native preachers, 20 native teachers, 22 other native helpers, 782 members, 517 probationers, 756 pupils in the Sunday-schools. Rev. H. H. Lowry is superintendent. At Peking is Peking University, of which the Rev. L. W. Filcher, D.D., is president.

The missionaries and their post-offices are:

Rev. F. Brown and wife, Peking.
Rev. Geo. B. Cress, M.D., and wife (Denver, Col.).
E. H. Cress, M.D., and wife, Peking.
Rev. Geo. R. Davis and wife, Peking.
Rev. J. D. Gamewell and wife, Peking.
J. J. Gregory, M.D., and wife, Tientsin.
Rev. W. F. Hobart and wife, Peking.
X. S. Hopkins, M.D., and wife, Tientsin.

Rev. H. H. Lowry and wife, Peking.
Rev. L. W. Filcher, D.D., and wife, Peking.
Rev. J. H. Pyke and wife, Peking.
Rev. M. L. Taft and wife (480 Clinton Avenue, Brooklyn, N. Y.).
Rev. W. F. Walker and wife, Tientsin.
Rev. O. W. Willets and wife, Peking.
Miss Vesta O. Greer, Peking.
Miss Hattie E. Davis, Peking.

The West China Mission was commenced in 1881, but was afterward broken up by a mob. It was re-established in 1888, and last year reported 9 members, 7 probationers, and a day-school with 23 scholars. The Mission is at Chungking, and Rev. Spencer Lewis is superintendent.

The missionaries are:

Rev. Spencer Lewis and wife, Chungking.
Rev. H. Olin Cady, Chungking.
Rev. S. A. Smith, Chungking.

GERMANY.

The Mission in Germany was commenced in 1849, and organized into a Conference in 1856. We have now no missionaries in Germany, and merely send assistance to the native preachers there at work. It has 58 native ordained and 17 native unordained preachers, with 7,296 members, 2,203 probationers, and 10,680 scholars in Sunday-school. Although we are now sending no missionaries to Germany, last year Rev. N. W. Clark was sent as a teacher in Martin Mission Institute and is supported by the Society.

SWITZERLAND.

The Mission in Switzerland was commenced in 1849, and was organized as a Conference in 1886. We have no missionaries there sent from the United States. There are 25 native ordained preachers, 5 native unordained preachers, 4,846 members, 906 probationers, with 13,398 scholars in the Sunday-school.

The churches both in Switzerland and Germany are laboring under the incubus of heavy debts which the Missionary Society is helping to pay. When paid it is asserted that the churches will then be able to support themselves without assistance from America.

SCANDINAVIA.

The Missions in Scandinavia embrace the work in Sweden, Norway, and Denmark, and commenced in 1853. The Scandinavians that emigrate to this country are generally very thrifty and make valuable citizens, and, when Christians, valuable members of the Church.

The Mission in Sweden was organized as a Conference in 1876. It embraces the Kingdom of Sweden and has one district in Finland, Russia. It has 63 native ordained preachers, 41 native unordained preachers, 12,333 members, and 3,453 probationers. We have there no foreign

missionaries, though there are some workers in the Mission who were converted in this country and afterward returned to their country to preach the Gospel.

The Mission in Norway was organized as a Conference in 1876, and embraces the Districts of Christiania and Bergen, with 16 native ordained preachers, 5 native unordained preachers, 2,205 members, 309 probationers, 2,720 pupils in the Sunday-schools. There are no missionaries in the Conference sent from the United States.

The Mission in Denmark was a part of our Scandinavian work that commenced in 1853. It reports 9 native ordained and 8 native unordained preachers, 1,361 members, and 214 probationers. In the Mission the only foreign missionary was the superintendent, Rev. Karl Schou, who died last year. Rev. J. J. Christensen is now the superintendent.

INDIA.

The Mission in India was commenced in 1856, by Dr. Wm. Butler, and now there are in India three Conferences: North India, South India, and Bengal. The work is under the care of Bishop Thoburn, who for twenty-five years was a missionary in India, and who is making full proof of his call to the office of Bishop, and the work is greatly prospering under his supervision.

The Conferences meet this month, and by April we shall be able to give the new appointments.

The Mission in North India was organized as a Conference in 1864. At the last Conference it reported 24 foreign missionaries, 20 of whom were married. There were also 35 Eurasian and European assistants, with 47 native ordained and 126 native unordained preachers, 626 native teachers, 17 foreign teachers, 83 other helpers, 3,733 members, and 4,186 probationers, with 691 Sunday-schools, and 42,559 Sunday-school scholars. This Mission reports each year a most gratifying advance.

The missionaries are:

Rev. B. H. Badley, D.D., and wife, Lucknow.
Rev. C. L. Bare and wife, Shahjehanpur.
Rev. John Blackstock and wife, Shahjehanpur.
Rev. J. C. Butcher, M.D., and wife, Bynour.
Rev. W. R. Clancy and wife, Rangoon, Burma.
Rev. T. Craven and wife, Naini Tal.
Rev. S. S. Dease, M.D., and wife, Pithoragarh.
Rev. F. W. Foote and wife, Naini Tal.
Rev. G. F. Hopkins, Cawnpore.
Rev. R. Hoskins and wife, Shahjehanpur.
Rev. T. S. Johnson, M.D., and wife, Lucknow.
Rev. S. Knowles and wife, Gondah.
Rev. J. C. Lawson and wife, Sitapur.
Rev. A. T. Leonard and wife, Roi Bareilly.
Rev. H. Mansell and wife, Cawnpore.
Rev. W. A. Mansell, Cawnpore.
Rev. A. J. Maxwell and wife, Lucknow.
Rev. J. T. McMahon and wife, returning to U.S.
Rev. J. H. Mesmer and wife, Naini Tal.

Rev. T. I. Need, Bareilly.
 Rev. J. H. Northrop and wife (en route).
 Rev. S. W. Parker, D.D., and wife, Moradabad.
 Rev. N. L. Rockey and wife, Cawnpore.
 Rev. J. F. Scott, Ph.D., and wife, Mottra.
 Rev. T. J. Scott, D.D., and wife, Baranaj.
 Rev. D. W. Thomas, D.D., and wife, Haverstraw, N.Y.).
 Rev. C. W. Simmons and wife, Moradabad.
 Rev. J. W. Waugh and wife, Allahabad.
 Rev. P. F. Wilson, M.D., and wife, Budaon.

Mrs. Hopkins died during 1889.

The *South India* Mission was organized into a Conference in 1876, and reports 11 native preachers, 52 native teachers, 709 members, 265 probationers, with 6,635 Sunday-school scholars.

The missionaries are:

Rev. A. H. Baker and wife, Bangalore.
 Rev. W. W. Briere and wife (266 Clay street, Trenton, N.J.).
 Rev. J. T. Buttick and wife, Bangalore.
 Rev. W. E. L. Chase and wife, Poona.
 Rev. C. E. Delamater and wife, Bombay.
 Rev. L. A. Cox (en route).
 Rev. W. F. G. Curries and wife, Secunderabad.
 Rev. D. O. Emberger, Calcutta.
 Rev. D. O. Fox and wife, Poona.
 Rev. F. F. Erase and wife, Baroda.
 Rev. J. H. Garden and wife, Tandur.
 Rev. G. K. Guler and wife, Kanabhi.
 Rev. W. H. Hollister and wife, Nagpur.
 Rev. Geo. W. Isham and wife, Madras.
 Rev. J. Lyon and wife, Hyderabad.
 Rev. S. P. Jacobs and wife (Withena, Kan.).
 Rev. W. L. King, Bangalore.
 Rev. B. Peters, Kaptai.
 Rev. A. W. Proutch and wife, Bombay.
 Rev. Ira A. Richards and wife, Poona.
 Rev. W. F. Robbins and wife, Bombay.
 Rev. J. F. Robinson, Bombay.
 Mrs. J. E. Robinson, Newark, N.J.).
 Rev. A. W. Rudisill (Clark, Pa.).
 Rev. J. H. Schreyer and wife, Bombay.
 Rev. C. I. Stone and wife, Calcutta.
 Rev. A. E. Winter, Burbank, Ohio).

Mrs. Rudisill and Mrs. Winter died during 1889.

The *Bengal* Mission was organized as a Conference in 1886, and reports 22 native preachers, 750 members, 439 probationers, 6,031 Sunday-school scholars.

The missionaries are:

Rev. W. P. Byers and wife, Assam.
 Rev. P. M. Buck and wife, Masoorie.
 Rev. F. S. Busby and wife, Lahore.
 Rev. F. J. Filcett and wife, Masoorie.
 Rev. C. G. Conkan, Multan.
 Rev. C. W. Desouza and wife, Broomie.
 Rev. A. Gilman and wife, Ajmere.
 Rev. C. P. Harland and wife, Jubbulpore.
 Rev. H. Jackson and wife, Meerut.
 Rev. F. Jeffries and wife, Mhow.
 Rev. S. Madison, Pkari.
 Rev. J. P. Mick and wife, Pakur.
 Rev. T. E. F. Morton and wife, Khandwa.
 Rev. Penn. Schreiner and wife, Masoorie.
 Rev. C. H. Thomas and wife, Lahore.
 Rev. H. C. Smith and wife, Calcutta.
 Rev. M. Tindale and wife, Jubbulpore.
 Rev. A. S. E. Vanston and wife, Kanpra.
 Rev. F. W. Warner and wife, Calcutta.
 Rev. F. E. Warner and wife, Rangoon, Burma.
 Rev. J. D. Webb and wife, Dehradun.

Rev. Dr. McCoy died early in the year.
 Rev. R. H. Craig, who went to Calcutta in 1888, returned last month.

MALAYSIA.

The *Malaysia* Mission was organized in 1889. It has its head quarters at Singapore, Straits Settlements, with Rev. W. F. Oldham as superintendent. Last year it reported 35 members and 12 probationers, and 2 schools with 150 scholars. The outlook is very encouraging. The superintendent, who has been laboring in the Mission for several years, has been obliged to return to the United States on account of failing health.

The missionaries are:

Rev. W. F. Oldham and wife, (33 Bagg Street, Detroit, Mich.).
 Rev. R. W. Munson and wife, Singapore.
 Rev. C. A. Gray and wife, Singapore.
 B. F. West, M.D., Singapore.

BULGARIA.

The *Bulgaria* Mission was commenced in 1857, abandoned in 1871, recommenced in 1873. It now reports 109 members and 51 probationers. It is not surprising that each year there are some members of the Missionary Committee who are in favor of giving up the Mission, believing that the money could be used elsewhere to much better advantage. Dr. Buckley and Bishops Mallahan and Fowler, who have been the latest visitors to the Mission, recommended its continuance, and the usual appropriation has been made for 1890, without any appropriation for re-enforcements.

The missionaries are:

Rev. D. C. Chellis and wife, Loficha.
 Rev. L. Constantine and wife, Varina.
 Rev. J. I. Fennanoff and wife, Sutoff.
 Rev. John S. Ladd and wife, Sutoff.
 Rev. F. F. Leighbury and wife, Ratchak.
 Rev. S. Thomoff and wife, Sutoff.

Rev. J. I. Econonoff, and Rev. S. Thomoff are Bulgarian preachers who were educated in the United States.

ITALY.

The *Italy* Mission was commenced in 1871 and organized as a Conference in 1881. It reports 779 members, 179 probationers, 382 Sunday-school scholars, and 25 native members of the Conference. The Mission does not report as many members as it did several years ago, on account of a careful purging of the church rolls and stricter rules of church government. It is believed by those best conversant with the Mission that there is much reason for hopefulness respecting its future. The head-quarters of the Mission are at Florence, but it is proposed to change them to Rome. Much is hoped from the Theological Seminary lately established under Dr. Stackpole.

The missionaries are:

Rev. Wm. Bart, D.D., and wife, Florence.
 Rev. F. S. Stackpole, D.D., and wife, Florence.
 Rev. F. F. Cress, Florence.

JAPAN.

The *Japan* Mission was commenced in 1872 and organized as a Conference in 1884. There are 33 members and 7 probationers in the Conference, and connected with the Mission are 33 local preachers, 2,854 members, 849 probationers, 4,158 Sunday-school scholars. The Mission is in a very prosperous condition, and the educational work is to be specially commended.

The missionaries are:

Rev. J. F. Belknap, Tokyo.
 Rev. Charles Bishop and wife (633 Walnut street, Chicago, Ill.).
 Rev. I. H. Correll and wife (Williamsport, Pa.).
 Rev. J. C. Davison and wife, Nagasaki.
 Rev. G. F. Draper and wife, Yokohama.
 Rev. E. R. Fickerson and wife, Nagasaki.
 Rev. M. N. Frantz, Hiroaki.
 Rev. C. W. Green and wife, Hakodati.
 Rev. H. B. Johnson and wife, Nagasaki.
 Rev. C. S. Long and wife, Nagasaki.
 Rev. D. N. McIntarriff and wife, Tokyo.
 Rev. G. B. Norton and wife, Tokyo.
 Rev. S. Ogata, Tokyo.
 Rev. Julius Soper and wife, Tokyo.
 Rev. D. S. Spencer and wife, Tokyo.
 Rev. J. O. Spencer and wife, Tokyo.
 Rev. H. W. Swartz, M.D., and wife, Tokyo.
 Rev. J. W. Wadman and wife, Tokyo.
 Rev. M. S. Vao and wife, Tokyo.
 Rev. John Wier and wife, Hiroaki.
 Rev. W. S. Worden, M.D., and wife, Yokohama.
 Miss Harriet S. Young, Tokyo.
 Miss Jennie S. Vail, Tokyo.

MEXICO.

The *Mexico* Mission was commenced in 1873 by Dr. Wm. Butler, formerly of India. It was organized as a Conference in 1885, and reports 1,267 members, 971 probationers, 1,296 Sunday-school scholars.

The missionaries are:

Rev. John W. Butler and wife (box 201), Mexico City.
 Rev. S. P. Craver, D.D., and wife, Puebla.
 Rev. Wm. Green and wife, Orizaba.
 Rev. G. B. Hyde and wife, Xochiapalco.
 Rev. H. G. Linn, Puebla.
 Rev. W. F. McLennan and wife, Mexico City.
 Rev. L. B. Salmons and wife (Madison, N.J.).
 Rev. S. W. Suber and wife, Mexico City.
 Rev. L. C. Smith and wife, Guanajuato.
 Rev. F. D. Tubbs and wife, Queretaro.

Rev. A. W. Greenman, who entered the Mission in 1880, has lately returned to the United States, and is in charge of the Methodist Episcopal church at New Carlisle, Ind.

KOREA.

The *Korea* Mission was commenced in 1885, and reported last year 11 members and 27 probationers. Rev. H. G. Appenzeller is superintendent. Although preaching is prohibited, evangelistic and educational and hospital work continue to be carried on, and a good foundation is being laid.

The missionaries are:

Rev. H. G. Appenzeller and wife, Seoul.
 Rev. W. H. Seranton, M.D., and wife, Seoul.
 Rev. F. Ohlinger and wife, Seoul.
 Rev. G. H. Jones, Seoul.
 W. B. McCull, M.D., and wife, Seoul.

There are but four single ladies sent out as missionaries by the Society. The Woman's Foreign Missionary Society has missionaries in each field, and doing a good work. We shall hereafter give their names and addresses.

Bishop Taylor's Report to the Missionary Committee.

Dear Brethren and Fellow-laborers in the work of the Lord:

I respectfully submit the following report of our new Missions in Africa. The report of the African Conference I sent, as usual, to the missionary secretaries immediately after its adjournment last February. I might repeat the same here, but did not retain a copy, and, leaving Liberia in April, and ever since moving on, I have not received a copy of the printed Minutes.

I will, in this report, note the stations in the order in which I visited them this year, and not in the order of time in which they were founded.

West Coast Stations. Most of these stations commenced, with mission-houses erected on them, two years ago, when a portion of them were supplied with missionaries, a portion not till March of this year, and two or three remain to be supplied. Miss Dingman and Miss Bates have gone out since I left Liberia, and I have not heard where Brother Kephart has stationed them. It was understood from the beginning that we could not take boarding-scholars, nor open our school work regularly till we could produce from the soil plenty of native food for their sustenance and build school-houses. I arranged for building fourteen houses in our Missions on the West Coast this year for chapel and school purposes. I have received no general report since I left in April; hence cannot say how many of the said houses have been completed. They were to be good frame and weather-boarded and shingle-roofed houses, 18 by 25 feet, and will, I doubt not, be all finished before the end of this year.

Cavalla River District, B. F. Kephart, P. E.

1. **Wisika station**, about forty miles up from the mouth of the river. Its king, chiefs, and people received a missionary, built him a good native house, and supported him for several months, when he was removed to supply a larger station vacated by one who withdrew from our work; so Wisika remains to be supplied. Probable value of our land and improvements on Wisika station, \$500.

2. **Enblaky**, ascending the stream, also

on the west bank of Cavalla River. Missionary, J. R. Ellery. A good basis of self-sustentation already laid. Probable value, \$1,000.

3. **Yahky**. Andrew Ontlip, missionary. Regular preaching in both of these stations, and some progress in teaching. Probable value, \$1,000.

4. **Tateka**, on the east bank of the river, Miss Rose Bowers and Miss Annie Whitfield, missionaries. These are very earnest missionaries, and have done an immense amount of hard work, teaching, talking of God and salvation to the people in their own houses, and growing most of their own food. Probable value of land improvements, \$1,000.

5. **Beabos**. H. Garwood, missionary. Brother Garwood was appointed to Beabos last March, and will, I trust, make a success, which was but limited under the administration of his predecessor, who is a good man but not a self-supporting success, and has hence returned home. Beabos is on the west bank of the river, and has adequate resources of self-support and of opportunities for usefulness. Probable value, \$900.

6. **Bararoba**, on the east bank. Chas. Owens and E. O. Harris, missionaries. This station, with two energetic young men to develop its capabilities, will, I hope, in the near future prove a success. Probable value, \$900.

7. **Gerribo**, west bank. A mission-house built two years ago, but the station remains to be supplied. Probable value, \$800.

8. **Wallaky** is the big town of the Gerribo tribe, twelve miles west of Gerribo town on west bank of the river. Our missionary at Wallaky is Wm. Schneidermiller, a zealous young man from Baltimore. Having been brought up in a city, he has much to learn to become an effective backwoods pioneer; but he has faith, love, push, and patience, and is succeeding. Probable value, \$900.

We have traveled nearly a hundred miles up the river, almost equal to the Hudson, and then west twelve miles to Wallaky. Now we go south by a narrow path over rugged mountain, hills, and dales, a distance of about forty miles to

9. **Plebo**. William Yancey and wife, missionaries. A hopeful young station of good possibilities. Probable value, \$900. Nine miles walking westerly we reach

10. **Barreky**. Wm. Warner and wife, missionaries. They are hard workers, and are bound to make self-support. Brother Warner is mastering the native language, and when ready to preach in it will have open to him a circuit of eleven

towns belonging to the Barreky tribe. Probable value, \$900.

On eight of the ten stations just named we have frame, weather-boarded, shingle-roofed houses, the floors elevated about six feet above ground, the whole set on pillars of native logs from the forest. In all these places also school-houses, as before intimated, are being built. Each station is in a tribe entirely distinct and separate from every other tribe, and each river-town represents a larger population far back in the interior of the wild country.

Cape Palmas District. B. F. Kephart, P. E. Brother Kephart is also in charge of Mt. Scott and Tubmantown Circuit. Sister Kephart is a grand helper. They are teaching the people the blessedness of giving adequately to support their pastors. They are confronted by two formidable difficulties: their old-established habit of being helped, and their poverty and lack of ability to help themselves; but they are being blest in giving like the widow of Sarepta, and will, I hope work their way out.

Clarence Gunnison, our missionary carpenter, and Professor E. H. Greeley, B. A., to be principal of our academy and missionary training-school in Cape Palmas, as soon as we shall get the seminary repaired, have their head-quarters at Cape Palmas, but are engaged in building said school-houses, and will then (D. V.) repair the seminary buildings, both in Cape Palmas and in Monrovia. We had unexpected detention in getting suitable lumber for said repairs, but can now get the best Norway pine delivered on the ground at a cheap rate.

11. **Pluky**, across Hoffman River from Cape Palmas, is the beginning of our Kroo coast-line of stations. Miss Lizzie McNeal is the missionary. Though two years in the station we have not yet built a mission-house in Pluky. Miss McNeal teaches school in a native house in the midst of the town, and preaches on Sabbath days under the shade of a bread-fruit tree. Her school-house is crowded, and she has six of her boys and three girls converted to God, who testify for Jesus in her meetings and help her in her soul-saving work. Probable value, \$200, in land. Miss Barbara Miller assists her temporarily, but her specialties are kindergarten and music, awaiting the opening of the academy.

12. **Garaway**, twenty miles north-west of Cape Palmas. Miss Agnes McAllister is in charge of the station, and Miss Clara Binkley has special charge of our educational department, both working together as missionaries. Aunt Rachel, a Liberian

widow woman, runs the farm and produces indigenous food enough to feed two or three stations. This is a station of great promise. Probable value, \$1,200. We have a precious deposit in a little cemetery on the plain in sight of the mission-house, of the consecrated blood and bones of dear Brother Gardner and dear Sister Meeker.

13. *Piquinini Ses.* Miss Anna Beynon is in special charge of the household department. Miss Georgiana Dean has charge of the school work, and Victor Hugo, a young German missionary, has charge of the school farm. Mrs. Nelson, a Liberian widow, is chief cook. They are succeeding hopefully for new beginners. This station is about thirty miles north-west of Cape Palmas. Probable value, \$1,100.

14. *Grand Ses.* James D. Robertson, assisted by Mr. Hanse, a Congo young man who was saved at a series of meetings I conducted in Cape Palmas in 1885. They are just getting started in their work, but already see signs of awakening among the people. Probable value, \$1,100.

15. *Sas Town.* Missionaries, K. Valentine, K. V. Ekman, R. C. Griffith. I spent a month in Sas Town last spring, and we have there a Church organization of probationers, numbering 25 Krumen. Probable value, \$1,400.

16. *Niffo.* To be supplied. Probable value, \$1,000.

17. *Nanna Kroo.* Henry Wright appointed last April, not heard from since. Probable value, \$1,000.

18. *Settra Kroo.* B. J. Turner and wife. A fair promise of success in farming, teaching, and preaching. Probable value, \$1,100.

On each of these Kroo stations named, except Pluky, we have a mission-house of frame, elevated on pillars six feet above ground; floors of boards from the saw-pits of Liberia, siding and roofing of galvanized iron; each house measuring in length 36 feet, breadth 22 feet, besides veranda, providing space for a central hall 12x22 feet, and two rooms at each end 11x12 feet. There is not a Liberian or foreigner of any sort in any of the stations named on Cavalla River or Kroo Coast except our missionaries, all heathens, as nude as any on the Congo, except a few men of them who "follow the sea;" hence our houses, which would not be admired in New York city, are considered to be "houses of big America for true."

19. *Ebenezer*, west side of Sinoe River, nearly twenty miles from Sinoe. New house just completed. Z. Roberts in charge. A school of over 20 scholars opened. The king of the tribe has pro-

claimed Sunday as God's, and ordered his people not to work on God's day, but go to his house and hear his word. This Mission supersedes Jacktown on the east bank of Sinoe River, where we proposed last spring to found a Mission, but did not. Ebenezer is worth to us \$800 at least.

20. *Benson River.* Missionary, Dr. Dan Williams. This is in Grand Bassa country, difficult of access; hence in my hasty voyages along the coast I have not yet been able to visit the doctor, and cannot report definitely. He is holding on, and will, I hope, hold out and make a success in all his departments of work. The station ought to be worth \$800.

The Benson River Station is in the bounds of Grand Bassa District. We arranged for building on two other stations in Grand Bassa country at the same time that I provided for Benson River, namely, King Kie Peter's big town, and Jo Benson's town, but at last account the houses were not built, so for the time we drop them off our list. They are on a great caravan trail to the populous interior. We will take them up, or better ones, by and by.

From the West Coast we proceed by steamer two thousand five hundred miles to Congo country. Two days above Congo mouth we land at Mayumbo, and proceed in boats seventeen miles up an inland lake to Mamby, where Miss Martha Kah is stationed, and where our Brother A. I. Sartore sleeps in Christ. When we settled there it was in the bounds of the "Free State of Congo," but later the published decrees of the Berlin Conference put it under the wing of the French Government. The French authorities have recognized and registered our native title to one hundred acres of good land, and are not unfriendly to us by any means, but "by law" forbid us to teach any language but French. Good has been done at Mamby, and is being done. Owing to this disability we have proposed to abandon it; but Martha Kah is entirely unwilling to leave, and as it is our only footing in French territory, and as they hold a vast region peopled by numerous nations of African heathens, we have thought it best thus far to hold on to Mamby. Probable value, \$1,000.

21. *Kabinda*, near the Congo mouth. I never have had time to make the acquaintance of any person at Kabinda. Having full confidence in J. L. Judson as a man of superior ability and integrity I gave him letters to the Portuguese governor of Kabinda, requesting the consent and co-operation of his excellency to enable Judson to found a Mission there. His excellency received him most cordially, gave

him a public dinner, the merchants of the place being guests. For a year he reported extraordinary success in every department of his work. He went in by a dash, and went out like a flash, by sudden death.

I called at Kabinda last May, and learned from a merchant there that King Frank, of whom Judson bought our Mission premises, held the property for non-payment, which Judson had reported all settled, conveyed, and deed recorded. King Frank, at the time of my call, was absent, away up the coast, so that I could not reach the exact facts. I have written to the merchant whom I met, requesting him to find out the facts, but have as yet received no reply. So things at Kabinda are in a tangle at present. I have not yet found time to go and unravel it. To recover it or lose it will neither make nor break us, but we shall regret very much to lose it.

Passing the mouth of the Congo River we proceed by steamer over 300 miles to the beautiful land-locked harbor of St. Paul de Loanda. The Portuguese town bearing that name has many massive buildings, including churches in ruins, dating back over 300 years. It has an estimated population of 5,000, a few hundred of whom are Portuguese (one English house of business), the rest being Negroes. From the beginning we have had adequate self-supporting resources in Loanda from the Portuguese patronage of our schools, and have now, but at present we lack the teaching corps requisite.

William P. Dodson, who succeeded C. M. McLean, who returned home last May on account of sickness, is our minister at Loanda. He is a holy young man, a good linguist in Portuguese and Kimbunda, and is doing a good work. He has one fine young native man saved, whom I baptized during my recent visit. I learn since that he is leading a new life and becoming a valuable helper in our work. Our mission property in Loanda is worth at least \$10,000. It is quite unnecessary for Loanda or for any other station we have in Africa to add "and no debts," for we have none.

We are trying to find just the right man and wife for our school in Loanda, but would rather wait for years than to get unsuitable persons.

From Loanda we proceed by steamer "sixty miles" south by sea, and cross the bar into the mouth of Coanzo River, as large as the Hudson, and ascend 180 miles to Dondo, at the head of steam-boat navigation. Dondo is a noted trading center, and has a population of about 5,000, mostly Negroes.

[To be continued.]

Methodist Episcopal Mission in Singapore.

The Rev. R. W. Munson writes to the *Indian Witness* from Singapore:

Our superintendent, Rev. W. F. Oldham, and Mrs. Oldham, sailed on October 4, for Hongkong. A letter mailed at Saigon stated that the passage was very smooth and uneventful. One marked feature was the absence on the ship of gambling and drinking. Another letter from Hongkong said that they would remain there a week rather than go on an overcrowded ship. By this date they are ten days out on the Pacific.

Our way grows brighter and the Lord's work is prospering. The Anglo-Chinese School is maintaining its daily attendance at 320, in spite of the approach of the time when our boys expect to drop out to find employment. The Spirit is at work, and already a half dozen of our most interesting pupils are either already trusting in Christ as their salvation or seeking to know the way.

Perhaps the most promising feature of our work here, aside from the school, is the medical work under the management of Dr. B. F. West. He has hundreds (from 200 to 400) of patients every month. He is teaching from 10 A. M. to 3 P. M. in the Anglo-Chinese School.

He has a Chinese catechist who speaks Malay. Doctor West tells him what to say, and he puts it into Chinese, and in this way he first treats the ailments of their bodies and then in each case points them to the Lamb of God. His patients are almost wholly from the coolie class, all poor, and much more accessible than they would be in China.

Several have decided to cease worshipping and praying to their dead parents and ancestors, and to trust in and pray only to Jesus Christ. Others are inquiring, the great obstacle to a Chinaman is the *Angkoo* or secret society. A poor Chinaman cannot get his rice unless he belongs to some of them.

One poor fellow who has been under treatment for some weeks, and who has been earnestly inquiring, refused to join the secret society because he knew it was wrong. To-day some of the *Kongtee* men were upon him, knocked him down, jumped upon him and broke two of his ribs, besides bruising him otherwise. So the word of God is being dropped into many hearts, and we are praying God to send his Spirit to bless the good seed and make it fruitful. The doctor is making commendable progress with the Chinese, and when he is released from the school, in another two weeks he will be able to do very much more both in the language and in getting

at the people. Miss Blackmore reports one convert in the person of a Chinawoman whom she has been teaching for a year.

The class-meetings in the English Church are increasing in numbers and spirituality, and consequently in power. Several members of the young people's class united with the Church on probation at the last communion service. The reason for this is that Mr. Brewster is abundant in labors and great in faith.

We have notice of the departure from Bremen of Professor Luning, who acted as Bishop Fowler's interpreter while he was in Germany this year, and of a young Brother Kensett, from Southampton. They are both coming by the German Lloyd steam-ship *Soeksen*, which arrives here about October 26. Brother Gobelein, from New Jersey, is expected very soon after.

The colporteurs of the B. and F. Bible Society send us word from the Islands South that open doors are set before them, and they say again and again, "Come over and help us."

Tribute to Rev. W. F. Oldham.

The *Indian Witness* of October 19 contained the following respecting the Superintendent of the Methodist Episcopal Malaysia Mission, the head quarters of which are at Singapore:

After warnings of friends and physicians for many months Brother Oldham at last consented to spend the coming winter in America. Early Tuesday morning (August 27) he returned from a short visit to Java, on business in connection with the Mission.

Their steamer for Hongkong was to leave at daylight, Wednesday. Tuesday evening a large company of representative Chinese gentlemen came to the Boys' Boarding School, and one of them, as spokesman, read the following address, which was beautifully printed on parchment in gold letters, and framed with plush-lined case inclosing it:

"To

"THE REVEREND W. F. OLDHAM,
"Principal of the Anglo-Chinese School,
"Singapore.

"REVEREND SIR—On the eve of your approaching departure to America for the purpose of recruiting your health, we, the undersigned, Chinese residents of Singapore, desire to place on record a high sense of our deep appreciation of the many good and valuable services which you and your wife have rendered to the cause of educa-

tion in this place, especially in connection with our community.

"When you came here, in 1885, and initiated the Anglo-Chinese School with about a dozen pupils, you were then a perfect stranger to us, but owing to the great earnestness and untiring energy displayed by you in your work, and also to the many excellent and estimable qualities which you possess, you soon enlisted our good will and sympathy, and thereby gained for your school the success which it now enjoys, as one of the most important and indispensable institutions in this colony.

"We, therefore, sincerely trust that the encouraging remarks made by your Bishop Thoburn in the course of his lecture in April last may yet be realized, and that we may have the happiness of one day witnessing the Anglo-Chinese School blossoming into a college.

"You will also be good enough to allow us to remind you here of the importance of securing the services of one of your missionaries well versed in our dialect, in order to help you in supervising that department in which our language is being taught; as we venture to think, that, without such assistance, all progress in that branch of learning must necessarily be slow.

"We wish also to add our testimonial to the good work that is being done by Miss Sophia Blackmore in her young but promising school for our Chinese girls.

"As relatives and friends of the three hundred and twenty-five Chinese boys now studying in your school, we feel that we are under a heavy debt of obligation to you for the deep interest which you and your wife have always taken in their welfare, and in bidding farewell to you and Mrs. Oldham, we sincerely hope and earnestly pray that the well-earned holiday which you are about to take may be the means of restoring you to health, so that we may have the pleasure of seeing you again in our midst, with renewed strength and vigor to resume and complete the work which you have so well begun.

"We are, reverend sir,

"Yours sincerely,

Signed by about fifty Chinese gentlemen.

Brother Oldham's response was happy, as usual. And after the inevitable tea and cake the company departed.

Soon after, these two devoted servants of God bade us all "good-bye."

Never were missionaries more truly loved or more fervently and frequently prayed for that their voyage may be safe, their health restored, and their return speedy.

Notes and Comments.

Mr. J. H. Bentley has resigned as a member of the Board of Managers, and Mr. Chester C. Corbin has been elected in his place.

The large amount of reading-matter required in this number has limited our illustrations to two. We shall make up for it hereafter.

The receipts of the Missionary Society are always very small in November and December. There are but ten months in which the Conferences meet, and an earnest effort is needed all along the line to increase the collections.

No member of the Church could have attended the sessions of the General Missionary Committee at Kansas City and not had his heart stirred by the many appeals from the foreign field for help to advance which were necessarily denied.

Information as to what is being done and what is to be done will do more to increase liberality than exhortations to duty. Let missionary sermons and addresses be filled with facts rather than theories. Let every subscriber to this magazine secure at least one new subscriber.

Many men seemingly do not know when to commence giving. Of W. H. Craig, a worthy layman in Kansas City, it is said he does not know when to stop giving. Probably there is not a more liberal layman in the Methodist Episcopal Church. All our churches in Kansas City and in many other places have been greatly aided by his gifts.

Dr. Blinn, who represented the German work, and who died the day after the meeting of the General Missionary Committee closed, said on Thursday afternoon, "I do not support the motion to increase the appropriations to the home field by decreasing those to the foreign field. I do not ask for increased appropriations for the German work. I do not wish to see Germany built up in America."

Bishop Fowler said at Kansas City, "I have seen all our mission fields in all lands, and we are just on the threshold of meeting our obligations to the people in foreign lands. I am persuaded that the most of the money we raise for missions should be used for the support of our foreign work. The plea on which we raise at least nine tenths of our money is the great need of the heathen world. If the money is not used for this purpose we shall strangle the benevolence of the Church."

The *Southern Christian Advocate*, commenting upon the enthusiastic recep-

tion of our General Missionary Committee in Kansas City, hopes that the approaching General Conference of the Methodist Episcopal Church, South, will arrange for the itinerating of its Board of Missions. The *Wesleyan Christian Advocate* thinks this would be of little use unless pains were taken to pack some auditoriums with representative Methodists, and then to give the audiences speeches worthy of the great theme. We are certain that the speeches would be worthy of the occasion if the arrangements were under the direction of Dr. John. No one knows better than he how to interest an audience on the subject of missions.

Bishop Mallalieu pays the following tribute to German Methodists: "There is in them a complete absence of all frivolity and foolishness, and instead thereof a fixedness and solidity of character which promises permanency. They are the people who are not moved about by every wind of doctrine, nor are they to be caught in every cunning snare that visionaries offer to an unthinking multitude. They greatly believe in prayer, but they are not faith-cursts. They know how to make a distinction where there is a difference, and so they do not confound faith with credulity, nor intelligent trust in God with presumption. They know what 'science' means when used as a noun, and they know what 'Christian' means when used as an adjective, and when the fanatical pretenders steal and misapply the two words to a humbug which they call Christian science the average German is not deceived. He holds on to the old faith and the old experience, and still trusts in God and uses his common sense."

The *Western Christian Advocate* writes as follows of our secretaries: "The corresponding secretaries are well adapted to their work. It would be difficult to find three men better able to inform and enthuse the Church. Leonard is earnest, rugged, strong. In oratory he has the swinging step of a Western volunteer, and the Western volunteers are proud of his leadership. Peck—what a misnomer for such a man!—to the graces of the school adds the impetuosity of a Boanerges. McCabe—well, McCabe is McCabe. The like of him never was and never will be. His orbit is erratic, but he dashes life and light into the fixed stars as he whizzes by. The honorary secretary—one always feels like writing *the Honorable* John M. Reid, there is such suave dignity and courtly presence about the man. 'I can't speak as well as I used to,' this old Chrysostom said in the Committee; but if he had spoken bet-

ter the young Chrysostoms would have despaired. Dr. S. L. Baldwin, the recording secretary, who knows enough about China to be its prime minister, is invaluable for his mastery of details. His head never tips. On the platform, as in the office, he is a great adjunct to the staff."

Needs of the Times.

At the meeting of the Evangelical Alliance held in Boston last month, a correspondent of *Zion's Herald* gives the following summary of an address by Dr. J. M. Buckley, editor of the *New York Christian Advocate* on the "Needs of the Times."

"The religious and moral needs of the times," he said, "constitute the primary ones. The question is difficult, for there is the pessimist on one side and the optimist on the other. A nation is a paradise or a purgatory according to the viewpoint of the observer. Radically the needs of all times are the same, but there are accidents, and accidents make times, and times change, and men change, and there are signs of change. What we have to contend with was foreseen by Washington, Madison, Bishop Asbury, Bishop McIlvaine, and even De Tocqueville. But I must confine myself to the needs (1) within and (2) without the Church. The needs within the Church are (a), Extravagance in church and social life; (b) the need of some revision of the methods of attracting the young to the church; (c) decline and almost total disappearance of discipline in the Church; (d) the reliance upon things extraneous to the life and work of the Church, to prevent the decay of the Church." Of the needs without the Church he mentioned (1) The constantly increasing number of non-attendants upon the regular church services; (2) the modifications and attitude of infidelity; (3) the rise of atheistic socialism; (4) Romanism has removed its mask and appears in new form; (5) prostitution of the Sabbath; (6) development of subtle vices among the sons of the wealthy; (7) decline of regard for the principles of total abstinence.

Peking University.

Peking University is making an earnest appeal for assistance to put up the needed collegiate building. Rev. M. L. Taft, who belongs to the North China Mission, and is now at 480 Clinton Avenue, Brooklyn, N. Y., is acting as agent for the university. Among the reasons why help should be extended for this purpose he says:

1. Peking University is the only Christian Anglo-Chinese institution of learning in North China from the Gulf of Chih to Li and from the Yang-tse River to the Great Wall.

2. In the imperial schools at Peking and elsewhere, where modern science is taught, the Bible and Christianity are rigorously excluded.

3. Peking is the head-quarters of the Mandarin language, spoken by three-fourths of China's millions.

4. Influences issuing from Peking, the imperial capital, affect the entire empire.

5. Immense local influence, where the North China Mission has a special territory more than ten times as large as the State of New York, and a population more than thirty times as large, with 508 walled cities.

6. This institution is already in successful operation, but overcrowded and cramped for want of room. The last received from Peking informs us that worthy applicants have to be turned away from our doors for lack of accommodation.

The Missionary Committee at Kansas City.

The General Missionary Committee of the Methodist Episcopal Church was organized by the last General Conference to meet in New York city only once in four years. Its meeting for 1889 was held in November last, in Kansas City, Mo. Many doubted the expediency of going so far from head-quarters, but the result justified the appointment. The large attendance of visitors, and the information given and enthusiasm invoked, will greatly aid the missionary cause in the West.

The first day was given to the discussion of the best plan for making appropriations. The plan as adopted was used throughout the following sessions with benefit, but the experience in their use will probably suggest changes by which it can be improved for use at the next annual meeting.

The treasurer's report was read, showing that the receipts had fallen short of the appropriations of the previous year \$20,000 and the debt had increased to \$17,749.23. These figures are not encouraging by themselves, but there is encouragement in the fact that the increase in receipts from collections had been \$10,000.71, and it is believed that the present year will show an increase on the debt of at least \$100,000.

Greatly to the regret of the Committee appropriations for 1890 could not be increased beyond those made for 1889. The work had enlarged in every field, and no further enlargement was pre-

vented, but in some places retrenchment will be necessary. If our Missions were not prospering it would be humiliating to us. Now that they are meeting with success, and that success naturally requires enlarged provision for their maintenance, is it not sufficient to cause humiliation that our contributions are not large enough to meet the necessities of the case? It would not be so if we had given to the extent of our ability.

The work in the foreign field received attention first. Elsewhere we give a brief account of these Missions. The Missions in Japan and North India show the greatest progress. The Missions in Roman Catholic countries are attended with the greatest difficulties. The Missions in Germany, Switzerland, Norway, Sweden, and Finland, are carried on by the native workers, and we merely aid them by our gifts, and they are constantly repaying us by transferring to our home churches Christian emigrants from their fields of labor.

The work in the home fields was not presented in the regular sessions of the General Committee, but discussed in the sub-committees. They doubtless received about the same appropriation that would have been given if all the members had heard the merits of the case. Time was saved; general information was lost. The tide of foreign immigration ceaselessly flows into our country, and the Gospel of Christ is needed to weld into one great sympathetic and prosperous whole the vast masses of our people. This is being done. The centers of Protestant civilization are changing. The Christian patriot will work for home as well as foreign evangelization. The Committee appropriated nearly \$500,000 to give the Gospel to the Indians, freedmen, and destitute sections in our land, and to the foreign population that need the Gospel in their own tongue.

The mass meetings on Wednesday, Thursday, and Friday evenings were crowded with eager listeners. On Wednesday evening Bishop Fowler spoke on Japan, Korea, and China. On Thursday evening Dr. Buckley talked on the religions of Europe and the work of Protestant Missions among them. On Friday night the home fields were presented by Bishop Bowman, Bishop Goodsell, Secretary Leonard, General Fisk, and Dr. Liff.

Sunday was a great day in all the churches. Sermons and addresses on missions were heard by crowded audiences in all the Methodist Episcopal churches, and the collections for missions were increased a hundred-fold beyond those of the previous year.

The members of the Committee who went from New York and vicinity felt that they were in the great West, with its unparalleled development, its pushing rivalry, its generous spirit, but they were only on the edge of the vast field; for Kansas City is but half way between New York and San Francisco.

The daily papers of Kansas City gave the faces of many of the members of the Committee. They were in some cases an improvement on the originals, and you could always know for whom they were intended by the names under them.

The generous hospitality of the people of Kansas City to the members of and visitors to the General Missionary Committee meeting could not be surpassed.

Our Missionaries and Missions.

A revival is in progress in our church in Mexico City, under the leadership of Rev. L. C. Smith.

Rev. D. N. McInturff is editor of the English department of the *Christian Advocate* published at Tokyo, Japan.

Miss Alice L. Gould has gone to Rangoon, Burma, where she is to be married to our missionary, Rev. F. E. Warner.

Rev. L. B. Salmans has returned to the United States from Mexico on account of his health. His address is Madison, N. J.

Rev. S. P. Long, of Rangoon, is soon to return to the United States. Rev. W. R. Clancy will supply his place during his absence.

Rev. R. H. Craig, who went to Calcutta as missionary in 1888, has returned to the United States on account of the health of his family. His address is St. Paul, Minn.

The New Mexico English Mission is increasing in strength, and its members show their liberality by giving on an average over \$32 per member for all purposes, local and connectional.

The Rev. John Walley writes from Wuhu, Central China: "You will be pleased to know that our work is being much blessed of God. A few weeks ago I baptized eight, yesterday I baptized another, and in a few weeks I have another class of adults to baptize and receive into the Church, besides which we have a number of probationers to add to our list."

At the General Conference of Protestant missionaries of China, to be held at Shanghai this year, Rev. H. H. Lowry is announced to speak on "Preaching to the heathen in chapels, in open air, and during itineration;" Miss C. M. Cushman on "Best methods of reaching the women;" Rev. F. Ohlinger on "How far should

Christians be required to abandon native customs?" Rev. N. J. Plumb on "History and present condition of mission schools, and what further plans are desirable."

Speaking of Japan, Bishop Fowler says, "Our missionaries in Japan are men set apart for their work, and doing it as well as they know how. Money is not thrown away that is spent for mission work in Japan. If we had the men and the money to occupy every open door in Japan we would make Japan a Christian nation inside of ten years. The people are hungering for western knowledge. They are bright and on the alert. They open their hearts and hands toward us."

Rev. W. F. Oldham, superintendent of our Malaysia Mission, is now in the United States, and is asking for ten thousand dollars to build at Singapore an edifice for a high-school department, with rooms for normal and theological classes, fitted with American school supplies. The Government gives the land and the students pay the current expenses. "Over three hundred of the students are heathen, who are thus directly under the influence of the Gospel." The school has now Chinese, Malay, Tamil, Siamese, and Eurasian pupils.

The Tokyo, Japan, *Christian Advocate* of November 6 says, "The re-enforcements of the Methodist Episcopal Mission, Revs. Norton, Wadman, Belknap, Chapel—the latter a member of the Canadian Church, who came out as a self-supporting missionary—are all teaching at Aoyama, in the Ei-wa Gakko, and the Philander Smith Biblical Institute. They are making a splendid impression on the students and churches." It also says that a telegram had been received announcing the burning of the school building at Hirosaki.

Miss Ruth Sellers and Miss Fanny A. Scott left this port on December 4, per steamer *City of Chicago*, expecting to take the steamer *Karamania* at Liverpool for Calcutta December 14. The Rev. W. E. McLennan and wife left, per steamer *City of Washington*, for Mexico on December 11. The Rev. Ira A. Richards and family, the Rev. F. H. Northrop and wife, and Miss Alice L. Gould left per steamer *Ethiopia* on December 14, expecting to take the steamer *Arabia* from Liverpool to Bombay December 28. Miss Lydia M. Trimble departs for Foochow, China; Miss Eva J. McBurnie for Nanking, China, and Miss Mattie Taylor for Yokohama, Japan; all from San Francisco, per steamer *China*, on December 26.

Dr. N. S. Hopkins writes from Tsunhua, China, "My work here, although not

very large, is very interesting. The part of the evangelical work I put the greatest stress on is the distribution of the printed word. In fact, my dispensary work might be said to be carried on for Scripture distribution. This year I did away with the door fees and made it the price of a book, which they received with their ticket. This was done as the book-sellers could sell my tickets but not their books. I think in this way they prize the books, as seemingly they have paid for them. In this way I disposed of about 3,500 volumes, 2,000 of them being Catechisms. I am happier in the thought of this wide distribution than I am in the number healed."

Dr. C. S. Long writes from Nagoya, Japan, "I am in the interior, more than two hundred miles from any other missionary of our Church, and work under great disadvantage. Nagoya is a strong Buddhist center, and the opposition to Christianity is open and vigorous; but God is working with us and causing us to succeed gloriously. We are just completing a beautiful church, the first to be built in the city. The audience-room is 40x70 feet, and there are two Sunday-school class-rooms 20x13 and 13x13 feet. The tower is 80 feet high. A church like this, standing in the midst of a city containing five hundred heathen temples, would seem to create contempt rather than favor; but the reverse is true, and the priests are talking openly of burning it and killing me to prevent another from being built."

Annual Meeting of the Woman's Foreign Missionary Society.

The Annual Meeting of the General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church was held in Detroit the last week in October. Miss Frances J. Baker furnishes the following particulars of the meeting:

The Committee organized with Mrs. Danforth, of Chicago, as President, and Mrs. J. T. Gracey as Secretary, and during the session appropriated \$247,454 to carry on the work during the ensuing year. Impressive memorial services were held in memory of Mrs. E. A. Hoag, the Secretary of the North-western Branch, who had died during the year.

Miss Margaretha Dregero was appointed Superintendent of the German work and constituted a member of the Executive Committee. When practicable, arrangements are to be made in the future with all save medical missionaries so that they may be allowed considerable time for study during the first year, and during

that time receive \$400 salary and \$150 for incidental expenses.

A children's paper is to be published, to supersede the children's department in *The Heathen Woman's Friend*. The price is fixed at fifteen cents, with privilege of club rates, and Mrs. Emily Huntington Miller, of Evanston, Ill., solicited to edit it. Mrs. Achard, of Illinois, is appointed editor of the *Heiden Frauen Freund*.

A Christian college for girls, supplementing the educational work begun by Miss Thoburn in Lucknow, India, a score of years ago, has been sanctioned for two years, and permission granted her to secure special gifts from those who give without withholding from other interests. During the past year she reports over \$8,000 received for this purpose. April 18 is set apart as sacred to Lucknow College. Are there not ten persons who will agree each of them to give the last \$2,000 toward the required \$50,000 for an endowment fund for this first school for the higher Christian education for women in all Asia?

Dr. Kathie Corey was able to plead for a Foundlings' Home, an Orphanage in Foochow, China, rehearsing her own relation to the care of cast-away children, and re-affirming that infanticide does prevail to an alarming extent. Children are seen floating in the rivers, are found half-devoured upon the hills, or dying from starvation in secluded places. Inasmuch as she asserted her belief that the money could be obtained for this work she also was given a *carte blanche* to go forward and invite the gifts of the people.

The treasurers' reports aggregate the sum of \$226,496 15—an increase of \$20,187 46 over 1888, and then push ahead another \$20,000 for 1890, the entire appropriation amounting to \$247,454, which, after all, exclusive of the three special pleas above mentioned, falls \$100,000 short of supplying the demands for the foreign field.

The appropriations are distributed as follows: New England Branch, \$31,000; New York Branch, \$45,215; Philadelphia Branch, \$24,500; Baltimore Branch, \$12,220; Cincinnati Branch, \$40,000; North-western Branch, \$50,000; Des Moines Branch, \$18,000; Topeka Branch, \$12,750; Minneapolis Branch, \$12,069; Pacific Branch, \$2,200.

The new missionaries appointed were Miss Ella Blackstock, Shadeland, Ind., and Miss Josephine Bender, Fishing Point, Md., to Tokyo, sailing November 23; Miss Georgiana Bancus, to Hirosaki, Japan; Miss Ella Forbes, Russellville, Ind., and Miss Kate Livingstone, Iowa, to Kago-

shima, Japan; Miss Ruth Sellers, Ohio, to Goudah, India; Miss Fannie Scott, Cincinnati, to Rangoon; Miss L. A. Trimble, Iowa, to Foochow; Miss Martha Taylor, Eau Claire, Mich., to Fukuoka, Japan; Miss Amelia Van Dorston, Wisconsin, to Korea; and Miss Karowski, New York, to Hakodati. Three others—Miss Anna Thompson, in India; Miss Ruth Sites, in China; and Miss Mary E. Wilson, in Japan—received appointments.

How Best to Invest \$10,000.

BY H. H. LOWRY,

Superintendent North China Mission.

Our educational work demands special consideration. This branch of our Mission in Peking is an invaluable aid to all departments of our work, and is rapidly growing in influence among both foreigners and natives. Our plans look forward to the development of an institution worthy the Church and the cause we serve, when every facility shall be given to secure an education in the higher branches of learning under the best Christian influences. The support of this advanced work we shall not expect to be assumed by the Missionary Society.

All that we are doing now—and much more in the same line—is legitimate mission work, and of the most fruitful character. I need not delay to refer to the importance of this class of work, and its wide and extending influence in the present development of China. Every dollar now invested in this work is so much capital that will bring great results in advancing the Church to a position of influence and self-support in the immediate future.

A new dormitory provided with modern heating apparatus is estimated at \$10,000. We offer two special reasons why this investment should be made without any unnecessary delay:

1. Our present buildings are incapable of accommodating the students, and are in every way unsuited to the uses of a Christian school. We have had to adopt Chinese buildings, and hence economy of space and regard to sanitary conditions were almost impossible. The rooms are about ten by twelve feet, with low ceilings, into which we have had to put four boys. Even with this crowding some of the boys have had to seek temporary quarters elsewhere, while many promising candidates have been sent away because we had no room. The success of our educational work demands this new building.

2. Considerations of humanity demand a more commodious building, constructed on Christian principles. The present

method of heating cannot be changed in Chinese buildings. By this method it is impossible to avoid the escape of poisonous gases into the room, which are always injurious to the eyes and lungs of the students, and sometimes prove fatal. Dr. Crews writes, "We must abolish the present way of firing kang (brick beds). I would earnestly urge a reformation in this regard throughout the Compound. I cannot help but remember that inside of two years, four young and vigorous lives have been lost in our Compound, sacrificed to the Chinese idea of economy, which may be a necessity with them, but not with us."

Besides the cases referred to by Dr. Crews several others were with difficulty resuscitated, and had there been a little more delay in discovering their condition they must have been added to the list of fatal cases. The only remedy against this danger is a foreign building heated with foreign methods. Incidental to the direct benefits sought, such a building would also be a practical illustration of western science.

We believe our friends will most surely devise some method by which this building can be secured, both for the success of Christian education and to avoid the risk of so many valuable lives.

PEKING, CHINA, Nov. 15, 1889.

The Navajos.

The General Missionary Committee, at the earnest solicitation of Secretary Leonard, appropriated \$4,000 for a Mission among the Navajo Indians, provided the amount was contributed for this purpose. As nearly \$2,000 was at once given it is probable the full amount needed will be raised. These Indians are in New Mexico, or at least the seat of the agency is, being at Fort Defiance. The Indians, numbering 22,000, roam over the country.

Mrs. Jennie Fowler Willing, in behalf of the Woman's Home Missionary Society, has lately visited them, and in the *Advance* gives the following information:

"The Navajos are most interesting. They show the pristine Indian traits more, perhaps, than any other tribe. They have some customs that remind one of the old Hebrews. There were heads and faces among the boys in the school that resembled strongly the photographs of the Assyrian dynasty of Pharaohs, as taken from the mummies in the Boulak Museum, Rameses II., and the rest.

"They seem bright and quick, learning faster than white children with tenfold their advantages. I looked over the shoulder of a little six-year-old as he stood

at the blackboard copying from his reader a lesson in words of one and two syllables. Not many white children of that age could have done it as well.

"Their few industries are quite marvelous for ingenuity. They make silver ornaments out of pieces of money. It is not uncommon to see a pony's bridle decked with forty silver dollars, beaten and wrought with considerable skill and exactness. The laundress of the government school, though very shabbily dressed, wore a girdle on which I counted thirteen of those ornaments. Their pottery and beads are well made; but their *chef-d'œuvre* is the blanket. The women own the sheep, which may be sheared without shears, the wool spun without a wheel, woven without a loom, and from a most intricate pattern that the weaver carries in her head. When it is done it is so thick that if the corners were tied to stakes and water were poured upon the blanket it would not go through, exactly the same on both sides, with no signs of the joining of threads, and so handsome that it would ornament any house. Mrs. Logan, a lady of fine taste, has them for *portieres* in her home in Washington.

"But how do these ingenious Navajo women manage that bit of work? A gentleman told me that he saw one shearing her sheep with a piece of an oyster-can, sharpened on a stone. He felt so sorry for the sheep that he gave her a pair of shears. She used them a while, but soon threw them aside for the piece of tin. They spin the wool by twisting it in their fingers. Their loom is a couple of rough sticks set up against the side of the *hogan*, or hut, with another at the top and bottom to keep them apart. The warp is stretched perpendicularly. They cross the threads in some way, and poke the yarn through with their fingers, beating it solidly down with a thin piece of wood. A blanket is worth from five to fifty dollars in a civilized market.

"With all their industry and skill the life of Navajo women is hard enough. They are bought, instead of being wooed for marriage. A girl is worth from ten to twenty-five horses, according to her beauty. She is regarded marriageable, or rather marketable, at from nine to thirteen years of age, just when she ought to begin to learn in good earnest. The *hogan* in which I saw the woman weaving was of adobe, and quite palatial beside most of them, but it was as dingy and untidy as one could imagine.

"They have a savage sort of medical practice, with their sweat-houses, their drums and paint, and their heroic treatment of the doctors themselves. When

a medicine man has failed to cure nine patients they lead him out and shoot him. I forgot to inquire the average age of the medical men.

"Like most people of low spiritual life they are in mortal terror of death. They will not live in a *hogan* where one has died. When the medicine man gives a patient up they carry him out and leave him to die alone. They will not touch the dead body.

"They are a religious people, though they have no idols, worshiping only the Great Spirit. They have their praise dances, rain dances, prayer-for-a-crop dances, and, worst of all, their snake dances, which are horrible beyond description.

"They are amiable and kind, with a growing respect for the 'Great Father' at Washington; but their 'blood-for-blood' superstition makes them dangerous if one of them is killed, even by accident. There are over twenty thousand of these strong, bright, ingenious Indians, and there is not a white religious teacher among them, not even a Mormon or a Catholic."

Albuquerque College.

This college, in New Mexico, is just closing the most prosperous term in its history. It has had enrolled more than double the number of students of any previous term. Great enthusiasm has been manifested in school-work both by teachers and pupils. Every department of the college has been a success. The reputation of the school for thorough work has gone abroad, and students are flocking to us from all over the Territory. There are but few good schools in New Mexico, and Albuquerque College is taking the lead, and is bound to keep it so long as she exists.

The boarding department, which was *not* last spring, has been filled this term. We have pupils from some of the Eastern States. Being obliged to come to a higher altitude for their health, their parents, hearing of the excellence of our college, have sent them to us, and so they have the advantage of being at school while enjoying the benefits of the climate. A hint to the wise in the East should be sufficient. The higher class of native Mexican people have begun sending their children to us. Hitherto they sent them to the sisters' school at the convents; now they prefer to send them to us at a greater cost, because they say they want their children to receive a good English education. We have two students from the City of Mexico. That Albuquerque College is needed in New Mexico is shown by its being well patronized.

We are in want of financial aid, however, because we have outgrown our present building. If the number of extra students come to us next term that we have every good reason to believe will, we shall not have room to accommodate them. We have already taken needed rooms from the boarding department to make recitation rooms of, and are cramped.

We need a new building. What school is not needy? And yet the school that is a necessity to the rapid advancement of the Redeemer's kingdom in the earth is the one that should have the help. We claim that Albuquerque College is such a school.

Bishop Foster last month spent a fortnight in the Territory and a week in Albuquerque, and emphatically declared that the college was a necessity in New Mexico, and ought to receive financial aid. Who will give us a new building? Unless we advance, our mission-work in this Territory will be seriously injured.

Rev. T. L. Wiltsee, the superintendent of our English mission work, was appointed financial agent of the college by Bishop Foster at the last session of our mission. Any letter addressed to him or to the president of the college will be promptly acknowledged.

C. I. MILLS, President.

Mission Notes from All Lands.

Joseph Cook proposes the following five points of belief: "The Fatherhood of God, the brotherhood of man, salvation for the penitent, no salvation for the impenitent, and let whoever will come."

We regret to hear of the death of Bishop Henry Parker, the successor of Bishop Hannington, in East Africa. He died at a station on the south shore of Lake Victoria Nyanza.

Bishop Taylor has returned from Liverpool to Liberia to hold the Africa Conference. His health has improved. He has arranged to have his steamer put up on the Lower Congo.

Rev. John Wesley Skerrett is the superintendent of the Bishop Taylor Mission at Colon, Isthmus of Panama. He has been there since June 9, 1889, and reports a Sunday-school of 44 and a day-school of 31.

Honor to Stanley, the brave explorer, who has reached the eastern coast of Africa after an absence of years, having rescued the brave Emin Pasha! The Soudan has again temporarily been given up to the slave trade.

Bishop Sargent, of the Tinnevely India Mission, died on October 11, 1889. For

over fifty years he was a missionary in India, and the greater part of the time in Tinnevely. He was successful as a missionary, and had a large-hearted sympathy for all engaged in mission work.

A lady missionary writes from Syria: "Work among the Moslems grows more and more difficult, and the opposition to it stronger. Many doors have been closed against us this year unless we would visit without 'that book,' for its teachings, say they, turn their religion upside down."

In the London Missionary Society Mission in Madagascar are 800 ordained ministers, 4,400 native preachers, 61,723 church members, 230,418 adherents, 1,043 schools, with nearly 100,000 scholars. The natives contributed toward the support of the Christian work among them last year \$15,000.

Rev. Dr. Badley, of the North India Conference, writes from India: "We are just tabulating our Conference statistics for the year (ending Oct. 31); the statistics are not all in yet, but enough is known to justify us in reporting three thousand and five hundred baptisms. Last year two thousand. Praise God! Missions are not a failure in the North India Conference."

Rev. A. J. Bailey, writing from Utah, says: "Undoubtedly Salt Lake City will go anti-Mormon at the municipal election in February. But it must be clearly understood that such a victory is not a victory for Christianity, but only for Americanism. It does not mean that pure religion has triumphed over Mormon superstitions. Every thing indicates that religious work will be almost forgotten by the masses in their enthusiasm for political reformation."

Missionary Literature.

The *Chinese Recorder* of Shanghai, for November, publishes in full Dr. S. L. Baldwin's article on the "Criticism of Lieutenant Wood on Missionaries in China," that appeared some months ago in this magazine.

The *American Board Almanac* for 1890 is a useful account of the Missions of the Board and a summary of other Missions. It costs only ten cents.

Islam as a Missionary Religion is the title of the latest addition to the series of books on non-Christian religious systems issued by the English Society for the Propagation of Christian Knowledge. It is by Rev. C. R. Haines.

Among the Cannibals of New Guinea is the story of the New Guinea Mission of the London Missionary Society, written by Rev. S. McFarlane and published by the Presbyterian Board of Publication, Philadelphia, at 75 cents. It is illustrated with several original drawings by an artist who has visited the island, and the book is filled with interesting and thrilling incidents.

MESSIAH REIGNS.

The morning cometh!

THE GOSPEL IN ALL LANDS

Frederic R. Smith, D.D.,
Editor

FEBRUARY, 1890

Fifth Ave. & 20th St.,
New York City



GOD OF FERTILITY.



GOD OF WEALTH.



GOD OF AGRICULTURE.



KING OF HEAVEN.



KING OF EARTH.

KING OF MEN.

KING OF MEN.



GRANARY KING.

Poetry and Song.

The Vision of Francis Xavier.

BY REV. ERNEST G. WESLEY.

"More, Lord, yes, more, yet more."
 What mean these words so strange, which come
 From out the darkness of the night—
 From sleeping form on bed of straw,
 Deep-toned and loud, repeated once,
 And twice—e'en thrice?—"Yes, more, yet more."
 Who sleeps upon that bed so rude?
 What dream disturbs the restless brain?
 What vision wakes the soul to life
 Though flesh may sleep and seek its rest?
 What mighty force slips back the bars
 And opens the doors of heart's deep love—
 To show its depths, its strength intense—
 Its pure resistless tide?

There sleepeth one
 Who heard the call of Christ, his Lord,
 For lab'ers brave and tried and pure—
 Obeying heard, and hastened forth
 To win the souls long bound by sin,
 To Christ who died! With passion strong
 For souls of men; with love too deep
 To turn aside from path of toil—
 Lead where it may; with purpose firm
 Christ born, Christ fed, and Christ sustained.
 Forsaking all; earth ease, home joy,
 Earth's pomp, her honors, and her crown
 Of glitt'ring gems. To welcome shame,
 To dare the floods, the fires, the pain;
 'Neath burning sun, o'er scorching sands
 To press his way in search for souls
 By Christ redeemed. No cost too great,
 No road too rough, nor peak too high;
 No night too dark, nor rock too sharp—
 For faith to face, for love to tread
 For sake of him who bled and they
 For whom he died.

To-night he sleeps—
 True child of Christ and faithful son!
 And now once more—to test a faith
 Oft proved, but ne'er to fail—before
 The windows of his soul the Lord
 He loves and serves in vision calls
 The fearful foes who stand his path
 To bar with shame and dread and pain;
 With burnished spear and flaming sword;
 With torture's flames and dangers dark;
 With hunger's pangs and parching thirst;
 With awful solitudes and vast;
 With stripes and chains, with dungeons deep;
 With terror's glare, with hate of fiends—
 But all in vain!

Beyond, above these all, he sees
 The hosts of men unsaved, each soul
 A gem illumined by the grace of Christ,
 And changing into joy so deep
 All that which lies between that now
 For these he pants, and counts the cost
 So small which he must pay to lift
 Earth's wand'ers to the heart of God
 That to the question of those lips,
 The lips of Christ, "Canst thou, my son
 Beloved, endure all this for ME—
 And for the sake of dying men?"
 There leaps from soul and heart the cry—
 Upborne upon rich waves of love—
 "Yes, Lord, and more, much more for thee
 And them. Yea, more; much more. But give

Me souls to lay before thy feet,
 Which bled for me, and more, much more
 By thee sustained will I endure."

The vision passed away,
 But through the months and years of life
 God gave to him he faithful stood,
 And prayed, and toiled, and bled for souls
 To lay before the feet of Christ
 So bruised, so torn for him. Death found
 The faithful child of God yet true;
 And, as with ice-cold touch he stilled
 That loyal loving heart, he touched
 The gates of life, and open wide
 They swung, and he passed home!
 And as once more they closed, there fell
 To earth the martyr's robe of love—
 The heirloom of Christ's Mission Band
 Where'er the minds and hearts of men
 Are touched to lay before the Christ
 Themselves, their love, their life, their all,
 For him to use; with eager feet
 To haste where'er the need is great,
 Where hard the toil, where dark the sin.
 And when the burden and the heat
 Of weary days are o'er, again
 That hand ice-cold shall touch the heart,
 Again swing back the golden doors
 That we may be at rest with him
 Who bled and died for souls of men.

PROVIDENCE, R. I.

World, Work, Story.

Chinese Praying Festival at Penang, China.

On Aug. 15, 1889 (nineteenth day of the seventh moon), being the "Praying-day," the festival of the Samayan Pintu was held, in accordance with Chinese custom.

A long row of tables was placed on the public road, just outside the "godolyns" (shops or business premises) of the principal Chinese tokays, who keep joss-tables in their houses of business.

The whole of the way down the chief street was lined with these tables, giving the appearance of a continuous fruit-market. The joss-tables are arranged at one end, and back from these were ordinary long tables measuring some fifty feet.

About two o'clock in the afternoon viands of all kinds were arranged on these. At the head, where the joss-tables are set, is placed the joss-picture in a frame, flanked with a body-guard of flowers in vases and bowls containing gold and silver fish. In the front of the joss you see a brazen bowl in which incense is burnt, two very large white lighted tapers about three feet high and like altar lights, and two thinner red candles about the same height as the others. Vases containing coconut oil are also lighted, together with joss-sticks. In the Japanese shops in England one sees long thin wooden-looking tapers, and is informed that they are for scenting a room. But they are really the joss-sticks (or imitations), and these are lighted, morning and evening, as an offering by the Chinaman to his joss.

Behind the joss-tables are placed meats of all kinds, and on the occasion now referred to I took particular notice of the *pièce de résistance*—a pig of immense size, laid flat, and cut so as to resemble a huge turtle. This was flanked by smaller dishes, and two raised red baskets, one containing fish and the other very large fowls, of which latter there must have been at least fifty, large dishes of crabs and prawns, and two small glazed suck-pigs. Further down the tables were laid as if for guests—about twenty plates on each side, each plate containing some tastily-prepared food, chopsticks at sides of the plates, also tea-pots, cups of tea, and glasses of liquor. Between these two rows of plates were piled polonies and other eatables. The next part of this table was devoted to cakes and sweets of various fantastic shapes and colors, made probably of coconut and rice. Two china bowls contained what appeared to be a soufflé; but the Chinese sweets are, as a rule, tasteless, excepting that they are smothered in sugar.

The sponge-cakes are, however, very nice, and also, when fresh, a thin, crisp, rolled sort of wafer, which they call "love cakes." These sweets were most probably made by the wives of the rich tokays who were exhibiting this feast, and of whom three or four families generally live together—the married children, and their children, of the owner of the house attached to his "godown."

It may here be mentioned that the Chinese ladies are very fond of making sweets, which are hawked about the town by coolies; and a good deal of pocket or pin money is thus acquired by the wives and daughters of wealthy "Babas"—a "Baba" being a Straits-born Chinaman.

Beyond the cakes we come to the last portion of the table, groaning under fruits of various kinds—mangoes, rambantans, dorian, mango, jack-fruit, bananas, etc., etc., and at the end of the table were four high pedestals or pyramids, one of white cakes, another of little packets of prepared rice wrapped in green plantain leaves; a third of yellow bananas, and the last of the pretty, ragged-looking red rambantans or rambustans. These four pyramids were surmounted by flags. Flags of colored paper were also distributed over the table, among and stuck into the different things. Lighted joss-sticks were also placed about in the meats and dishes, and were from time to time replaced by freshly-lighted ones.

Beyond the joss end of the table was placed a barrier so as to leave a clear space for the padres, who, when every thing was ready, appeared upon the scene. These priests wore clean-shaved heads and faces, and were attired in loose yellow garments and ordinary Chinese shoes. The principal priest had a white lappet, or collar, to his attire, and always stood facing the joss. The other two priests stood at right angles to him. At first only two took part in the religious portion of the ceremony, one of the first acts of which was that one of the elder members of the family had to make his obeisance

to the joss by lighting the joss-sticks and elevating and waving them solemnly before the joss and bowing three times.

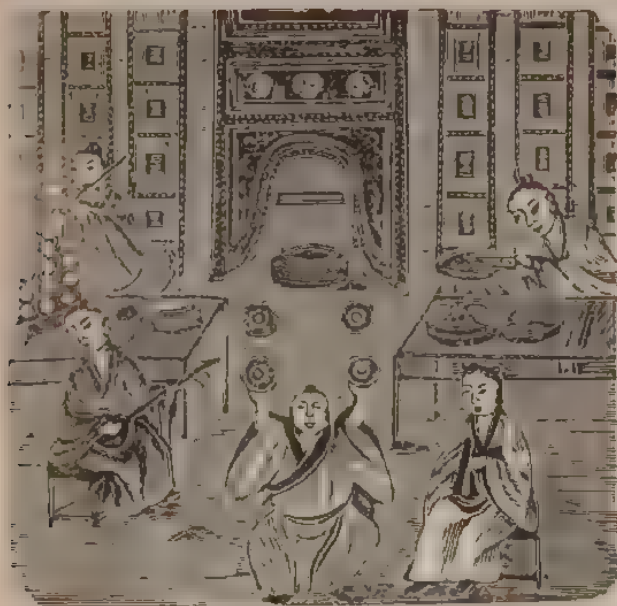
This over was the signal for the young Chinese boys of the family to make frantic rushes to get the paper flags from the table and retire with them, seemingly as much elated as our own village children with the successful result of a scramble for nuts, pence, or such attractions. Whether this was part of the ceremony, or an innovation caused by the exuberant spirits of the young gentlemen, it is not quite clear. It did not, however, disturb the demeanor of the priests. They continued their devotions for the family, chanting (presumably) a sort of litany all the time, to the accompaniment of a small hand table-bell, held and rung by the chief padre, and a kind of tom-tom played by the second.

After various bendings of the head by the chief priest he blesses a liquid in a porcelain bowl. The process of blessing (if such it was) was by placing his finger on the rim of the bowl and working it round and round as if he were displaying his talent on a musical glass. The instrumental music suddenly ceases, and, standing still, the chief priest lavishly diffuses the sanctified element on the family and standers-by, sprinkling them with the aid of a piece of plantain-leaf.

He then makes a frantic rush, bell in hand, round the table, sprinkling the viands in the same reckless manner, totally regardless that it was holy and not common water. And only once did he stop—to snatch up a particular kind of cake, and, in a manner curious to behold, slip it into his sleeve as if he did not wish to be seen, and was afraid of being taken up for thieving or anxious not to be considered a kleptomaniac. After this a third priest came forward and assisted in the chanting, his musical instrument being a sort of small wooden gong. The bell was kept ringing all the time. The cake was then produced from the priest's sleeve, broken in pieces, and flung north, south, east, and west among the spectators, the priest remaining in the one position the whole time. After this a short pause is made and the chant seems to change tune. Four bows are made to the joss at short intervals, and the ceremony is over. The priests, having prayed for the family, hurry off to do the same for inmates of other houses. A considerable quantity of paper is then burnt in memory of the souls of the departed.

During the ceremony the women of the family, with the exception of a few small children, are not visible—only the men seem to require this form of praying, absolution, exhortation, or whatever it may be, on the part of the padre, once a year.

The viands remain on view for about an hour, after which a portion is distributed among the relations and friends in the town; and numerous coolies are to be seen running from house to house with large brass or wooden trays on their heads piled with fruit and food, and depositing them at houses where no such ceremony has taken place.—E. C. H.



MASSES FOR THE DEAD.

Some of the Gods of China.

We give some pictures made by Chinese artists and an account of some of the gods of China, found in *The Dragon, Image, and Demon*, a book written by Rev. H. C. Da Bose, of China.

The *God of Agriculture* is one of the chief gods of the nation. The mandarins worship him, and his temple is found in every hamlet. He is represented as a beardless young man and very fond of children.

The *God of Wealth*, when living as a mortal, is said to have been noted for riding a black tiger and hurling a pearl that would burst like a bomb-shell. After his death he was appointed the god of wealth.

The *God of Pestilence* was originally a literary man. One day, returning from school, he saw a demon about to blow his deadly breath into a well, and, reflecting that this was a public well and that a multitude would be poisoned, but that if they saw a dead body in the water no one would drink from it, he leaped into the well. He was appointed the god of pestilence, and whenever there is an epidemic they take him out in a procession.



BREATH OF DEATH.

The *Granary King* is worshiped by the landed gentry about the time they collect their rent rice. Every granary, or storehouse, has a tablet of this deity.

There are three of the gods who are called the three Primordial Sovereigns, and the people speak of them as the *King of Heaven*, the *King of Earth*, the *King of Men*. It is said that they were once ruling kings of China, and their united reigns aggregated eighteen thousand years.

The *Kitchen God* is regularly worshiped twice a month. His temple is a little niche in the brick cooking range, and his palace is often filled with smoke. He is the ruler of the family. He knows the faults of every member of the family and takes account of their sins.

The *God of Fire* has three eyes and a red beard, and is worshiped on the 3d, 13th, and 23d of the month. Some centuries ago there was a great conflagration in Suchow, and after every method to extinguish the fire had been exhausted the governor jumped in and was burned to death, and was made the god of fire.

The *Gods of Marriage* are named Peace and Union, and they are only worshiped while the marriage ceremony is being performed. They are two boys with straight hair, one holding in his hand a tily, the other a spherical casket. By their side hang the dragon and tiger scrolls as a warning to the happy couple.



GOD OF HALES.

The *Guardians of the door-way in Tartarus* are called the "Four Diamonds." They are four brothers who were killed in battle and appointed guardians of the entrance into Tartarus. Their images are placed at the door-way of the Buddhist temples, two on each side. The first has a sword, which, if brandished, causes a black wind to spring up, and in the wind ten thousand spears, which pierce the bodies of men and turn them to dust. The second has a guitar, and when he touches the strings fire and wind issue forth. The third has an umbrella, which, if he turns, causes earthquakes, and if opened causes great darkness. The fourth has a bag, and in the bag a little animal like a white rat; turn it loose, and it becomes like a white elephant with two wings flying against the enemy.

Masses for the Dead is the chief source of revenue to heathen religions, and the amount paid the priests depends upon the wealth of the family. The ceremonies



MARA.

continue for seven weeks, both day and night, enlivened at intervals by music and gong.

The Breath of Death is the deity worshiped during the masses for the dead. He is the harbinger of evil, and brings swift destruction on his wings.

The picture *Onset of Demons* represents the demon spirits fighting against Buddha; but they are defeated, and Buddha remains as a god worshiped by many.

Above the ten kings of hell is "Titsang," the *God of Hades*. He has a shrine in almost every temple. His worship-day is the 13th of the seventh moon, when his temples are thronged. As he dwells in the region below, on the night of his birthday the candles in front of every door are placed on the curbstones.

Mara, the god of lust and sin and death, comes to frighten and deceive. He has a green complexion, long tusks, and a frightful face. The Chinese people "bow to him as their high ruler, their feared guardian, their faithless guide, and their chief enemy."

These are only a few of the many deities worshiped by the Chinese. Their religion degrades and destroys. The religion of Jesus elevates and saves. The Jesus who blesses us has commanded us to give his Gospel to all the world.



ONSET OF DEMONS.

Commencing School-life in China.

When the Chinese boy is six or seven years of age he is sent to school. The father, who is very particular in his choice of a school-master, having finally made up his mind, arrangements are entered into—the master is invited to dinner, and then it only remains for the fortune-teller to consult the boy's *fat-lse* and fix upon a lucky day for his first attendance. In any case this must not take place on the anniversary of either the death or the burial of the philosopher Confucius or of the god of letters. The boy receives a new or book name, and with his father enters the school. Here he first bows and burns incense before the tablet of Confucius (one of such tablets always being present in every school). Next he salutes his teacher and presents a money offering, after which he takes his seat at a separate little desk assigned to him. About twenty to forty boys occupy the same room.



GUARDIANS OF THE DOOR.

GUARDIANS OF THE DOOR-WAY IN TARTARY.

GUARDIANS OF MARRIAGE.

The Future of China.

What is to be the future of China? It is a question that has occurred to many of us as we have read the story of successive European encroachments. In earlier ages it was Asia that sent forth the invaders and conquerors of Europe—Attila, Tamerlane, Ghengis, and Bajazet. But now the tide of conquest, by industry, negotiation, or arms, sets in the opposite direction. Russia holds Siberia, with an area of nearly 5,000,000 square miles and a population of possibly 6,000,000. Within a quarter century Russia has conquered Turkistan—the region south of Siberia, between the Caspian Sea and Thibet, containing khanates and provinces representing altogether about 900,000 square miles of territory and a population of possibly 5,000,000. At present the boundaries of Russia in Asia coincide with those of Turkey, Persia, Afghanistan, British India, and the Chinese Empire.

The Russian frontier extends from the Black Sea to the Sea of Japan, including an area of 5,700,000 square miles and a population estimated at eleven millions. In short, Russia, perhaps without special design, has conquered or acquired half a continent. The result is certainly a gain as regards civilization, trade, industry, and the administration of justice. There is a railroad from Ekaterinburg toward Lake Baikal and the far East, and another from the Caspian Sea across the Oxus to Bokhara and Samarcand. The English fear that the latter road, which closely approaches the Afghan frontier, may be used for an attack upon Herat; but there are reasons for predicting a future agreement of these powers as regards their Asiatic possessions.

England now holds British India, with a population of 260,000,000, who are regarded as thoroughly under control. On the north India has a natural boundary, and the natural difficulties which must lie in the way of a Russian attack from the north render more plausible the theory advanced by a recent writer upon China, that the ultimate conquest of China is Russia's destiny.

The Russian and Chinese empires are now contiguous for over three thousand miles, and Russia has already occupied large tracts of territory in Central Asia and the Valley of the Amour once controlled by the Chinese emperors. Russia has no seaports which are open through the winter, and such ports are sorely needed. The Amour Valley is likely to become the seat of a powerful population, which of itself will press for a Pacific outlet. There is a large immigration from Siberia and Russia, and as the country becomes settled an onward and seaward movement will be only natural.

As for the Chinese, despite the enormous population, there could be little doubt as to the issue of a struggle. China was twice conquered by the Tartars—first by the Mongols, secondly by the Manchus, whose descendants now hold the throne. It is estimated that there were less than two millions of either Mongols or Manchus, but they utterly subjugated the Chinese race, now estimated at three or four hundred million souls.

In 1860 China practically yielded to an English and French force of eighteen thousand men, and the French have regarded their small force as successful at Tonquin in 1882. The Chinese have made some recent attempts at an army and navy and railroad building, but it cannot be doubted that the country would fall an easy victim before a Russian advance by land and sea. Russia is prepared for Asiatic conquest and rule; she understands China and its undeveloped resources, and she knows that to secure a seaport open through the year she must occupy the valley of the Hoangho.

This is certainly a suggestive and plausible theory of the future of Asia. England's consent must be obtained; but England would undoubtedly consent if she were encouraged to take the valley of the Yangtse-Kiang and the Southern Provinces, and at the same time were relieved from the present menace to her Indian possessions. Perhaps this century, near as it is to its end, will yet witness the conquest of China: Russian occupancy of Northern China, and English seizure of the Southern Provinces. Thus Asia, once the home of the conquerors of the Occident, would be divided between two great Occidental powers.—*Christian Union*.

Glimpses of Life in China.

The idols, the Chinese believe, are very human, and are moved and controlled by the same feelings as themselves. They have this idea in reference even to heaven, the highest and greatest of all the objects of worship. Though it is exalted in their conceptions far beyond the greatest of the idols that are enshrined either in their homes or in their temples, they never have the lofty idea about it that we have about God. Ours is the result of the direct revelation that we have about him, and not from any intuitional knowledge that man has concerning him.

To illustrate this let me take an incident from actual life, and for a moment let us imagine that we are passing along the crowded streets of a great city. They are very narrow, and it is very difficult for us to get on. We have to be patient, as the rest of the crowd is. By and by we come to the opening of a cross street. A great crowd is gathered, looking intently at something that is going on. We find a woman kneeling in the middle of the road, who seems to be perfectly mad with passion; her long hair, instead of being neatly braided up in the complicated way that the fashion demands, is hanging down dishevelled over her back; she is screaming at the very top of her voice, till her words become almost inarticulate. As we listen attentively we find she is imprecating the most terrible curses against some one that has wronged her. It is awful to listen to the long catalogue of dire evils and judgments and fierce woes that she asks Heaven to send down upon her enemy. We ask a by-stander what is the cause of all this. He informs us that the woman, who is still screaming out curses and knocking her head against the

earth, has been accused by another of theft, and, as she has no means of proving her innocence, she is appealing to Heaven to vindicate her by the utter destruction of her enemy.

The lives of the colporteurs are in such direct contrast to those that worship the idols that they make a deep impression upon the heathen, and thus prepare the way for their books and for the doctrines they teach. When they are abused by the crowd they reply with modesty. When some abominable epithet is hurled at them, because of their connection with the foreigner, they do not get angry and threaten. They are patient and good-tempered and will spend hours in explaining what the Gospel teaches. On one occasion last year the colporteurs entered a village situated on what is called the Great Road. The village had about 1,000 inhabitants; it was flourishing and well-to-do, and the people had a solid, comfortable air about them, such as the poorer villages have not. One remarkable feature about it was that there was no inn or lodging-house in it. It is usual, in these villages that lie on the great thoroughfares, to have such places for the entertainment of travelers who may wish to spend the night in them. No traveler could do so in the village that the colporteurs reached, for there was no place in which they could rest for the night, and no one could be got, either for love or for money, to give them a resting-place.

It seems that fifty years ago one of the leading men of the place dreamed that the Clan Choa was destined one day to come and dispossess them of their lands and their houses and to drive them forth as wanderers in the world; since then they have allowed no one, of whatever family name he may have been, to rest a night in the place. They made this stern resolve in regard to all names, lest some one of the dreaded Choa family should, under an assumed name, get a footing among them and finally be the means of the fulfillment of the dreaded prophecy.

A short time before the colporteurs arrived two or three natives of this place, who had become Christians, wished to establish a church in the village. A house was accordingly rented, and a preacher was sent for. He had been there only a few days, when the leading men of the place collected a large sum of money from the people, with which they bribed the mandarins, who ordered that the church should be at once closed and no further efforts should be made to evangelize the people.

The colporteurs entered the village and began to display their books. A crowd soon gathered round them. It was not a pleasant, inquisitive one, such as they usually met; it was a surly, dissatisfied one. The man of the man that had long been lying on the hill, close by, with his prophecy still unfulfilled, affected the minds toward these strangers. They were told that neither they nor their books were wanted in that place, and the sooner they proceeded on their way the better it would be for them.

The colporteurs tried to remonstrate with them, and

to show them that their books would teach them how to live and how to attain the highest happiness. They replied in a threatening manner that they did not want to hear any thing they had to say, and that if they did not at once pack up their books and be off they would drag them out of the village. Seeing that the crowd was becoming threatening they very wisely left and proceeded on their way.—*Rev. J. MacGowan.*

A Walk Down a Street in Wuchang, China.

BY REV. W. I. A. PARBER, M.A.

Come with me down the main street of the city in which I live. It is in the heart of China, uncontaminated by the hybrid influences of foreign trade. Not here will you see the many English sign-boards of wondrous spelling and miraculous grammar which grace the streets of the coast ports. Not here, as in Hong-Kong or Shanghai, will you buy your wares of Cheap Jack & Co., Ship Chandlers, or Happy Tom & Co., Limited, Tailors & Outfitters, nor will you get your bread from Sing Song, European Loafer. It is true that one unhappy wight, aiming at the mysterious reputation attaching to foreign goods, has raised an English sign-board even here in Wuchang. Often did it puzzle me as I read—

R I N E S E Y E U G
F S E N I H C
E P E E K E R O T S—

until one day an older resident suggested that I should read it backwards, and then I realized that somebody with an unpronounceable name, *Senior, Chinese Store-keeper*, dwelt within. Still this is but the fly in the pot of ointment. Let us be as exclusive as the Chinaman himself, and banish all signs of the "foreign devil," while we see China pure and unalloyed.

Streets from six to twelve feet wide, filled from morning to night with a ceaseless throng. Every man is black-haired, the forepart of his head is shaven, while behind him hangs the long queue imposed by the Manchu conquerors. Here come the coolies, in blue jackets and blue knickerbockers, barefooted or straw-sandaled, with a bamboo across the shoulders, carrying heavy weights, and singing, "Eh ho, ah ho, ay ho-h!" like all the brethren of their craft east of the Mediterranean. This man with long flowing robe, wide sleeves, huge horn-rimmed spectacles, slow, swaggering gait, languid-fluttering fan, evidently a very important person indeed, is in fact a Confucianist scholar. Here totters along a woman on her tiny three-inch feet, clad in gay embroidered jacket and delicate silk skirt, perhaps a small silver-mounted tobacco-pipe in her hand, her head adorned with strange hirsute structures like a carving-knife, a trencher, a flying swallow, or what not, a touch of rouge to cheeks and lips, while white powder gives mistiness to full-fleshed facial charms. Here a small boy, if it be winter, gaily dressed in brilliant colors, a perfect ball of many wrappings; if it be summer, equally gaily



NATIVES OF WESTERN CHINA

dressed in the not unbecoming garb of his yellow skin alone.

For vehicles, look at yon sedan chair, borne by two or three men. In it sits a gentleman, elegantly clad in white or flowered silk or in costly furs, according to the season. If there be four or even eight bearers you will have timely warning, for this is a mandarin; before him runs a motley crowd of retainers beating gongs, carrying tablets inscribed, "Be silent," "Make way." Villainous looking fellows, with steeple-crowned Guy Fawkes hats, armed with whips, mouthing out uncouth cries, are the hectors of the great man. Others carry the great silk umbrella, the badge of office meant for the official, should he ever wish to move his heavy well-fed body, with its impassive self-content, from his chair. This is an event which rarely occurs; in fact, it is an awful thought to an Englishman that sitting in a chair and scolding are the most violent forms of exercise in which a mandarin ever indulges. On the breast of his handsome silk robe he bears embroidered some strange bird or beast, which marks his rank; on his hat a button, blue, red, crystal, or gold, according to his dignity, and, if he be distinguished, a one-eyed or even two-eyed peacock's feather. Occasionally some disturber of the peace, spied *flagrante delicto* from the chair, is promptly thrown down in the street, stripped, and beaten.

Here comes, clattering and jingling along, a small pony which bears a military official; none but one accustomed to the rough life of camps would use so fatiguing a mode of locomotion. This miserable unkempt being, howling a dismal ditty, and rattling together two bamboo slips, is a beggar. It is as well to give him the microscopic dole he claims, for he will stay there, inert but vocal, till he gains his point. Such a one has been

known to commit suicide in a determinately parsimonious shop in order to bring its owner into trouble with the authorities.

Here is the barber, the best patronized of all the tradesmen of China. There are the little portable hot-water stands, and other implements of his trade, and at every street corner he may be seen shaving the head, combing the tresses, plaiting the queue, and shampooing the backs of his clients.

Here is the stall of the quack doctor, who sells vials full of abomination to the unsuspecting crowd. His surgical operations are calmly carried on amid the bustle of the street. Now he grubs about in some poor patient's inflamed eye, and pretends to extract maggots; now he digs needles an inch or two into all parts of an afflicted frame, with the inquiry: "Now you feel better, don't you?" or again, he prescribes pills to be taken eighty a day until relief ensues.

Here is a dentist with a large tray of ancient extracted molars and incisors, "*pour encourager les autres*," he, too, professes to cure toothache by extracting grubs from the teeth.

The traveling tinker with his portable forge makes day hideous with his metallic advertisement, and will mend your kettle or solder your broken spectacles on the spot. The peripatetic cobbler sits down at the street corner and mends the well-worn shoes intrusted him by the housewife yonder. Here is the vender of false hair for pig-tails, here the seller of false tresses for women, each with his own peculiar cry.

Yonder stall, with its small oven, is for confectionery; and rice cakes, pork-balls greasy with oil, and joviously spiced with garlic, together with sweetmeats of various hue and taste, are always sure of customers. Near by

is the large tea-house, where harmless willow-leaves and water, under the generic name of tea, afford pleasing distraction and gossip to leisurely groups of loiterers, or the contents of bowls of impossible-looking messes are disappearing rapidly, with the help of chopsticks, down eager throats.

Vonder hurries along with shouts and mirth a long file of boys clad in soiled scarlet, with bedraggled feathers erect upon their heads, bearing tablets, and of men bearing tinsel scepters, paper pagodas, fans, umbrellas, and all manner of gifts. This is the wedding procession escorting a bride in the closed chair, all gaudy in crimson and gold, while a body of long-robed low-bowing gentlemen bring up the rear. That dull mournful music of fifes and drums marks a funeral. Many are the tatterdemalions hired for a few coppers to carry tablets bearing inscriptions complimentary to the deceased; many the priests burning crackers and scattering paper money to appease the spirits; soon comes a cock bound and borne aloft to delude any wandering goblin of malevolent intent into the belief that all the fuss is about the bird and not about the corpse. Then follow chairs draped in white, containing the women of the household, whose well-trained moaning can be heard through the muffled windows; the chief mourner, draped in sackcloth, walks before the coffin, and is supported in the supposed agony of his grief by assistant mourners on right and left. Then, borne by two-and-thirty men, comes the huge dragon-carried bier on which rests the coffin on its way to sepulture outside the city gates.

Here the eye is caught by a blank wall-front surmounted by two great masts with square cross-trees set aloft. This is the official residence of a magistrate or other mandarin, and is known for good or evil fame to all men. Here justice is administered in fashion more or less paternal with a view to the support of sundry retainers. That litigation is not without its expenses may well be believed. "The entrance of the

vamen is very wide" says the Chinese proverb, "the exit very narrow."

It takes but a short time to convince the stranger that the Chinese East is even more prodigal of honorifics and verbal floriculture than the Yankee West. Looking down the long line of the street we see before each highly gilt and carved shop a narrow sign-board with its inscription in golden characters.

As we pass a house we notice the characters "Eternal Harmony," while the loud-pitched scolding of a woman's voice from without lends emphasis. "All Pervasive Honesty" adorns a shop where a vituperative countryman is loudly declaring that the vender is a cheat. Over the windows of an opium den is inscribed "Inhale the clouds, and breathe the joy; this dynasty's special good fortune."

Vonder is a stall with a few fruits upon it, and the motto, "One word all;" its meaning is made more clear by the perpetual chaffering necessary for a purchase. Here is the "Retreat of the threefold Senior Wrangler," where groceries change hands; here the "Library of the three Supreme Constellations," where we may buy buns; here a store resplendent with the adornment of yesterday, "Founded at the Creation of Heaven;" while we have, thick scattered as the leaves in Vallombrosa, "The Galaxy of Virtue," "Superlative Happiness," "Magnificent Universal Peace," "Ten-thousand-fold Beauty," "Assembled Gems." A bank is adorned, "Abundance through Circulation;" and indeed, considering that the only coin in use is of value so small that three hundred of them strung together would amount to one shilling, and that should you wish to pay a bill of a couple of pounds you have a full load for a coolie, we may well understand that there is at any rate "abundance in circulation."

Yon dingy place filled with monstrous forms of tigers' teeth, crocodiles, malefactors' gall-bladders, newts, and dragons' scales, is a medicine shop, and reposes in dignity under the device, "The Hall of Benevolence and



SEASIDE AT ON A CHINESE RIVER

Longevity." Enter its doors and you will be informed, "The elixir confers long life on the world, the herb of good omen confers immortality;" or again, "This shop collects medicine from every province and place, and inherits ancient methods of preparing drugs. Though none may be here to see our compounding, yet with a stout heart we can say that 'Heaven knows.'" This undertaker's workshop has its ready-made coffins piled up, a suitable present for the season, all marked euphemistically enough, "Long life." No more delicate attention can be shown than to present an elderly friend with his coffin.

Here is the advertisement of a comb-seller: "This establishment manufactures on the premises beautiful combs for the dragon and the phenix, some made of boxwood, others marked like the knots of a bamboo; pairs fitting like the hawk and his mate; ten sorts fit for the use of the palace. Combs of strange forms and wondrous workmanship. All kept in stock. No customers will be neglected."

The sellers of scents and rouges must drive a profitable trade, for there is a great family resemblance between the advertisements of our home papers and the following: "We have penetrated throughout the empire to obtain all manner of famous perfumes; we have spared no labor or expense to produce faces fair as a jewel statue and perfumes fit for the palace. Our fame has spread far and wide. Now, there are many imitations of our trade-mark; our pearls are simulated by their fishes' eyes. Let all scholars and traders notice the lion at our door—this is our mark." There is a touching candor about the statement of a hatter: "The splendid style of this flourishing dynasty; hats of mandarins of the highest rank. Our goods are better than other men's; we cannot therefore lower our prices." And what can be more seductive to the martyr to corns than this: "Boots and leggings of the Peking pattern; hoots of good omen and universal peace." India and England share with China the shame of the necessity for the opium-curing establishment, the sign-board of which states: "This hall has obtained its method from across the sea. It has a wonderful means of weaning from the foreign drug, quite different from all others; in seven days the craving can be cured; we guarantee a cure, and that you will thank us." It was not this establishment, but a foreign hospital, which was recommended for an opium-cure by an enthusiastic Chinaman: "A first-rate place; I've been cured there myself four times!"

Some of us who watch the development and hope for the welfare of the Chinese national character sometimes reflect rather sadly as to the effect of centuries of all this abuse of words, which have thus lost all the heart of their meaning, and fear that we detect a corresponding loss of heart in the morality of the people, notwithstanding many a lofty moral maxim, hoary with age, dignifying the pages of Confucian sages. And yet there is a contentment and good humor very attractive, a cheeriness and industry very hopeful in this folk; and

although in moments of passion and mob-rule they sometimes rise and burn our houses, and though in their ordinary horse-play they indicate plainly our infernal origin and emphasize the belief with gibes and stones, yet we who know them find much to love and esteem; and, now that China is awaking from the sleep of ages, we anticipate with intense interest the mighty part she is to play in the world's arena in the centuries to come.
—*The Quiver*.

A View of Peking.

BY THE REV. EDWARD A. LAWRENCE.

The great alluvial plain, near the head of which Peking stands, and which is six hundred miles by a hundred and fifty, compares with our broadest prairies in extent and surpasses them in its harvests. But its best friend—the Peiho—becomes its worst enemy, when, as this summer, it rises in a flood, sweeps over the embankments, and turns the whole country into a lake. Our house-boat, forsaking the regular channels, pushed deliberately through dense fields of maize and millet, floating us over many a farmer's ruined fortune.

Peking is different in many respects from what I had supposed. I had thought of its streets as narrow; I found many of them broad, even to desolateness. I had thought of a crowded and gilded magnificence; I found much roomy, dusty insignificance. There was more comfort than I had supposed and less splendor.

The estimates of the population of Peking vary from 500,000 to 2,000,000. It is divided into three cities. At the heart is the Inner or Forbidden City. The magnificence of which I had dreamed must be here, for it certainly is not elsewhere. None can disprove the assertion, for who of Europeans has entered its walls? It remains to be seen whether foreign ministers will force their way inside after the approaching coronation of the Emperor. Here live the royal family, the ladies of the court, and the attendant eunuchs, shut in from profane mortals by a red brick wall.

Outside of this sacred city, and surrounding it, is the Imperial City, occupied mainly by officials and containing temples and palaces, pleasure-grounds and artificial lakes. Although it is now open to the public but few shops are found, and but little business is transacted. Just here it is that the Roman Catholic cathedral lifts its towers, even overlooking the imperial palaces, greatly to the dismay and disgust of Chinese officials. High walls, however, have been raised to keep out the mystic evil influences that exhale from it. It was built shortly after the entrance of the foreign army and in a time of dread, or it would never have been here. The Empress will in a few months retire from her regency and reside in a new palace now being erected for her. It is claimed that for this the palace grounds and the city itself must be enlarged, and the *room* of the cathedral is preferred to its presence. Arrangements for an exchange of property have been made, the Catholics,

according to report, having been promised from \$250,000 to \$300,000, with grounds for the cathedral in another part of the city. I found the Sisters of Charity, who are doing a noble work in their Foundlings' Home with near hundred children, grieving much at the prospect of soon leaving their fine location.

Around the wall of this Sacred or Imperial City runs the Tartar, or Tartar City, in which is inclosed, probably, the greater part of the population of Peking. The original design was to have this occupied by Manchus only, the servants or soldiers of the reigning dynasty. For this end both inns and theaters, which would gather a miscellaneous population, are forbidden in the Tartar city. But the busy, pushing Chinese have flocked within the walls, and the two races are closely intermingled, Chinese wives being often sought in marriage by Manchus, but not Chinese husbands.

A few marks enable one readily to distinguish between Manchu and Chinese women. The former have never adopted the practice of binding their feet, which are usually large, and their hair is arranged in cross pieces like butterfly-wings instead of in a back extension magnificently sleek.

The relation of these conquering and conquered races is most interesting. As every Manchu man is supposed to be in the service of the Emperor they are all forbidden to practice any trade or enter into any business. They can only be servants, sokhers, or teachers. The representative of every family receives from the Emperor a monthly pension, as rice-money, to help support him, or her, if it is a widow, in idleness, the amount varying among the common people from about two to eight dollars a month. This is not in compensation for past services or losses, but in acknowledgment of the relation between the Manchu and his lord.

Here is a suggestion for our pension advocates at home. Let them extend their liberal use of the nation's funds, making an allowance to every available citizen and voter who may at some time be called upon for service. Pension the whole Grand Army of the Republic, and persuade every man to join it!

As once in England, so here, it is really the conquered race which has conquered. In language, religion, general customs, there is little, if any difference. The Chinese have impressed almost every thing except their women's crushed feet on the Manchus. They are said to be rather less opposed to Christianity than the latter, because less idle and less bound up with the reigning order of things. How long their many millions will consent to be ruled by a foreign dynasty is a question constantly asked, but without any satisfactory answer.

The White Lily sect, which is reported as very strong in the South, is said to aim at ending the usurpation; but little is known about it. The failure of the Taiping rebellion seems to have left small desire even for any change. The whole future of China is full of uncertainty. The impending introduction of western civilization is sure to bring a dissolution or a rupture of many old bonds. Will China keep its own autonomy?

Will it remain one or be torn into two or perhaps many kingdoms? Will it become the spoil of western nations, so that province after province will be swallowed up—by France moving north from Annam and Tonquin, by England moving east from Burma, by Russia pressing in from the east and north, and, finally, by any or all of these seeking to grasp and hold Peking? Will the Chinese master or be mastered by the civilization of the West? Who can say? Some great revolution is sure to come; when or how no one knows, least of all the Chinese.

This disquisition has sprung from a look at the Tartar City. The main wall at Peking surrounding this inclosure, and which is said to be the greatest wall in the world, is two miles in circumference, fifty feet high, and fifty feet broad on the top. It has nine gates, and above each gate is a watch-tower nine stories high and with loop-holes for cannon.

The Chinese City is only on the southern side; a city full of business, with crowded narrow streets like other Chinese towns. It is called the South City, while the whole inclosure within the Tartar walls is called the North or Tartar City.

There is much more to be seen in Peking than in most other cities, but much less that *can* be seen. And every year the difficulty of seeing seems to increase.

The Inner or Forbidden City is strictly inaccessible. The beautiful marble bridge over the Lotus pond, the delight of all visitors, is soon to be closed to the public that it may be inclosed for the Empress. It is difficult, if not impossible, to enter the Temple of Heaven, and we failed at the temples of Earth. "Not for four dollars nor for forty" could we be admitted to the Lama Monastery, where one thousand Mongol monks are reported to dwell. There was great haggling to get in, and more to get out of the temple of Confucius, where a host of harpies were bent on "squeezing" us to the last degree.

Yet with all these drawbacks a visit to Peking amply rewards one who has the time to spend in reaching the most inaccessible of the great capitals of the world. It is an impressive thing to stand in the center of this immense empire. But to me most impressive of all was the Hall of Examinations, where culminates the whole system of tests on which all public life in China is based. The word "hall," however, is a misnomer; it is a place of stalls. Long rows of low sheds, built of stone, and about three feet apart, are divided into stalls, perhaps four feet broad by six deep and seven high. There are, it is claimed, as many as thirteen thousand of these stalls in the inclosure. To these, for competitive examinations, flock, at certain periods of the year, crowds of anxious aspirants for promotion in official life. For three days and three nights each one occupies his stall, eating, sleeping and working in the same cell.

Then comes an interval of a day or two, after which another siege of three days, followed, perhaps, by a third. It is not strange that some go crazy under the strain. But this is China. Here is the key to its

system. Hither from all the provinces gather those who have passed the local tests and are ready to encounter the imperial scrutiny.

It is the Chinese classics, however, which form the never-failing subject. Here is the seat of the power of Confucius, here the stronghold of Chinese conservatism. But here, too, is an instrument ready at hand for the introduction of the western sciences. Once let the Government require from the candidates a knowledge of what is taught in our colleges—once make such knowledge the test of promotion, and how quickly would the vast empire be stirred! Within a few years, more or less, some change like this must inevitably come. —*Independent.*



Rev. J. Hudson Taylor.

We are indebted to the London *Christian* for the following illustration and account of Rev. J. Hudson Taylor, the founder and director of the China Inland Mission. Mr Taylor was born in England fifty-eight years ago. His father, though a business man, was an earnest evangelist, and became deeply interested in the spiritual condition of the Chinese, and prayed that if ever a son were given him he might become a missionary to China. The son was given, and in September, 1853, at the age of twenty-one, having been accepted by the Chinese Evangelization Society, he sailed as a medical missionary to China.

He landed at Shanghai only to find himself in the midst of a serious native rebellion. He was at first as-

sociated with William C. Burns, of the Presbyterian Mission. For four years he engaged in itinerant work, but in 1856 he terminated his official connection with the Society under which he had been laboring and became what is known as a "faith missionary," and from that time to the present he has continued to look to God directly to supply his needs and the needs of his Mission, not forgetting, through *China's Millions*, to let others know what he and his workmen are doing.

In 1865 the China Inland Mission was formed, and the following year a missionary party of seventeen sailed for China. Then eleven of the eighteen provinces were without Protestant missionaries. Mr Taylor, in *China's Millions* for December, 1889, tells us that now there are connected with the Mission over 300 missionaries, 80 churches, 2,500 members. One of the secrets of the success of the Mission has been the spirituality and earnest, believing prayer of Mr. Taylor. He now urges that 1,000 missionaries be at once sent to China, and says that if success is really desired in the evangelization of China "there must be Christly giving on the part of individuals and churches of their real treasures to the Lord for his service, and Christly service by those who go forth in his name. Not that which is done for Christ's sake merely, but that which is done after Christ's pattern."

How a Little Heathen Child Confessed Christ.

BY FANNIE ROPER FEUDGE

People in this Christian land sometimes hesitate about admitting children to church membership, and the question is frequently asked, "Do they know what they are doing?" Perhaps not, in the sense of the worldly-wise; but Jesus is saying still, "Suffer little children to come unto me, and forbid them not," and "of such is the kingdom of heaven."

Here is the way in which a little heathen girl, who had been taught in a mission school, showed her love to the dear Saviour, and how willingly she could bear pain and shame "for Jesus' sake."

This child's parents had taught her to worship the household gods, and to lay offerings of rice and flowers upon the altar, every morning from the time she was able to understand what she was told to do. Her father used to hold her up in his arms, and little Auntah would hold the offering between her little fat hands, lift them up to her forehead, and then, bending her head and hands forward till they touched the altar, she would leave the offering upon the altar in front of the idol and run off to play, saying, in her own language, "Auntah is a very good girl now, because she has worshiped the god and given him some breakfast."

She continued to do this every day until she was six years old, and then her father sent her to a missionary school, that she might learn to read. He loved little Auntah very much, as she was his only daughter, and he thought he would have her taught to read and write

so that she might be more thought of by others, and that it might serve as a pleasant pastime to herself.

But he did not intend her to become a Christian, and kept a close eye on his child to see that she did not get weaned off from the worship of the household gods. So that she did not fail in this one duty he had no fear of Auntah, and told her she could do just as the missionary lady told her at school.

Auntah was a dear little girl, and she listened very attentively to the instructions of her teacher, and treasured up what she learned. When she heard of God's great love in giving his dear Son to die for us she felt glad and grateful that she had learned this sweet story. She began to pray to Jesus, and asked him to help her

This made her father so angry that he seized his dear little daughter by the neck and dragged her in front of the image, and bent down her head several times, striking it so hard as to cut the head in several places, till the blood flowed profusely and the little girl nearly swooned with pain.

When this was told to the teacher the child smiled sweetly and said she could not help loving Jesus and praying to him even if she did suffer for it, and that nothing could make her believe any more that an image of wood or stone could save her. "And," she added, "when I remembered how the dear Saviour suffered and died for me I forgot all about the pain, and I could think only, 'how good he is!'"



DECAPITATION OF CRIMINALS IN CHINA.

always to obey him; and she tried never to do any thing to displease this dear Friend; so that every body who knew little Auntah loved her and believed she was a Christian.

One morning she came to school with her little face bruised and swollen; and when the teacher inquired the cause the child was silent, but her lips quivered and the gentle eyes filled with tears. Then another girl, who stood near her and knew all about it, told the missionary that the father of little Auntah asked her why she was neglecting her prayers, and she had answered that she was not neglecting to pray—that she prayed many times every day; but it was to the dear Lord Jesus, and not to idols. Then she begged her father to pray to this dear Saviour, who always hears us when we pray to him, but that idols cannot hear, nor help us if they did hear.

Some Punishments in China.

In ordinary cases of capital punishment execution by beheading is the common mode. This is a speedy and merciful death, the skill gained by frequent executions enabling the executioner in almost every case to perform his task in one blow.

For parricide, matricide, and wholesale murders the usual sentence is that of a slow and ignominious death. In the carrying out of this sentence the culprit is fastened to a cross, and cuts, varying in number, at the discretion of the judge, from eight to one hundred and twenty are made, first on the face and fleshy parts of the body; next the heart is pierced, and finally, when death has been thus caused, the limbs are separated from the body and divided.

Another death, which is less horrible to Chinamen, who view any mutilation of the body as an extreme disgrace, is by strangulation.

For crimes that are not very heinous punishments of a lighter character are inflicted. Some have their ears pierced with arrows, to the ends of which are attached slips of paper on which are inscribed the crime of which the culprit has been guilty. Frequently the criminals, bearing signs of their disgrace, are paraded up and down the street, and sometimes they are flogged as they pass the leading thoroughfares.

One method of punishment is to put the head through a board called the *caugue*, so fixed that the criminal



PUNISHMENT BY THE CAUGUE.

cannot put his hand to his head, and if others do not take pity upon him and feed him he will starve to death. The crime for which he is punished is written on the board, and sometimes the warning is given that no one must give him food, and he is doomed to death by slow starvation.

The First Year of a Chinese Boy.

BY REV. S. C. HORE.

No sooner is a Chinese boy born into the world than his father proceeds to write down eight characters or words, each set of two representing respectively the exact hour, day, month, and year of his birth. These

are handed by the father to a fortune-teller, whose business it is to draw up from them a certain book of fate, generally spoken of as the boy's *pat-tsz*, or "eight-characters." Herein the fortune-teller describes the good and evil which the boy is likely to meet with in after life, and the means to be adopted in order to secure the one and to avert the other.

In order to understand something of the value of this document we must glance at the Chinese method of reckoning time. There are only twelve Chinese hours to our twenty-four. Beginning with 11 P. M. to 1 A. M., which is their first hour, the names are rat, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, cock, dog, and pig. As every body is supposed to partake more or less of the nature of the animal at whose hour he is born it appears obvious that, for example, it would never do to send a rabbit boy to the school of a tiger school-master. Hence the importance of consulting the *pat-tsz* of both parties before entering upon any kind of agreement. It is a fact that it is thus referred to on every important occasion.

The *pat-tsz* having received the first attention the father prostrates himself before the ancestral tablets and there offers up thanksgiving for the birth of his boy. In every house in China a room, or among the poor a niche in the wall of their common room, is set apart for the worship of ancestors. The names of those of the four past generations are painted on wooden tablets, before which, night and morning, as well as on other special occasions, joss-sticks are burned in honor of the departed.

The father next visits the temple of the goddess called "mother." She is supposed to look after the welfare of all children until they arrive at the age of sixteen. Here incense and oblations of fruit, etc., are offered, and the goddess is requested to look with favor upon the precious boy.

Meanwhile a bundle of leaves of the artemisia is hung up over the door of the house. This answers the double purpose of frightening away demons and of warning visitors that they must not call. The entrance of an ordinary visitor during the first fortnight of a child's life is said to entail upon the infant the penalty of sore gums. On the third day the ceremony of washing the head takes place. The child's head is washed with soap and water, in which latter, among other things, walnuts, acacia wood, and pepper have already been placed. This washing is performed before an image of the goddess "mother" which has been fixed up in the apartment.

Around the boy's neck a red cord is next fastened, and to it are attached certain charms. Another red—that is, lucky—cord about two feet in length is fastened to his wrists, one end passing round the right, and the other round the left. This is called the ceremony of binding the wrists—a ceremony the performance of which it is believed will keep his hands from picking and stealing when he gets older. A sheet of red paper being spread out the following articles are placed upon it:

two fruits the seeds of which are used as soap, some path, cats' and dogs' hair, an onion or two, a pair of chop-sticks, and some charcoal. These are symbolical of good wishes; namely, the desire that the boy may be clean and tidy in his appearance, be successful in all things, not be frightened during infancy by the cries of cats or dogs, be quick-witted, always have plenty to eat, and finally may grow up to be a hardy and enduring man. The paper is tied up by a red cord in the form of a bag and suspended over the bed-room door.

After this a piece of red paper is attached to a pair of the father's trousers, and these latter are hung over the bedstead. The paper contains a notice to evil spirits to leave the child alone, and also a request to the effect that if they cannot pass by without engaging in some wickedness they will be pleased to wreak their vengeance on the owner of the trousers.

There is something very touching in the thought of the willingness thus expressed by the father to suffer in place of his son.

The only visitors allowed on this occasion are near relatives and very dear friends, all others being supposed to bring ill-luck. These are now duly feasted, after which they take their departure.

On the fourteenth day special thanksgivings and oblations are made as before, and the wrist-cord, the red bag, and trousers before mentioned, are removed as being no longer needed.

On the thirty-first day the *mun yat* or full month ceremony is performed. To this feast all the friends and relatives of the family are invited from far and near. Every one is expected to bring a present. These consist of a great variety of objects; for example, wearing apparel, bracelets, anklets, a red or lucky bedstead, a red chair, red cap (with a hole all ready for the little sagittal when it has grown), etc., etc.

The boy is placed in front of the ancestral tablets. A basin of water, containing leaves from the *wong-pi* tree, being provided, two duck-eggs and nine cash are placed therein. With this water the child's head is first washed, after which a barber commences to shave him. The older the barber the better, because, in proportion to his age or youth, so will the child attain to age or die in youth. The shaving over, the duck-eggs are gently rolled around the shaven crown. Then another aged man stands up and, placing his hand upon the child's head, says, "May long life be thy portion."

After this the boy is dressed in a new red jacket and green trousers, while the red cap already mentioned is placed upon his head. Oblations to the ancestors and to the goddess having been made, the child receives his first, or milk, name. A feast concludes this important ceremony.

The next, if not the same day, the child is carried out for the first time, on which occasion it is taken into a temple and to see its grandmother. All unlucky objects are removed out of the child's sight. A cash sword, perhaps, is hung near his bed. This consists of a sword-shaped charm, consisting of two iron rods covered

by a large number of copper cash, fastened together by wire and red cords; or the father collects copper cash from a hundred different families. With this he purchases a lock-shaped neck ornament. This is called the "hundred families lock," and when worn by a child is reckoned a powerful preservative. These, with many other charms, are supposed either to bring good luck or to avert evil.

At four months the child is taught to sit up in his pretty red chair. When he goes out—that is, if the family be poor—he takes the air comfortably strapped up in a bundle on his mother's back.

As soon as he shows any signs of a desire to walk the mother or nurse pretends to cut with a knife the imaginary cord which is said to have hitherto tied his feet together. He is then presented with a pair of kitten shoes—that is, shoes which have a cat's head worked at the toes. These are supposed to guarantee for him a sure and cat-like walk.

His birthday is kept with great pomp and ceremony. Again relatives and friends come from far and near laden with presents. Dressed in red, the boy is placed before the ancestral tablets. Before him, and within his reach, models symbolizing all professions and trades are gathered together. With eager anxiety the company wait to see upon what article he will first lay his tiny hand—for whichever toy he may touch will assuredly indicate his future calling. Great is the joy if he select the mandarin's button, or the ink-slab, or books—all of which point out success in life. Many crackers and fireworks are let off, much incense and many pieces of paper-money are consumed, and the rest of the day is given up to feasting. *Quiver.*

Idols Destroyed and the Gospel Preached in China.

BY FANNIE ROPER FEUDGE.

Here are two *true* stories that will illustrate what the Gospel is doing for the Chinese. In China it may well be said, as the apostle Paul said of the heathen in his day: "There be gods many, and lords many." There are maintained, in addition to the shrines of Buddha, Confucius, and Paon, altars dedicated to the god of winds, the god of letters, the god of war, the god of fire, the god of the ocean, the gods of the mountains and rivers, the spirits of illustrious men and of ancestors, the names of deified sages, the queen of heaven, the goddess of maternity, the patron of the kitchen, and innumerable others, to whom incense is burned and offerings are made.

In the temples dedicated respectively to these various deities an annual festival is celebrated at the national expense, and hundreds of thousands of dollars are thus foolishly squandered, while multitudes of people are starving or begging on the streets. To Confucius alone are said to be offered not less than 70,000 victims and about 30,000 pieces of beautiful and costly silk in every

hue of the rainbow. And, strange as it may seem, even intelligent, well-educated Chinese *men*, no less than women and children, *do* believe in these gods and fear their anger or revenge; though I think the time has long passed by for any real affection or reverence on the part of the people toward their gods.

Now, here is an incident that took place only a few months ago in the great populous city of Foochow, China. A very popular military commander died there, and a report went abroad that the idols had killed him to gratify the feelings of enmity or revenge entertained toward the chieftain by some of those who worshiped at this shrine, as the Chinese believe that any one who makes regular offerings to his god can so influence the mind of the idol as to lead it to put out of the way any enemy of the devotee.

Of course it was impossible, even if a murder had been committed, for the viceroy to ascertain who had induced the temple gods to become the executors of their vengeance; and, as *somebody* must atone for the great man's death, the viceroy commanded the prefect to go to the temple and arrest fifteen of the great gilded idols about five feet high, and bring them bound before him for trial.

Now, it is regarded by the Chinese a very hazardous affair to lay sacrilegious hands upon a god, and these magistrates would gladly have been excused from incurring such a peril. But had they refused to do the viceroy's bidding their heads would assuredly have gone to the block without waiting for judge or jury. So they decided to obey, and take their chances with the idols, that they believe have life and death at their disposal; and they fully expected some terrible calamity would be the speedy outcome of the crime of doing violence to a god.

But, like wise men, they went very prudently to work, first putting out the eyes of the images, so that they could not see who arrested them nor recognize the judges and officers of the court, so as to inform against them hereafter. The idols were then brought to trial in due form, and, as they could neither summon witnesses nor protest their innocence, the court had all the advantage, and used it by condemning the poor idols to be beheaded, their bodies cast into a pond, and their temple sealed up forever, to hinder them from any future wrong doing.

This is heathenism, with its folly, superstition, and weakness, to say nothing of the great sin of ascribing to a senseless image the attributes that belong only to the one living and true God.

As showing what Christianity does for the Chinese note the following:

In China it is quite common to put on the neck of the worst sort of criminals a large square board, called a *cangue*, and on the board is written the man's offense, that those who pass by may read it; and the consequent confusion of the criminal, as the crowd mock and deride the poor fellow, is a part of the punishment to which he is adjudged.

Among the native Chinese converts to Christianity was a shoe-maker who longed to preach the Gospel to his countrymen in the village where he was born, and, as he was not a man of eloquence or learning, he felt afraid that people might not stop to hear his story of Jesus and his love. So, after much prayer and thought, he hit upon a strange but very successful expedient. He made himself a *cangue*, just such a one as is worn by the worst sort of criminals, and wrote on one side of the board the Ten Commandments, and on the other some of the precious invitations of the Gospel from the Bible. He then sold all his possessions, put his *cangue* about his neck, and set forth on his journey to his native province.

Every-where as he stopped the people gathered around him to read the story of the supposed thief, but they read instead the "Wonderful Words of Life," and listened with wide-open hearts to the blessed tidings that Jesus came into the world to save sinners. In this way, from house to house and village to village, this humble Christian traveled for five years, until he spent all his little stock of money, when, just as he thought he would have to give up his beloved work, some missionaries, who had heard about this faithful worker for Jesus, supplied him with the means to continue it.

What a beautiful commentary on the words, "being made as the offscouring of all things" for the sake of winning souls to Jesus!

"Humbling himself" God gave this earnest Christian the great honor of winning many precious souls that shall "shine as the stars" in the crown of our blessed Redeemer for ever and ever.

Among My Patients in China.

BY R. C. BEEBE, M.D.

The routine work of a missionary physician in China is sometimes relieved by a visit to places where other foreigners never go, and as I have made a number of such visits recently some account of them may not prove uninteresting.

First, we were called to the private residence of a military official of the first or highest rank. Going in a sedan chair we were carried into the large reception-hall, and from here were conducted by a servant through a round door-way into a pretty open court, ornamented with flowers, bamboos and hanging-lanterns. On one side of this we entered a large guest-hall through an oval-shaped door-way. At the farther end was the large raised dais, where the host and most honored guest sit and drink tea. We enter, take the lowest seat, one near the door, and await our host.

The walls of the room are covered with foreign wall-paper; an expensive foreign chandelier hangs from the ceiling, while the floor is covered with matting. On both sides is a series of windows or glass doors that are thrown open as we enter, bringing into view another court in the rear, with a little pond, surrounded by stone

and an iron fence. Here are more bamboos, bananas, and flowers. Standing on either side of the dais at the head of the room are two large pier-glasses. Back of the dais are two square windows of colored glass, and above these a large drawing and scroll. The chairs are arranged in regular order down the sides of the room, with a little square table between each couple of chairs.

The host soon enters, salutes me, and conducts me to the elevated seat at the head of the room. He asks my pardon for troubling me, and then asks me a number of polite questions. In the meantime servants have brought tea, lotus-root, water, chestnuts, etc., and put them on the little low table that is between us. Foreign cigars are then offered me, which I refuse, and a glass of champagne is set before me, which I refrain from drinking. After quite a lengthy visit, in which my host has me feel the scars on his head, his arms, and legs, received in defense of his country, he tells me that one of his wives is sick, and he conducts me, through a number of curious door-ways, courts, and buildings, to her apartment. I examine my patient, who keeps her eyes directed toward the ground and is attended by several women. She has an acute disease of the skin, and I find that it was a slight affair first, but the native physician, who was called to attend to it, applied some irritant that greatly aggravated the trouble and then told them that it would require some very expensive medicine to cure it, and he would need a large sum to effect it. They then discharged him and telegraphed for an official living about one hundred miles up the Yangtse, whose grandfather was a physician in the emperor's household, and who has an extensive reputation as a physician. He came and treated the case, with no result, and then advised them to get the foreign doctor. Fortunately this is a case amenable to treatment, and I can help the patient.

We return to the guest-hall and have another chat. I lift my teacup, take a sip, and all understand that the business is closed. My host escorts me to my sedan, I in the meanwhile protesting against his coming, at each door-way, according to custom, asking him not to go on. At the sedan we make elaborate bows. I back into my seat, the bearers quickly catch up the chair and hurry out.

I make several visits subsequently, the patient rapidly improving. I learn that she is the eighth wife. He has had thirteen. One he gave away, two he beheaded, and is now living with ten.

As we go home only the street-gamins make remarks. A foreigner is no longer a rare sight in this city. One boy says, "O, the foreign devil is riding in a chair!" Another says, "A foreign great man!"

As we hurry along through the street we are met by an official messenger on horseback, who stops us, presents a large red paper in several folds, and requests us to go to the yamen (official residence) of the Chi Tsav to see a patient there. The Chi Tsav is a Tartar official and a literary mandarin of the second rank. There are only three of these officials in the empire,

and the one here is considered the leading one. It is their duty to provide the silk, satin, velvet, and porcelain for the emperor's palace. We hurry to the yamen, and, while drinking tea, learn that the official died the night previous, after a very brief illness, and his wife, in great grief, had attempted to take her life by swallowing gold, which is considered by the Chinese to be poisonous. I was then conducted to her apartment.

Entering the living apartments of the yamen I found a great many people, all dressed in coarse white cloth. In the great guest-hall, on a raised dais covered with purple cloth, reclined the body of the dead mandarin. His head rested on a pillow of white silk, and his body was covered with an elegant and elaborately worked robe of crimson satin. On either side stood two men in official dress of white, silently waving long plumes of white horse-hair.

In the wife's boudoir, which was a pretty little room, a curtain of silk over the door-way, and lighted by having the opposite ends of the room made of lattice-work of unique design and covered with paper, both opening into pretty open courts, I found my patient dressed in white, and with her face buried in her hands, reclining on her bed. The numerous attendants were trying to console her and keep her from doing injury to herself. After feeling her pulse and asking a number of questions I found that she had swallowed her ear-ring, and, being shown a similar pair, I saw that there was no occasion for alarm. I gave her a *placebo* and left.

The next day I made my final visit. This time she received me in a frank, gracious way, looking me straight in the eye and acting so much like a foreign lady that I was greatly surprised. She was perfectly at ease and self-possessed, and her conduct was in marked contrast with a Chinese lady of the same rank under similar circumstances. Being a Tartar woman, of course she had as large feet as nature designed, but the soles of her shoes were fully four inches thick. Shortly after this occurrence she sends a large merit-board to the hospital. It is black lacquer, with gold letters. It is carried through the streets in an elaborate canopy, headed by a Chinese band of music and followed by a train of soldiers and yamen underlings. With the firing of guns and hundreds of crackers and the weird strain of Chinese music the board is raised to its place, where all dispensary patients as they come to the hospital can see it.

The characters on the board say that the wife of the official was nearly dead from taking gold in grief for her departed husband; that the foreign doctor came, gave her some medicine, and, as it were, restored her from the dead. So, in her deep gratitude, she put up this testimonial: "A divine conception of marvelous devices." Alas for my own feelings of greatness! The "marvelous device" was a dose of castor-oil, and the "divine conception" was knowing the harmlessness of gold.

But a few days after this occurrence I was summoned to see a patient at the yamen of the viceroy, an official who governs more people than the President of the

United States. I found my patient to be the eldest son of the Marquis Tseng, and heir to the rank of marquis, gained by his grandfather, the illustrious Tseng Kwok Fan. The young man has just gained his highest literary degree and is a Hanlin. He is on his way to the ancestral home in Hunan, where the emperor sends him to worship at the graves of his forefathers. The present viceroy of the Liang Kiang is his uncle, and for three days the various officials of the three provinces which he governs send presents and call to congratulate him. The young marquis also came to pay his respects to his uncle, and was his guest. I found a bright, intelligent young man, with a fine physique, and no signs of that blasting, baneful habit, opium-smoking. He had a mild attack of bronchitis. I visited him every day during his stay, and he was soon well. My visits were quite a diversion to me, as I went every day to the yamen of the highest official south of Tientsin, and during the time when he was receiving visits from hundreds of mandarins. By my patient's appointment I visited him on the last great day of the feast at an hour when the great guest-hall, through which I had to pass, was full of mandarins in their elegant official dress. A foreigner at such a place and at such a time for such a purpose was a sign of progress that has not a little of hope in it.

But all the sky is full of hope. If the powers that be are ordained of God his hand is on the affairs of nations, and the many ways being opened to his servants are ways of his opening, and God never opens a way except for final victory.

Nanking, China.

Missionary Methods in China.

BY DR. W. A. P. MARTIN.

This is a large subject, and I have no intention of attempting to exhaust it, either in one letter or in a series of letters. I take it as a heading because the subject was discussed a few days ago in a meeting of our Missionary Association of this city.

The discussion was opened by Rev. G. Owen, an able representative of the London Society, newly returned from a furlough at "home," which he had spent in continuous "deputation" work.

After a lucid statement of the criticisms to which the methods and results of missionary operations have of late been subjected he expressed the belief that our cause has gained, rather than lost, by the ordeal. As a proof of this he instanced an increase of £15,000 in the receipts of the London Missionary Society, adding that the confidence of contributors, so far from being shaken, was confirmed, many a man who had previously given five pounds laying down an additional five-pound note as his answer to objectors.

He went on to show, by a wide survey of various fields, that the charge of ill-success is unfounded, citing strong testimony from British Indian statesmen as to the value of mission work in the Indian Empire. The

discussion which followed was confined chiefly to China, and a spirit of candor and a readiness to make all the sacrifices necessary for success were some of its prominent features.

Speakers professed themselves willing—and I believe they were sincere—to live in meaner dwellings and appear in coarser raiment if thereby they might commend the Gospel of Christ. By so doing influence over some might be gained, but quite as much would be lost in other quarters, not to speak of hazard to life and health—things to be prized and guarded as first essentials in this branch of God's service.

Many methods are now on trial in this vast territory, but it is not likely that the experiment will issue in the general adoption of any one, or even in the condemnation of any one. Each has its place, and some men are adapted to one mode of working and others to different modes. Some have preached, and preached well, without learning the written language or writing a book. Others have given the sweat of their brow to scholastic toil, enabling the press to speak with its myriad tongues and supplying ideas to be echoed in the native pulpit.

Some give themselves to the training of a native ministry, or it may be of a native medical faculty; others occupy themselves with the work of education in a wider sense, believing that the teaching of the young is the planting of the Church.

In the present state of the work in China a missionary society would make a mistake in condemning any one of these lines of labor, though it may very properly, in its instructions to its agents, emphasize some more than others.

Above all things is the outcry for "cheap missions" to be deprecated. As well might the great military powers cry out for cheap ships and cheap guns. The most effective instrument is generally costly. Earnest men of small attainments in learning may prove good pioneers in Africa or Polynesia, but in China they would fail to command the respect due to a spiritual teacher. For my own part, I am deeply convinced that our branch of the Church of Christ will do far better to send into this field picked men—qualified to be master builders in laying the foundations of a Chinese Zion—than to send a vastly greater number of half-educated preachers.

Thus far I had written when the *Yale Review* for September arrived by mail, bringing to my notice a paper, by "Mason A. Green," in advocacy of a plan for a mission to the upper classes of China. This article, entitled "The Appeal to the Pagan," is written in an excellent spirit and is full of interesting matter; but it is equally full of misapprehensions. This is, in fact, unavoidable, when he relies for his information on a lieutenant in the navy who had touched the coast of China at one or two points, and a Chinese gentleman who left his country at the age of ten.

The naval officer informs him that "the translation of the Bible, which the missionaries have prepared, is in

lingo which stands in the same relation to the Mandarin tongue, or the classical language of the country, that an obscure Negro dialect of Louisiana stands with classical English." Lieutenant Wood, it seems, had never heard of the successive versions of the Scriptures made in the classical languages of China by Marshman, Morrison, Gutzlaff, Medhurst, and by Bridgman and Culbertson and Goddard—not to speak of portions translated by others. All these are in the learned language of the land, and some of them, particularly those of Medhurst and of Bridgman and Culbertson, attained a high pitch of excellence—the former being noted for its elegance, the latter for uncompromising fidelity.

The patois versions, so sneered at, were an afterthought, and grew out of a feeling that the unlettered multitude had been too much neglected. They are "understanded of the people" when read aloud, which is not the case with any version in the classical language; they are invaluable, therefore, to evangelists and Bible women, who, by reading them aloud, bring the Gospel to the ears of thousands of the simple poor.

Neither Lieutenant Wood nor Mr. Mason Green seems to know that the classical language is not Mandarin. The latter is spoken by officials generally and by the common people of the North; it is also used in story-books written for the populace; but State documents are not written in Mandarin; nor is any book that pretends to literary finish published in that dialect. Versions of the Scriptures have been made in it for various reasons, but they do not, like some of those mentioned above, command the respect of the learned.

Mr. Yan Phoulee is quoted as saying, that "it is well-nigh impossible for most missionaries to China to preach in public without exciting laughter on account of funny blunders." Mr. Yan has not merely forgotten the habits of his countrymen, who are too polite to laugh at a blunder; he forgets that half the missionaries to this empire have been there as long as he has been in the United States, and as the acquisition of the spoken language of China is not a matter of great difficulty they may be presumed to speak Chinese as well as he does English. As a matter of fact I can state that "most missionaries" acquire a good command of the spoken language in two or three years, and many come to speak it with the precision and fluency of natives.

"Is it worth while," asked Mr. Green, "to carry the Gospel to the upper classes of China?" and then brings forward his plan for effecting this—in "a publishing house" and "English scholars" (whatever that may mean) "commissioned to acquire the official and classical languages of China." Just as if there were not half a dozen such publishing houses now in active operation, and scores of missionaries on the ground well versed in those languages, and using them effectively in giving to China a Christian literature and a series of scientific textbooks.

The "upper classes" are not neglected. If few of them have been converted it is not for a want of well-directed effort. A leaven of new and saving ideas is, to

my certain knowledge, becoming widely diffused among these very classes, preparing the way for future results.

Still the work is not done, and if Mr. Green and his friends wish to set up another "publishing house," and to send out cultured men to grapple with the difficulties of the "classical language," we shall give them a hearty welcome. In a field like this there is room for all the agents the Churches can send and for all the methods those agents choose to employ.—*Presbyterian*.

PEKING, Oct. 29, 1889.

The Special Need of Missions to China.

BY THE REV. JOHN ROSS, MUKDEN, MANCHURIA.

Amid the dust of the conflicting opinions prevailing, as to the nature and value of mission work and missionaries' methods, one aspect of the problem has been obscured which to me appears to be, of all others, the most important. Indeed, of such consequence does it seem that, in comparison with it all other questions, whether of money, houses, food, raiment, or any other of the external features so prominently brought before the public, sink into comparative insignificance. This aspect of the missionary problem is the qualifications and character of the man sent to evangelize a non-Christian people.

In order to satisfactorily undertake any work we must understand the nature of the work and the conditions under which it is to be carried on. What then is the work required to be done by the missionary in China? You desire to introduce Christianity to a people which was an ancient nation when Nebuchadnezzar was building the walls of his proud Babylon, which was highly cultivated when the Romans found our forefathers savages, and which even three centuries ago was more civilized than their contemporaneous European nations. The Chinese are a proud, conservative, self-sufficing, learned, and intellectual race. They do possess a religious system, Buddhism; not that attenuated ghost which is believed in by some London folks; but Buddhism exercises no real power over them, and the Taoist system exerts even less. Confucianism, however, wields unquestionable and unquestioning influence over the whole land and over all classes—an influence comparable to that exerted by Moses over Jewry. Confucianism is thus powerful partly because of its high-toned system of morals, partly because of its excellent maxims on the relations between governor and governed, and partly because of the remarkable purity and unapproachable terseness of its literary style.

I think it may be taken for granted that before a non-Christian people is likely to pay any regard to the preaching of a stranger he will have to gain their confidence and to command their respect. It is also easily understood that what is adequate to secure the respect of one nationality may appear despicable in the estimation of another, and, from what I have been able to learn of the world's nations, excepting the Jews and Moham-

medans, whose knowledge of religious truth is more extensive and accurate than that of other non-Christian peoples, there is no nation so difficult to gain over to Christianity as the Chinese. Korea, Japan, Mongolia, and other neighboring peoples borrowed from the Chinese their literature, their manners, their arts, laws, customs, and whatever other factors went to compose their present civilization; all borrowed from China, none lent to her. Hence even if we consider the self-complaisant pride of the Chinese—a very unpleasant feature—we can scarcely deny it a basis of justification.

More highly than any other quality do Chinese esteem literary ability. Civil service competitive examinations have been employed for twelve centuries in filtering out candidates for official employment. To a proud people, who so highly value knowledge and attach such importance to literature, what sort of man will you send to gain them over to Christianity? What must the man be who will command their attention and compel from a contemptuous people a respectful hearing for the doctrines of the cross?

The number of those who have gone forth to combat the evils indissolubly associated with heathenism is so insignificant when compared to those who minister to congregations in Christian lands that some good people are in despair of overtaking, by ordinary methods, the needs of the world. But the argument based upon the comparative number of missionaries and ministers is fallacious. The missionary is not a pastor, and should never sink into one. The work which the missionary goes to perform is very different from that of the pastor. The missionary is the modern representative of the apostles. He is the only real successor to the apostles. The fact that the word "apostle" is Greek and the word "missionary" Latin, makes no difference in the signification of the terms. The "apostle" was the "sent" of the Church and of the Holy Spirit—sent from a Christian community to plant churches and to raise up pastors among non-Christian peoples. So is now the missionary the "sent" of the Church and of the Holy Spirit to do exactly the same kind of work. The proper work of the missionary is not to gather in a few converts, to whom he will act as pastor; his duty, like that of the apostles, is to found churches and to train pastors. To me it seems, therefore, of comparative unimportance what the proportion is of the missionaries to the numbers of the people to whom they are sent. My earnest desire is to impress upon all interested in mission work the qualifications of the man sent. Are the men you send best fitted for the end in view; namely, that of planting churches and of raising and training pastors?

Again, the Chinese people must be converted by the Chinese converts. It may be taken as axiomatic that every successful mission in China has been successful because their first converts were earnest men, and that, if there be unsuccessful missions, they are unsuccessful from lack of this native assistance. In our own Manchurian Mission, from an originally hostile population, about one thousand converts have been baptized, and

many thousands know and respect the doctrines peculiar to Christianity. The work of preaching the Gospel has spread and is spreading rapidly throughout the province. The literary classes are our best friends, and the officials have in most cases ceased opposition. Within the last few years a couple of hundred of the inhabitants of Korea have been baptized. A congregation of baptized believers has been formed in the capital of Korea. There are said to be thousands of Koreans who are believers and applying for baptism. How have these results been attained in little more than a dozen years? Of all those converts not more than a dozen can be traced to the immediate agency of Europeans. The others are the converts of these converts. The only claim to credit, if it can be one, which the European can make, is that of constant and careful instruction of the converts.

In connection with this subject I desire to make a statement which is of importance secondary only to the last: that while the converts are to be the main instrumentality for ingathering the non-Christian Chinese, that convert is the most useful in defending the truth against opponents, in instructing inquirers in Christian tenets, and in rousing interest among the indifferent and the careless, who has the most accurate and extensive knowledge of Christian and cognate truth. He is the best qualified to "exhort by sound doctrine" the attentive listener, and so "convince the gainsayer," who "holds fast the faithful word" which he has been carefully taught, and who is ready to give a satisfactory reason to every questioner as to the reason of his hope. Now, this implies diligent, careful, and long-continued education in holy things. Such education was insisted on and practiced by our Saviour and by his apostles. And among a people like the Chinese, who are equal in intellect to and more advanced in civilization than the ancient Greeks and Romans, is a mere slipshod fashion of planting Christianity desirable? Will it be successful, even if desirable?

Far more important and far more difficult than the work of any minister in the Church or the duties of any professor in this country is the establishment of Christianity in China. Who then is sufficient for these things? Who is the man best adapted for this kind of work? Were the conversion of the world a work now being initiated it would perhaps be more difficult to return a definite reply to this question. But the work of turning from sin to holiness is as old as the Church of God. We must, therefore, listen to the teachings of the past experience of that Church to guide us in our action for the future.

When God brought his people out of Egypt the man chosen as leader was Moses; a man learned in all the learning of the Egyptians, a man whose courage was unshaken as his intellect was powerful. If we examine the character of the men who were moved by the Holy Ghost to rebuke and to endeavor to reclaim the backsliding Jews, rulers, priests, and people, we find that each is prominent in courage, eminent for knowledge of

the truth, and of outstanding ability, combined with that humility which is the concomitant of real greatness. The lesson from Old Testament history is that God, to accomplish his great work, chooses men few in number, but this number the choicest of their race and generation.

It is objected that the New Testament gives us quite a different standard. The Lord Jesus is said to have chosen a band of illiterate fishermen to establish his kingdom on earth. Is this an accurate representation of the case? Of the apostles first selected there were some who must have been well-educated men. Two men attained to special eminence. Peter and John were men originally of great force of character, and the writers of the gospel of John and the epistles of Peter and John cannot be called illiterate. Compared to the rabbi who knew the jots and tittles of every word and every book of the Old Testament, and who could learn only discuss the structure of sentences and extract wonderful significance from the form of letters, the apostles may have been ignorant of literature. But what is true learning? It does not consist in the knowledge of roots of words or the syntax and grammar of languages. These are but the instruments for acquiring or imparting some truth or truths. Real learning consists in the knowledge of that truth itself. And did the public appearances of the apostles not prove them possessed of more real learning than the rabbinical book-worms ever knew or could comprehend? But, again, during a lengthened period the apostles passed through a system of close daily and hourly education such as no other men ever had, and under the greatest Teacher the world has ever seen. Can the men be said to have been unlearned when they were sent forth to do their work? They were not unlearned in knowledge of truth. They were thoroughly trained and carefully selected men. The apostle Paul still further emphasizes my position **that in the history of the Church, both in Old and New Testament times, God employed a select few to initiate the work of training men to be preachers of righteousness to their fellow-countrymen.** And does the history of the Church since the apostolic period not spell out the same lesson? A strong Luther appears in Germany, and the country escapes entirely from the broken shackles of Rome. An equally robust Knox is ~~sent~~ **sent** to Scotland, and the Reformation is completed. Men not less learned, but of weaker character, lead the movement in England, and the Reformation is yet unfinished. **Behind every great movement in the Church since that time, and behind every important movement in the mission world, you will find the outstanding personality of some one man and this man, you will always find a man of great force of character, of sound common sense, of good natural abilities, frequently of learning, single-minded in his aims; and these qualities are all consecrated by intense earnestness in devotion to the service of God.**

Let me now briefly recapitulate. Because of their ancient civilization and their excellent system of educa-

tion the Chinese entertain feelings of contempt for western nations. From political considerations and social customs there exist serious prejudices against Europeans. Irrespective, therefore, of the argument from the enormous numbers it is indispensable that converts be employed to preach the Gospel to the Chinese. In order to be the best possible laborers in this work the first converts must be well instructed to be able to exhort and to convince the gainsayers. And in order to properly instruct these converts and to initiate the work of Christianity we learn from the history of the Church in ancient and modern times that the Church must send forth to this work in China her ablest and noblest; the most earnest and most talented of her members.

• In pompous tones and hysterical screams critics of missionary work shout out "Revert to apostolic methods!" This is undoubtedly what is required. But what were the methods of apostolic times? The method by which Christianity was first disseminated did not hinge on the question of money, more or less. It ignored questions of food and drink. It laid no emphasis on special articles of dress. Unavoidable hardships it faced with calmness; it repudiated asceticism. You find the **whole system clearly unfolded in the brief account we possess of the first foreign missionary meeting held in the primitive Church.**

Christianity assumed its distinctive name in Antioch, where a few fugitive Christians had planted the doctrines of the cross. The Church in Jerusalem found it difficult to believe the good news; and sent the experienced Barnabas to examine the condition of affairs. His soul was overjoyed. He preached there and the cause grew. He bethought him of his friend Saul, in Tarsus, believing him specially fitted to reason with the numerous types of humanity congregated in Antioch. The eloquence of the aged Barnabas and the keen logical reasoning of the young Saul overcame all opposition. There were other teachers, but these two, the oldest and the youngest, stood forth conspicuous for ability, for earnestness, and for success. **The congregation met together, and in their prayers they remembered others who possessed not the Gospel.** It was proposed that they take steps to proclaim the Gospel where it was unknown. It was resolved that though Antioch was one of the three largest cities, wealthy and influential, and though as yet only a small fraction of its inhabitants had heard the Gospel, **the work of preaching there should be left to private members and the least powerful of the preachers.** Then they resolved to solemnly set apart their two ablest preachers—one the most experienced and eloquent, the other the most learned and logical—to go forth and preach the Gospel where it was unknown. These two men, therefore, who probably would not have presumed to volunteer for this difficult undertaking, were called **through the Church by the Spirit to become "apostles," or "sent" ones.** *That* was the apostolic method. Need it be pointed out how very far all churches and all societies have departed from that method? Instead of

solemnly calling tried men to the work the societies wait for offers of service from young, inexperienced men, who are perhaps all the more ready to undertake a difficult task because they are unacquainted with the conditions of the work. The Church now makes its Pauls professors of theology or some cognate study, and calls its Barnabases to be the pastors of fashionable congregations. Revert, then, to apostolic methods if you desire the Gospel to spread as it can and as it should. One Paul did greater service to the Church of Christ than a hundred of the young, inexperienced, and partially educated Christians of Antioch could have accomplished had they offered themselves, or gone of their own accord.

Mere intellectual ability is proud, and leans upon the "wisdom of words." Mere sentimental spirituality is weak, despising the wisdom of which it possesses so little. "Zeal without knowledge" is equally dangerous with ability without spirituality. Your missionaries, to be useful, must be men of the Paul type, well educated, well trained, of conspicuous talent, of unquestioning faith—men whose spirituality of mind is as pronounced as their intellectual abilities are prominent.—*Missionary Herald of the Presbyterian Church in Ireland.*

Chinese Mission Methodist Episcopal Church, California.

REPORT TO ANNUAL CONFERENCE FOR THE YEAR
1888-89.

BY REV. M. E. MASTERS, MISSIONARY IN CHARGE.

This Mission was established by Rev. Otis Gibson, D.D., in 1868. Since that time 352 have been admitted to the Church. Of this number 85 were Japanese, who were received previous to the division of the Chinese and Japanese work into separate Missions in 1887. Two hundred and thirty women and girls have been rescued from slavery, of whom 65 have become members of the Church. Upward of 4,000 Chinese have received English and religious instruction in our evening schools. Of the 267 Chinese who have been baptized in the Mission many have returned to China, others are now residing in different cities of this country, and some have died in the faith of the Gospel. The great majority can still be found faithful members of our Church and true to their baptismal vows.

Our work, for want of funds, is limited to the Chinese settlements in San Francisco, Sacramento, San José, and Oakland, where we have flourishing schools under the direction of competent teachers and Chinese helpers.

The year's results have been very satisfactory, considering the difficulties under which we labor. Forty-six have been baptized during the year—36 adults and 10 infants; 37 have been received from probation, during which they have given satisfactory evidence of the sincerity of their profession; 4 have been

received by letter. *Altogether 41 have been received into the Church during the year.* Ten of our new converts are women and girls, who are present or former inmates of the Mission Home. It will be seen by comparison with former reports that we have this year received more members than in any two years since the Mission was established. For these results we thank God and take courage.

Our present membership is 108, with 20 on probation. During the year we have lost 8 by removal, 2 by death, 2 have been expelled for immoral conduct, and 2 have ceased to meet with us or have removed without letters.

Those of us who have been educated under Christian institutions and surrounded by Christian influences from infancy can hardly estimate the difficulty of reaching a people who have been born and trained in the midst of heathenism, and who come to us with inherited superstitions, prejudices, and habits, that have become fixed and crystallized. It must be remembered, also, that our work is among young men, most of whom are unmarried. Hundreds of these young men, who under the wholesome restraints of their village elders would live comparatively moral lives in China, abandon themselves to the worst vices on arriving at San Francisco.

The anti-Chinese sentiment on this coast, shared by not a few Christian people; the godlessness and immorality of our cities, which the Chinese are not slow to detect; the little credit a Chinaman gets for professing Christianity; the cold suspicion with which he is often treated, as if he must necessarily be a hypocrite, and the cruel assaults that are made upon defenseless Chinamen by street-corner hoodlums, are conditions not at all favorable to our work. The white man's morals and religion are not as attractive to the average Chinaman as they might be.

In October, 1888, a bill was hurried through Congress and signed by the President excluding all Chinese laborers, and canceling without a day's notice the return certificates of some 25,000 Chinese who had returned to China believing that the document placed in their hands by a federal officer on their departure was a proof of their right to return to and reside in this country. Hundreds of Chinese, ignorant of any change in the law, and who were, in fact, on the high seas on board an American vessel at the time the Exclusion Bill was passed, arrived in San Francisco to find the gates shut against them. Their certificates were declared null and void, and they were obliged to return home. Three members of our Church arrived in port two days after the bill was signed, and were compelled to return on the same ship. It is needless to remark that the effect of this cruel and hasty legislation has been to embitter the minds of Chinese, here and in China, against us, and to render them all the more hostile to the religion which we as a nation profess.

In the face of these difficulties it is hardly to be wondered that the Chinese are so slowly impressed by our influence and teaching.

Religious services have been held as follows throughout the year: On Sundays a praise service in English, at 11 A. M.; preaching service in Chinese, at 11:30; sabbath-school, 12:45; street-preaching, 2:30 P. M.; bible class, 6:30; preaching service, 7:30, and class-meeting at 8:30. On Wednesday evening instruction is given in the Church Catechism, followed by a gospel address to the scholars of the evening school. On Thursday evenings a prayer-meeting is held from 8 to 9, and on Saturday evenings a class for Bible instruction. The Sabbath congregations have kept up well all the year, a marked improvement being noticed in the evening services. Our quarterly meetings have been seasons of refreshing. One hundred and thirty were present at the last quarterly love-feast, 65 of whom partook of the Lord's Supper. The open-air services have been continued with unabated interest throughout the year, with an average attendance of 150. Our thanks are due to the chief of police for instructing his men to protect us from interruption and annoyance.

Any one who has any doubt about the possibility of converting Chinese should make the acquaintance of our members. The majority are regular in attending the means of grace, and are loyal to their beloved Church. Their religion has touched their pockets, as is evident from the readiness with which they support the benevolent enterprises of the Church. One of our members, Lum Foon, set up in business a few years ago and made a vow that if God prospered him to the extent of \$3,000 he would give up business and give his life to the Church. Early this year he gave up what was becoming a splendid business, and has gone with his wife and family to China, as self-supporting missionaries.

Much of this year's success is due to the earnestness and efficiency of our staff of preachers and evangelists employed in connection with our four schools.

Fong Sui has returned for a visit to his native land. He is a good expository preacher who has rendered valuable service to the Church in San Francisco for the last two years. Since his departure Lee Tong Hay, a man of large experience and a local preacher of many years' standing, has stood in the breach, filling the pulpit whenever called upon, and giving religious instruction every night to those who are desirous of studying the Scriptures.

Lee Chin is doing faithful work as an evangelist at Sacramento, and is recommended to the ensuing Conference for deacons' orders.

Woo Ming's work at Oakland has been greatly blessed. He has earned a good degree by his abundant labors and wise management of the school.

Fong Ngon (Walter Fong), through the kind interest of Dr. Hurst, has been admitted as a student at the University of the Pacific, where he hopes to qualify himself for the ministry in connection with our Church. He takes charge of the religious services in our San José mission school, teaches in the evening school, and gives promise of a life of great usefulness to the Church. Part of

his salary has been kindly contributed by friends in San Jose who have become interested in him. It is one of the most hopeful features of our work that, notwithstanding the high wages that are now obtained by the Chinese, we have men willing to make pecuniary sacrifice to qualify themselves for service in the Church.

The object contemplated by the founders of the Mission was the opening of a central school in San Francisco, where the Chinese could secure "a complete English education under positive religious influence."

This object has never been fully realized, at least in later years. As an educational institution the school is little better than the lowest grade of a primary school.

The great majority of the Chinese are content with the inexact smattering of English, and have no ambition to advance to higher studies. As soon as they are able to read the simplest sentences, and speak and write a few words of broken English, they find some remunerative employment which takes them away from the school. They make room for a new set, and the great majority never return to us again. A few every year are brought under our influence and become earnest Christians, while hundreds of others are led to renounce their idolatry and superstitions and accept the doctrine of the Unity of God.

The average attendance for the year has been 55, which shows a large falling off in attendance since ante-restriction days, when new arrivals, eager to learn English, were pouring in every week. There is every indication that a rigid enforcement of the Exclusion Act will affect the attendance of our schools still more, and will force us to adopt other plans of work. We are convinced that the open proclamation of the Gospel to willing hearers, however few, is the best and the true apostolic method of disseminating gospel teaching. We must, however, wait to see the effect of the Exclusion Bill before urging the appropriation of money for a church in Chinatown. At present it looks as if the Chinese were going to leave us.

The attendance at our Sabbath-school in San Francisco has improved during the year. The help which we have sought in vain from our Methodist churches we have been obliged to seek elsewhere. We are thankful to Mrs. Eyster, who has for the last two months taken charge of the senior class.

The success which has attended our school at Oakland during the year has been very remarkable. We have baptized ten during the year, after being six months on trial. The attendance of Chinese at the Sunday evening service is larger than that of the night-school. Sometimes as many as twenty-five have been present on a Sunday evening. The prosperous condition of the school is due to the faithful labors of Miss Ida C. Kelsey, the teacher, and Woo Ming, the assistant. Our thanks are also due to a band of earnest self-sacrificing ladies and gentlemen from the First Methodist Episcopal Church, Oakland, who have given valuable help in the Sabbath-school. The Chinese young men desire also to express their gratitude to these kind

teachers who have shown such a Christ-like interest in their behalf. The Mission has only been opened two years, yet we have 57 names on the school roll. There are 13 members of the Church, and 6 on probation. The spiritual tone of the members is excellent.

We are greatly encouraged by the successful work accomplished at Sacramento during the year. We are fortunate in having a most efficient teacher in Mrs. Reeves, assisted by her daughter, and a pious, earnest evangelist in Lee Chin.

We are glad to report great progress in our work during the year. Nine young men have been baptized and admitted to the Church. The average attendance at night-school and Sunday-school is larger than ever before. Some nights our school-room has been crowded. The members have shown a very liberal spirit in contributing to the church collections and bearing a large share of the current expenses of the Mission. We have here 13 members and 2 probationers.

The school at San José is now in a fair way to spiritual prosperity. The attendance at the Sunday services is improving all the time. The work has been in charge of Mrs. L. A. Steele all the year. After three years' faithful work Mrs. Steele has resigned her position as teacher, previous to leaving the city. The young men recently tendered her a farewell reception. Walter Fong is now in charge. The Sunday-school has been well attended, as many as twenty-five Chinese being present on one occasion. One has joined the Church and there are eleven members in good standing. Some of the young men hold open-air Sunday services in Chinatown.

CONTRIBUTIONS FOR DIFFERENT PURPOSES DURING THE YEAR.

To Missionary Society	\$395
" Support of Girls.....	160
" Current Expenses	250
" Rents.....	345
" Books.....	98
" China Famine Fund.....	245
" Dr. Gibson's Monument.....	150
" Church Extension.....	16
" Bible Society.....	15
Other Collections.....	20
	<hr/>
	\$1,594

The work of the Woman's Missionary Society of the Pacific Coast has become so contracted that a more suitable name, it seems to us, would be the Woman's Missionary Society of the California Conference. With the exception of two or three Chinese girls, who have come to the Mission from beyond the bounds of this Conference, our sphere of work, branch societies, and sources of contributions are found in Central California. However, if we are able to interest all the churches of our Conference in our work we shall have all the work we can do and all the support we need. We are thankful for the interest, co-operation, and pecuniary support given by so many of our churches during the past year.

Howard Street Church and Sunday-school support one girl each; Oakland First Church supports one, and Mrs. Captain Finch, of the same church, one; Simpson Memorial, Grace, Bush, and Potrero churches support more than one girl each. Powell Street sends enough for two girls' support this year. Napa, Los Gatos, San José (First Church), Modesto, and Gilroy churches support one girl each. Other churches have increased their subscriptions. What has not been needed in the Home is spent for work in Chinatown among the women and children. We have not been apprised of any other churches that have assumed the support of girls.

During the year there have been 29 women and girls in the Mission for a longer or shorter period. Five women came for protection for a short time till they were able to marry and reside outside in safety. Two women and three girls have married Christian men. One girl, Alice Cheong, after supporting herself by working in a family for a year, returned to Hong Kong in April last. The number at present residing in the Mission is 14. Fewer are seeking refuge with us than in years past. The explanation of this is not difficult. The Restriction and Exclusion bills have checked the importation of that class of women and girls who seek refuge in the Mission, while those who are here are so valuable that their owners do not wish to run the risk of losing them through bad treatment.

The spiritual results of the year's work have been highly encouraging. Nine women and girls have been baptized and admitted to the Church during the year. There are only two in the Mission unbaptized, and one of these, little Ah Muey, is on trial for church membership. A former inmate of the Mission has also joined the Church during the year. It is encouraging to find that seeds sown long ago are thus bringing forth fruit.

A new departure has been made in sending some of the girls out to work in families to earn their living. The experiment was made with some misgivings. It was feared they would be molested by their former owners. The girls were dressed in American costume, and the experiment has proved a great success. Eight different women and girls have found employment during the year, and have given satisfaction to their employers. They have shown themselves capable of earning their living. Contact with American people and life in Christian homes have benefited them in every way.

The Gospel in Russia.

BY A LAY MISSIONARY.

Once more I trouble you with a communication from Russia. I dare not say that the Lord's work is not progressing here. But it is the silent preparation under the soil rather than the green shoot, or the unfolding of the ear, or the full corn in the ear. There is great watchfulness on the part of the authorities, and measures taken to prevent the holding of meetings by fines inflicted on those who give their houses; but the "twos and

three " meet, and it cannot be said that those who love the Lord and his work are altogether discouraged.

Our work in public the City Mission in St. Petersburg and Moscow goes on. The report for 1888 lies before us. The first part is dedicated to a report as to the work and institutions connected with the Mission.

The first mentioned is a home for old men, which is occupied by thirty-one persons varying from fifty-six years of age to ninety. For the bodily comfort of these veterans care is taken, but also for their spiritual good. A Bible meeting, or class, has been held by Pastor Maslov, in which the Epistle to the Romans and part of the Epistle to the Colossians has been expounded. Four of the inmates have been called to their rest.

A convalescent home has also been established for those who were so far recovered from sickness as to be able to leave the hospital without being able to take up again their calling in the world. Nine persons have enjoyed the hospitality and comfort of such a home for not less than nine hundred and forty-nine days during the year. These convalescents have also been cared for initially in the course of the year.

A seamen's mission at Cronstadt has also been a part of the work of the Mission. For seamen, services in five languages have been held, a reading-room, a place for meetings and writing letters provided; while besides not less than 3,420 tracts in various languages have been distributed and 654 vessels visited.

The good seed has been sown, and it is to be hoped that in some cases it has taken root, sprung up, and borne fruit.

There are now seven workers in the Mission, led by a pastor who is considered the chief and leader of the Mission. During the past year this gentleman has visited various places in Germany and elsewhere where something was likely to be learned as to an improved method of organization. On his return he has held weekly conferences with the six missionaries now at work during the year, and thus the whole work of the Mission will be examined and the methods and success of the workers tested.

Besides the Christian work to which we have already drawn attention the following forms part of the work of the missionaries. First, visiting the hospitals. Here 1,668 sick-beds have been visited, the Gospel brought to the patients either by conversation, by giving tracts and portions of Scripture where these are likely to be useful, or, if need be, by administering the sacrament of the Lord's Supper. This is a rich field for dealing with souls, and the word is observed, alas! in some cases, to be a "savor of death unto death," instead of being a "savor of life unto life." A second mode of missionary activity presents still darker shades of spiritual experience. This is the visitation of the prisoners of the Russian metropolis—that is to say, in the case of prisoners who do not belong to the Græco-Russian Church. Of these 2,672 have been made. They have been accompanied by conversation, prayer, distribution of the Holy Scriptures, either in whole or in part, or

tracts suitable to the condition of the persons thus incarcerated.

It is sad to find that not a few of those who are thus suffering the punishment of crime are anxious to still altogether the remonstrances of conscience and if possible to silence its voice—a means toward which they find in the company of transgressors who are more degraded than themselves, and have grown more insensible to their own evil condition. This is the downward process in which the sinner is often found; but there is also an awakening process in which such persons are happily found through the influence of the Spirit of God working through such means as may be brought to bear upon them, through which they are brought to a change of mind and heart in which they may be more hopefully dismissed, either to their homes or to that banishment which is sometimes the final punishment inflicted upon them. Such cases are a great comfort to the missionaries who seek the reformation, conversion, and restoration of these unhappy persons who have thus fallen into the dark ways of crime. Such cases indeed show that the work of human recovery and restoration is not in vain, and encourage them who are engaged in the work.

The missionaries desiderate better reading for the prisoners, especially those of tender years. A kind of literature is wished which will not show too directly the desire to better and improve the mental condition of the prisoners. Teaching by narrative and example, in which the aim of the writer should not be too obtrusive, and in which the minds of the readers should be laid hold of by the overpowering interest of the narrative.

Another desideratum which is an instrumentality by which employment should be found for young persons who have strayed or been led by others into the ways of crime remains as yet undeveloped, though its speedy establishment is most desirable. The missionaries relate that at least three of the younger prisoners came to them for advice and help in this important matter on their liberation from prison. Another work laid upon the missionaries is to endeavor to introduce some discrimination in giving to the multitude of beggars who are to be found in the streets of St. Petersburg. Two hundred and fifty-two questions were given to them to solve which led to nearly as many far from agreeable visits. In many cases a false address had been given, if others the messengers were most unfriendly received when they asked after the condition of the seekers after help. In some cases money was demanded as a right, while the offered word of God was openly rejected. There is, however, a remainder of really suffering, sorrowing, and often self-accusing poor, whom it was the privilege of the missionaries to find out and relieve.

Another kind of work in the case of poor families has been the endeavor to find an apprenticeship for the growing youth, or a servant maiden's place for the young girls. But here there is encountered no small amount of difficulty. Few are willing on the old terms to lodge and feed the apprentice, while it has been found an

urgent need that the youthful maiden should undergo some training to fit her to be an efficient servant. One good lady has compassionately taken up the training of a few of such cases.

It is to be remembered, moreover, that our missionaries not only visit the destitute, but in trying to bring about a better state of things strive to induce them to take up family worship and to introduce a devouter tone into the family. A voluntary work-house has been established for those who are really earnest and willing to work.

Finally, Sunday-schools have been established. Four such schools under so many missionaries have been set up, and about 210 scholars have been induced to attend. A fourth missionary is seeking a suitable locality for such a school. Bible classes are held for apprentices and young men, some of which have been attended by evangelical soldiers. Nine hundred and sixty-three Bibles, New Testaments, and portions of the word of God have been distributed, besides 9,901 *brochures* and treatises have been distributed after careful inquiry, and due accompaniment of the spoken word. Indeed, the narrow dwellings of the missionaries are often thronged by those who feel that it is good for them to commune concerning the things of the kingdom with the servants of God. Nor are the material wants of the poor unattended to. Like Dorcas of old, those who labor for the poor furnish them with pieces of clothing.

Such work is a blessed occupation, not only for those who are benefited by them, but for the missionaries who labor for their benefit and for the Christians who supply the means for this work. Like mercy, which is indeed its essence, our holy religion is "twice blessed;" it blesses who imparts it and those to whom it is imparted.

Turning from such practical work to the public policy of the empire, and the forms it takes in relation to religious questions, the attempts to circumscribe and interfere with the personal freedom of the Lutherans of the Baltic provinces still continue. The introduction of Russ as the language in which the schools formerly taught in German are to be instructed, is perhaps not so high-handed a measure for the continent of Europe, where such prescriptions are sufficiently common. But a number of other vexatious and irritating interferences with the liberty of the subject have been introduced.

The general effect in Riga is to produce something like a reign of terror. One newspaper has been suppressed and another has been authorized, edited by one whom the inhabitants of the town call a "renegade German;" and this paper, like Prince Bismarck's reptile press, is made use of by the authorities to abuse the unfortunate inhabitants who are believed to be unfavorable to these changes which the Russians wish to bring about. Any body found or overheard speaking against the new newspaper is in danger of summary deportation, while some have been summoned before the police and kept waiting for hours without any actual charge having been preferred. Such proceed-

ings have occasioned a very uneasy feeling in the public mind.

Then the University of Dorpat, which has hitherto ranked as one of the German universities, has undergone some changes, in that the law faculty has been ordered to use Russ as the language of instruction. The other faculties are disturbed, as looking for similar changes, and where chairs are vacant men of ability refuse to fill them in expectation of further changes. There is, in consequence, all over the provinces, much fear, much uncertainty, and much unrest.

Meanwhile, a bold and unhesitating defense of the position of the leading men of these provinces and an unsparing attack upon his Excellency M. Pobedonostzeff as the main originator and promoter of the new policy in these provinces, has appeared from the pen of Dr. Dalton, for thirty years leading pastor of the German Reformed churches in Russia, the originator of the City Mission and many other good works and institutions, and, besides, the author of many able and learned books and publications. The attack is all the more remarkable as it was understood that Dr. Dalton had been for a considerable period on very friendly terms with the Ober-Procureur, so much so that in an interesting *brochure* published by the latter, entitled, "An Earnest Word to Our Youth," which has been translated into German and printed in Bremen, a recommendatory preface had been added by Dr. Dalton. Notwithstanding these things the first use that Dr. Dalton has made of his leisure—he has recently retired from the pastorate of the German Reformed Church in St. Petersburg—has been the composition and publication of this work, a thick and excellently-printed royal octavo *brochure* of some ninety pages. But indeed the composition had preceded Dr. Dalton's retirement from the pastorate of his church, for the pamphlet is dated, "St. Petersburg in der Oster Woche," 1889 (Easter week). The publication lays bare the methods pursued in this crusade against the Germans of the Baltic provinces, and deals very plainly with the peculiar literary methods pursued by his excellency the Ober-Procureur.

It opens with a reference to the late appearance of the "Offenes Leudschreiben" or "Open Letter," which Dr. Dalton names the document. It regrets the nature of the reply of the Ober-Procureur to the chiefs of the Evangelical Alliance, observes that the prayer of the Alliance brought before the throne of the emperor was for practical deliverance from the persecutions exercised upon the Lutherans of the Baltic provinces, while the only answer deigned has been, as Dr. Dalton says, an academical lecture. At the same time the persecutions complained of have been persisted in with almost increasing rigor. In the last few weeks a fresh prohibition has been issued, in which the Lutheran churches are forbidden to hold their missionary anniversaries or to collect or send abroad money for missionary purposes.

Dr. Dalton had personally informed his excellency the Ober-Procureur of his intention to deal with the question. Some of the replies or criticisms dealing

with the publication of the Ober-Procureur on the subject had come from those little acquainted with Russia in its circumstances, and some had been evidently dictated by feelings hostile to the country. From both of these weakening elements Dr. Dalton's "open letter" is certainly free. A lengthened residence of thirty years at least, a position in the country honorably recognized even in the highest quarters, and finally the warm love which Dr. Dalton, we have no doubt, honorably and truly professes for Russia ought to give his utterances a high authority on the matters in dispute. Pastor Dalton claims a warm interest in Russia as the country of his adoption and in which he has spent the half of his life. He has dealt with M. Pobedonostzeff privately on kindred matters, and he will now deal with his utterances and articles of justification of his action in the Baltic provinces, and with his replies, especially to the Evangelical Alliance and the three Reformed congregations of Switzerland. He will test their actual worth as articles of justification.

Dr. Dalton deals with the question with great freedom and energy. He is wellacquainted with the facts, even from the purely Russian point of view, and is therefore well fitted to deal with them. He notices that the prayer of the Evangelical Alliance was simply for freedom of conscience, while the reply of the Ober-Procureur carries the prayer thus brought to his majesty into the dominion of history, or quasi-history, with a view to excuse its not being granted.

Russia had, according to the Ober-Procureur, held two quarters of the world in check, and had thus enabled both the East and West freely to develop themselves in their respective forms of Christian culture. This quasi-historical view Dr. Dalton not only regards as being unworthy to be put in the mouth of the emperor in answer to a document addressed to him, but he also alleges that this is not the view taken of the matter by eminent Russian students of history. Even legend furnishes no justification of the view taken by the Ober-Procureur. Facts are given of the oppressive memories of the Tartar yoke as still resting in the memories of the Russian people. Such an instance Dr. Dalton refers to when he tells us that Jenghis Khan, in the expectation of the people, is yet to issue from the spot where he fixed the emblems of his sovereignty, and where the Moscow princes lay on the ground in abject obedience before him on the banks of the Volga, and where below ground his gold-caparisoned steed is believed still to be preserved, as King Arthur, or the famous German emperor, is believed also to rest in certain spots in western Europe, and whence he, like them, one day will issue forth on his gold-caparisoned steed and at the head of his hordes lay waste the land.

Dr. Dalton further points to history itself in refutation of the view taken by the Ober-Procureur. In the *Church History of Philaret*, the famous Moscow metropolitan, there is an express contradiction of the view that Russia was able to hold the conquering Mongols in check. In one respect they were wiser than some of

the men of our day in that they abstained, generally speaking, from religious persecution. Philaret, in speaking of the devastation they wrought, regards it as a visitation from God because of the discords among the Moscow princes and their unsparing oppression of the people. At the same time the people were not true to their sense of duty; yet there were faithful witnesses for Christ even then, and two of them were faithful even unto death—St. Michael of Tchernigoff, and Roman or Robert of Riazan; these were bright lights even in the darkness of those days.

Dr. Dalton adds there may be other legends than those he has seen which take a more favorable view of the Russian resistance. But he adds, sarcastically, that his excellency the Ober-Procureur may be of the same mind as the well-known Count Benkendorf, the chief of the secret police of his day, who, in answer to the noble Orloff, who sought to justify a somewhat free utterance of his friend respecting the history of Russia, said in French, "Le passé de la Russie était admirable, son présent est plus que magnifique; quant à son avenir, il est au delà de tout ce que l'imagination la plus hardie se peut figurer; voilà, mon cher, le point de vue sous lequel l'histoire russe doit être conçue et écrite." "The past of Russia is marvelous, her present is more than magnificent, and as to her future, that is beyond what the boldest imagination can conceive; behold, my dear sir, the point of view according to which Russian history should be conceived and committed to writing."

This is somewhat sarcastic, it must be owned; but yet at the same time Dr. Dalton is careful to avow that it is not his intention to attack the Russian Church, but, on the contrary, admits that in the darkest ages of Russian history she has stood as a beacon-light whose warning flashes penetrated into the darkness and storm round about her. Yet one standing close to such a beacon-light is apt to be blinded by the glare, so as to mark with difficulty the due proportion of the objects round about him; and this he thinks is to some extent the case with his excellency, the Ober-Procureur, in his somewhat uncertain judgment concerning the eastern and western worlds. As he stands under the beacon-light, and turns from the darkness and storm of the Tartar invasion to the distant West, he sees the fires of the Inquisition glimmering through the darkness. This is succeeded by the lurid gleams of Sicilian vespers and Bartholomew nights and followed by the unending struggles of the Western confessions—the Romish Church with the Lutheran, the Lutheran with the Calvinist, etc., etc. No wonder that he turns from the spectacle to the splendor of the Orthodox Church near him and asks in his bewilderment, "What would have become of Europe herself if Russia had served as an arena to the passions and rivalries of the contending confessions of the nationalities of the West?"

But Dr. Dalton notices that the historical vision of the Ober-Procureur has led him to forget what is the subject under consideration. This is the appeal of the

Evangelical Alliance to the emperor for freedom of conscience. Now curiously at the very same moment that the Ober-Procureur is boasting of the emperor's interest in and care for all his subjects, without distinction of religion or race, he himself, in almost the very same breath, is heaping the most wanton reproaches upon the land-owners and clergy of the Baltic provinces, and that on grounds the senseless nature of which it is easy to perceive.

At the same time he occupies a position which places him beyond attack while the victims of his anger, on whom he heaps reproaches, are by the laws of the Censure condemned to absolute silence, whether by word of mouth or in the press.

Dr. Dalton makes certainly no claim that the nobles or clergy of the Baltic provinces are faultless. Of this they themselves are bitterly conscious. They recognize that the great trial through which they have had to pass is a righteous visitation from the divine hand. But while this is so those who are so heavily tried have a right, a sacred right to consideration and to be spared, as far as may be, from any fresh infliction; and, what is more, no one is more ready to concede this right in practical life than the native Russian. They cannot even comprehend how it should be otherwise, and their softness of heart to the prisoner and the exile who have deserved their fate bears ample testimony to the fact.

But the Ober-Procureur, in those bitter attacks upon the nobles and clergy of the Baltic provinces, has forgotten this noble trait in the character of the Russian people.

At the same time, while they are compelled to be dumb before the oppressor, they are accused by the Ober-Procureur of having filled the press of western Europe with their lamentations. Does not his excellency know that the heavily wounded are for the most part silent? Their wounds themselves speak for them.

Dr. Dalton refers to the newspapers which delight to stir up the flames of jealousy and hatred aroused in the western parts of the empire, and adds that the Ober-Procureur writes as if the accused had appealed to the emperor in person with regard to the charges brought against them. But the report also runs that his excellency had not designed his rejoinder to bear so much upon the present; it was his intention to deal more with the past condition of the Baltic provinces. But, as Dr. Dalton justly says, "Why not speak clearly and let the whole truth appear?" His excellency is surely not emulating the art of a Talleyrand, who used language to conceal rather than to reveal his thoughts. And the attack was printed in the official paper, the *Invalide*. Why not allow at all events a notice of the plea of the accused also to appear in the official organ?

Dr. Dalton next notices the accusation against the old Teutonic knights who, having extirpated Catholicism in the time of the Reformation, their descendants of the present day are carrying on the same destructive warfare against the Orthodox Church and have incited the Letts and Esthonians—that is, the indigenous popula-

tion—against the same Church. He requests the Ober-Procureur not only to accuse, but to prove the truth of his accusations.

The history of the Baltic provinces seems to Dr. Dalton, on the contrary, and that almost without any exception, to prove the fidelity of the Baltic nobility to their Russian overlord. Their great families, the Lievens, the Korffs, etc., have been the most faithful servants of the czar in the past, while the Totlebens, the Kaufmans, etc., have kept up the same traditions in our own day. This is very evident from the days of Peter the Great, and there is no historical ground for the contrary view as raised by the Ober-Procureur.

The writer of the pamphlet appeals also to the sacrifices made by the nobles and clergy of the Baltic provinces in behalf of education. Dorpat, the university of this part of the empire, has never been tainted by the nihilism which has been such a crying evil elsewhere. Dr. Dalton now proceeds to examine the charges made against the nobility and clergy of the Baltic provinces in detail. One charge, placed in rank as a *cheval de bataille*, has been words said by the Ober-Procureur to have been used by a Pastor Walther in Riga, a pastor who had nevertheless been raised to the honorary office of bishop for his services to the State.

At a meeting of the Livonian Synod he was charged with having said, "We will have no Letts, no Esthonians here, not even Romans; we are, and will remain, only Germans; the prevalent faith is Lutheran and the prevailing nationality German." Such, in short, are the words charged against Pastor Walther, as being uttered in a sermon before the Synod of the Lutheran Church.

But, says Dr. Dalton, how painful is the impression made upon his mind to find no such form of words in the actual discourse, though indicated by the Ober-Procureur as such by quotation marks! It would seem that at the time when the discourse was delivered a storm was raised by M. Katkoff, of the *Moscow Gazette*, against the unfortunate pastor, so that he was compelled to resign his office. So his excellency has contented himself by taking the alleged words from Katkoff and has not sought in the published discourse for the alleged words of the preacher, though he has marked it as an actual citation.

From this Dr. Dalton passes on to dissuade the Ober-Procureur from following in the course of Louis XIV. in long meditated, gradually executed, and final destruction of the rights of the Huguenots in France by the revocation of the edict of Nantes. The same course was followed by Possevin, once the Polish ruler of Livonia, and it had the same evil results; for it was through it that they lost that province. The Ober-Procureur is warned that he is following the same course. Dr. Dalton traces out the close parallelism between the course which the Catholics followed then and the Greek Orthodox now.

But foreign confessions have nowhere so much freedom as in Russia, only propaganda is not allowed.

It surely shows great ignorance of the religious life of

the present to maintain such a thesis as this. And in point of fact there is an entry on new paths in this course which has been foreign to the practice of the Græco-Russian Church and more akin to that of the Roman Catholic Church. The freedom of worship is as necessary as the freedom to meet as a community. The Evangelical Alliance has demanded it, and though Pobedonostzeff says, "*Never*," "*jamais*," there is only one ground on which it can be denied, and that is the word of God. Against that word how long can the *jamais* of the Ober-Procureur be expected to stand?

But the truth is, the course followed by the Ober-Procureur is a *new* course. The Lutheran Church in the Baltic provinces by the will of the emperors Peter the Great, Catharine, Alexander I., etc., possessed equality of rights within its own sphere. It was only in 1836 that the new principle, of the Græco-Russian Church possessing a right of propaganda as against the Lutheran Church, came into play. And, while the Ober-Procureur is working this new principle very zealously in the Baltic provinces, he neglects or fears to carry it out elsewhere. The so-called Christianized Tartars leave the Orthodox Church and return to Mohammedanism; but their action is winked at.

But, looking at the matter socially and in its actual working, the evil results are severe and are deplorable. Force only produces hypocrisy or worse; and a number of cases are given to show how true this is. Those who are held by force in the Orthodox Church and compelled to partake of her sacraments, contrary to their convictions, have their moral life deteriorated and destroyed. Such a course is the infallible way to propagate hypocrisy and unbelief; and in point of fact these results, as may be shown sufficiently from facts, actually follow.

The only course of safety is to obey conviction at all hazards. The sublimest life of the Old Testament Scriptures was such a life. He left his country not knowing whither he went. He lived as a pilgrim in a land which was to be the land of his descendants, but he obtained in it only a grave. And when the heir of the promises, Isaac, was to be sacrificed, he obeyed and the power of conviction had its perfect work.

Finally, Dr. Dalton charges the Ober-Procureur with following a course which was not recommended by the history or genius of the Russian people. He has borrowed his weapons from the rusty armory of Rome, and his tactics are those of the Society of Jesus. He ends with a personal appeal to the Ober-Procureur. His health has already suffered. One man's life soon passes, and his work is tried by fire, whether of wood, bar, or stubble, or of better materials. There is, nevertheless, but one foundation, and that is neither state nor church, but Jesus Christ, and he alone. Such is a brief and imperfect account of this remarkable pamphlet which has already gone through five or six editions. It is written with fire and energy, also with a literary power which approaches to genius.

Replies have appeared, but their wooden-headed character is obvious enough.

Personal Experiences and Memories of the Methodist Episcopal Argentina Mission.

BY REV. ERNEST G. WESLEY.

Looking back over seventeen years to what then was, and from what *was* to what *is* in connection with the Argentina work, it seems almost impossible for me to believe such great things have been done in that once almost forsaken mission field, where the "fort" was held amid weariness, discouragement, and some apparent (if not real) lack of sympathy—through those years in the past when Dempster, Lore, Goodfellow, and others kept the Master's flag flying against great odds, the peculiar difficulties of labor where Romanism has first hardened the soil being unknown in other fields. But re-enforcements came—courage, growth, success, self-support, evangelistic work, occupation, and extension of frontier line following as the necessary consequence.

Twenty-one or twenty-two years since as much as Goodfellow, Carter, and Thompson could do to keep the "lights" burning at Buenos Ayres, Montevideo, Rosario, and a few minor points, with very small success outside these centers, three ordained ministers, with a few earnest lay helpers, all the force in the field, then one or two exhorters and licensed preachers to help—truly the work gave small promise; but Jackson came to take the standard which poor health forced Goodfellow to resign; then followed Wood, for the Rosario work, and success began to be more than assured as more earnest men arose among the foreign membership, from the porteños, or native born of foreign blood, and the natives themselves—men full of zeal, fervor, and of love for souls, men eloquent in that tongue the queen of all the languages of earth.

To-day *nineteen* ordained ministers, sixteen unordained preachers, a number of godly women and men as teachers in theological, mission, and other schools, with a large number of enthused foreign and native lay workers pushing the battle-line of Christ's army out from many centers over the pampas, along the rivers to country towns and villages, in their way encountering many a battery of ignorance, superstition, and priestcraft, but in the name of Christ gaining, most surely gaining ground. Truly has God, through the earnest labor and the many sacrifices of his children, done great things!

But the work is great. Argentina, Uruguay, and Paraguay are indeed vast harvest-fields. In the cities, the towns and villages, are tens of thousands in a spiritual condition worse than heathenism; the condition of open and latent infidelity, blind superstition, consciousness of error and helpless to escape, and stubborn belief that they themselves are members of "*La Iglesia Apostolica Romana*," out of which is no salvation. Then upon the numberless estancias are hundreds of so-called Protestants, born under the British or American flag, born of professed Christian parents, brought up in Sabbath-schools, but in their adopted land as destitute of the

Gospel of Christ as though in Central Africa, and as indifferent to its claims as unsaved Hottentots, unless the conditions of estancia life have vastly improved within six or seven years. Associating with these irreligious Protestants are thousands of natives, nominally Romanists, and, by what they see of Protestantism, prejudiced against it and all the harder to reach.

Over twenty, or perhaps twenty-one years since, the writer came to the city of Buenos Ayres from the Uruguay. Residence in the last-named Republic had made me painfully conscious of the almost total lack of religious work outside a few of the largest cities, occasional visits and Sabbath service from a missionary of the Church of England being the total work with but very unusual exceptions. No less painfully vivid was the even worse fact that *very few* of the English and American born *estancieros* and *puesteros* attempted to live even a really decent moral life. Especially was this true of the unmarried. After a few months' residence in Buenos Ayres it became very clear to my mind that the work of the evangelization of the natives was not even attempted by the Episcopal or the Lutheran churches in the city, and but to a very slight degree by the Presbyterian (Scotch). The work was passive, and not aggressive. I could find no attempt at radical moral or religious reform in the city in these churches. After many months, during which early training drew me to St. John's Episcopal Church, seeking a temperance society, a friend informed me that "down Calle Cangallo, on the right hand, near 25 de Mayo, there is a little Methodist chapel, and I think the American parson has some kind of a temperance society." Discovering the "parson's" address, Rev. Wm. Goodfellow, strong temperance views, established in early boyhood, led me to call upon him at his house on Calle Piedad. Clear and distinct is that interview before me "after the lapse of many years;" no less so, much of Dr. Goodfellow's conversation that evening. Before leaving we knelt, by his request, by his parlor-table, and there for the first time in my life did I open my lips, audibly, in prayer, though for years before a professed Christian. Dr. Goodfellow followed in an earnest petition for "the young man who had come to his house that night, that he might be kept and guided." Having made the acquaintance of the pastor, the American church found me an occasional attendant; plain, unpretending, but how sacredly dear to me in its sweet memories and associations only God knows, the sweetness touched by deep sadness in that which prevented my return. I refused to unite with the Methodists, greatly trying the good pastor's patience, preferring the social advantages of the Episcopal Church, and under the chaplain, Rev. J. Chubb Ford, commencing to study for holy orders.

Under Dr. Goodfellow, in a little class-meeting held at a house on Calle Corrientes or Artes, another rich experience came to my soul. Drawn to the class-meeting I nevertheless attended as an outsider, and with the tacit understanding that my turn to speak was to be indefinitely postponed; but this evening Dr. Goodfellow

passed round the class as usual, and then turning to me said: "Brother Wesley, you have been with us so often, have you not a word for Christ?" My heart was full, but lips never before opened to speak for Christ in public were unable to speak more than two or three stammered words. That night's sweet, rich experience is also indelibly stamped on my soul's life. Dr. Goodfellow left and under Brother Jackson the step was taken which united me to a church I must ever love because of the life to which three of its missionaries led me and the hallowed influences it threw around my spiritual experience. Wonderfully precious are the memories of the class-meetings in the upper room of the sexton's house back of the church, the Spirit-baptized meetings held in the room below, where Brother Mattieson held a seamen's bethel, and a vigorous though not large Young Men's Christian Association was organized by a few of us (Brother Tallon, now an ordained minister in the Mission, and myself taking part in the first public debate), the love-feasts full of fellowship and power; one especially, I doubt not remembered yet by many besides myself, a veritable pentecost, in which seven or eight different languages were heard; the Barracas Mission, conducted by Riall, Maul, Mattieson, and others in its beginning; the home associations with some of the purest and most devoted Christians I have ever met, some of whom are to-day with Christ. But I must hold back the flood of recollections which surge over my heart!

Under Brother Jackson another rich experience became mine. Still doubting the expediency of "*public* experience meetings," I spoke in class, but seldom in prayer-meeting. One evening, after a prayer-meeting at his own house, I think on Calle Piedad, a few of us delayed our leaving. Brother Jackson, talking with me on public testimony, remarked: "Perhaps the reason you are opposed to experience meetings is because you have little Christian experience." The words cut me to the quick. I would have retorted, but, conscious how I had failed to improve opportunities as they should have been improved, was silent and soon left the house. Down Calle Piedad, then along Calla San Martin, his words seemed to follow. Reaching my room *need* forced me upon my knees. I prayed, "Lord, if I am wrong, show me;" and, taking from the table a Bible, purchased from Brother Wm. Junor, of hallowed memory and saintly life, a few days before, it opened at Jeremiah 20. 9. Prayer was answered. Experience from that hour has been such that silence has long ago become impossible.

Precious, however, as are these memories to the writer, they may not be as much so to the general reader. Yet I may be permitted to add that all I have ever been able to do for Christ, all I am (little indeed when compared with the "might have been") is due in a great measure, if not wholly, to the influence of the earnest pastors, Goodfellow, Thomson, and Jackson, and scarcely less so to that of the true-hearted, self-denying, often heroic, always faithful lives of the lay

workers of the Argentina Mission, lives which are, "after these years," as fragrant with Christian sweetness as ever: lives which, in the early Christian life of one brought in contact with them, tended to mold character according to high ideals; the failure has been in the realization. In the Argentina Mission the writer first publicly confessed Christ, first spoke for Christ, first—commissioned by the church in Buenos Ayres—tried to preach the Gospel of Christ, and first became acquainted with active, living, enduring, aggressive Christianity.

I could fill pages with memories of many of the workers of those years, some in humble life but no less devoted. Maul, at Barracas; Milne, at Montevideo, Lafone; eccentric yet earnest Chaplain Holloway, of the "Lancaster;" Tallon (now a pastor); the Junors (father, mother, and family, devoted above the average); General Gapp; Fernandez; Rial; Matthias Mattieson (afterward a Methodist Episcopal pastor in New Mexico); Linnecar (afterward an earnest temperance worker in London), and many others no less faithful, and, without doubt, years ago glorified. Then Thomson, a veritable Boanerges—how his Spanish sermons used to thrill me! Goodfellow, kindhearted and faithful; Jackson, more cautious, but no less true; T. B. Wood, quiet and pashing, with their families beloved in Christ.

These are followed by recollections of Rial, a Romanist priest converted under Thomson, his struggles and persecutions; debates between Brother Thomson and the Jesuit students; the venom of the native press, *El Porvenir Argentino*, the Jesuit organ; the opposition of the English paper, *The Standard*, its editors Irish Romanists; the apathy of the greater number of professed Protestants; the Seamen's Mission, opened by Mattieson (already named), a converted Danish sailor, converted from deep sin to deeper grace; the Young Men's Christian Association, started by a few young men (the first membership certificate being among my own treasures); the League of Truth, containing some of the purest and noblest young ladies of the church;

the Temperance Society (its pledge yet in my possession); the organization of the committee to build the Barracas church (a certificate of membership still kept); my own examination for license, the license also recommendation to traveling connection, yet highly prized. Thus did the work increase, sending out its rivulets of gospel truth, preparing for the results which are following—which are yet to follow—digging foundations for the more substantial structure of to-day.

But to draw this sketch to a close. Well do I remember how we used to look over *The Advocate* for some notice of the work, patience, and sacrifice of those who then "held the fort" (not much above ground in those days, but well built as far as the walls were laid), to find so little said about the Mission as to prompt almost the last words spoken to me in my office on San Martin by Brother Jackson: "When you reach the States don't let them forget us."

The laborers were brave, patient, loyal, heroic; it is possible, nay, probable, that mistakes were made, but that which they attempted was done in the name of the Master and for his glory, with but little thought of the praise of man. From their labors the present has resulted; among these results, the reflex action of missions, Christian workers have returned to England, to the States, to Nova Scotia, to Scotland, and without doubt to other lands, many of these landing unsaved in South American ports, not to name the many still laboring there.

To-day, looking backward, knowing something of the great and peculiar difficulties of the work in Argentina, I am glad, as an impartial witness, to bear testimony to the faithful lives, the earnest work, the unwearied labor, and the willing sacrifices of those who broke up the fallow ground, and no less does it rejoice me to look back upon that Mission as the birthplace of a love for mission work in my own heart, which will never permit the memories to pass from my mind.

Providence, R. I.



Bishop Taylor's Report to the General Missionary Committee.

(Continued from January Number)

We have good property in Dondo worth about \$5,000. A great deal of hard work, successful preparatory work, has been done in Dondo. Its school work and machine-shop were self-supporting when manned, but is now in the same position as Loando, awaiting good workers to man it.

Our presiding elder, E. A. Withey, of Angola District, and his daughter Stella, a rare linguist in Portuguese and Kimbunda, and of great missionary promise, were holding the fort at Dondo when I recently visited that region. Their home was at Pungo Andongo, eighty-nine miles distant. Stella and I walked a mile or more to visit the graves of Sister Cooper, and of our grandest Dondo worker, Mrs. Mary Myers Davenport, M.D., in the cemetery, which is inclosed by a high stone wall. Her last words are inscribed on her tombstone. They were addressed to Him who was nearest and dearest to her in that lone hour—to Jesus: "I die for Thee, here in Africa." She would have died for Jesus anywhere, but had consecrated her all to him "for Africa." In about a month from that time our Stella, so ripe for heaven, but so greatly needed in Africa, was laid by her side. So that three of our missionary heroines sleep in Jesus at Dondo. Their ashes are among the guaranters of our ultimate success in giving life to millions in Africa, who are "dead in trespasses and sins."

From Dondo we "take it afoot" fifty-one miles, over hills, mountains, and vales, by the old caravan trail of the ages, to Nhanguepepo Mission station. Our property there is worth about \$6,000. It was designed to be a receiving station, in which our new-comers might be acclimatized, taught native languages, and prepared for advance work. Under the superintendency of Brother Withey a great preparatory work has been done at this station. It has, however, become specially a training-school for native agency under the leadership of one young man of our first party from America Karl Rudolph. We already have an organized Methodist Episcopal church at this station, composed of thirteen converted native men and boys, who are giving good proof of the genuineness of the change wrought in them by the Holy Spirit. From five to six o'clock every morning they have a meeting for worship, Scripture reading and exposition by Karl, singing, prayers, and testimony for Jesus by all in English, Portuguese, and Kimbunda, intermingled with halilululah shouts of praise to N'Zambe (the God of their fathers) and to ours.

The forenoon is devoted to manual labor

by all hands, then school and religious exercises in the afternoon. The work of each day is distributed, two of our boys, called "pastors," have the care of about 100 head of cattle belonging to the Mission. Several boys are taught to yoke and work oxen in sled or plow; several boys have learned to be stone-masons, and when I was there last were engaged in building a stone wall round the cattle "corral." One boy is trained to business in the little store belonging to the Mission. One very trusty fellow is the man-of-all-work about the house and the cook. All these varieties of work are done by our own converted people, and not by heathen hirelings. This station yields ample sustentation for all these workers, and is making improvements continually and paying for them out of their net profits. In building a chapel next summer they may need a little help, but probably not.

Dear Nellie Mead, one of "our children" of 1885, a natural musician and lovely Christian, died at the age of about sixteen at this station. A tomb of rude masonry marks the sacred spot near the caravan trail where Nellie and baby Willie Hicks will "wait till Jesus comes."

A march of thirty-eight miles easterly along the same old path brings us to Pungo Andongo, a great place for trade, a town of probably 1,200 or 1,500 population. It is wedged in between stupendous mountains, in solid blocks of conglomerate of small stones of basalt and flint, perpendicular for a thousand feet on all sides.

We have a large adobe-house, including chapel and store room, and nearly an acre of ground with fruit-bearing trees in the town, and a good farm of about three hundred acres a mile out, worth probably altogether about \$4,000.

That is the residence of A. E. Withey and Mrs. Withey. Their son Berthe, in his seventeenth year, tall and commanding, speaks fluently the language of the country and has in him the making of a grand missionary. His two little sisters, Lottie and Flossie, are among the Lord's chosen ones. The developed stand-by of this station is Charles A. Gordon. He is a young man of marvellous ability, adapted to every variety of our work. In preaching power in all the languages of that region he is second to none. Withey and Gordon are our principal merchants, and while doing a good business, the meantime, by truth, honesty, and holy living and faithful testimony for Jesus in different languages, are bringing the Gospel into contact with a large class of traders from the far interior who could not be reached by ordinary methods.

Pungo Andongo Station has crossed the

lines of sustentation and of absolute self-support, and is making money to open new stations in the regions beyond. We have two missionary graves at Pungo Andongo, one of Henry Kelley, a noble missionary apprentice from the Vey Tribe of Liberia, and the other of dear Sister Dodson (formerly Miss Brannon, from Boston). They both "sleep in Jesus," and will rise quickly to his call in the morning.

An onward march of sixty-two miles brings us to Malange, a town of probably 2,000 population, and noted for its merchandise. Our people there are Samuel J. Mead, P. E., his wife, Ardella, refined, well educated, and a fine musician, at the head of our school-work; Willie Mead, head of the mechanical department, his wife is especially engaged in teaching missionaries, and shows noble specimens of vigorous minds, holy hearts, healthy bodies, superior linguists, and industrious workers. Robert Shield, a young missionary from Ireland, who was brought up at home for a merchant, runs a small mission store at Malange, preaches in the Kimbunda, and has a growing circuit extending among the villages of the surrounding country. Our Kimbunda teacher in the school was Bertha Mead, niece of Samuel J. Mead. She was one of our children in 1885. She was wholly devoted to God and his work. On the first Sabbath of my visit to Malange, last June, she was united in marriage to Robert Shield. Immediately after her marriage she put my sermon for the occasion into Kimbunda, without hesitation, in distinct utterances, full of unction, which stirred a crowded audience, a number of whom were from the kingdom of Lundu, about six hundred miles further east. In Sunday-school on the afternoon of that memorable day I heard Bertha put forty-one questions from the No. 1 Catechism of our Church, and the school together answered the whole of them promptly, first in English and then in Kimbunda. The native people of that country are known by the name of the Umbunda people. Kimbunda is the name of their language.

An interesting episode occurred while the forty one questions were being asked and answered. An old king who lived nineteen miles distant from Malange was present and manifested great interest in the proceedings, and interjected a question, of course in his own language, which was: "Why did not that first man and his wife go right to God and confess their sins and get forgiveness?" Bertha answered him, of course in his own language, to this effect: "They were not guilty simply of a private offense against

their Father, but a crime against the government of the great King of all worlds. The penalty involved was death and eternal banishment to a dreadful place prepared for the devil and all his followers, called 'Inferno.' God had to break his own word, dishonor his government, and destroy the legal safeguards he had established to protect the rights of his true and loyal subjects, or execute the penalty of law upon that guilty man and his wife. Moreover, the devil-nature had struck fear through that man and his wife. They had become so full of lies and deceit that they had no desire to repent, so that the Judge could righteously do was to pass sentence on them and turn them over to the executioners of justice." The heathen king leaned over and listened with great attention, and his countenance was like that of a man awaiting his sentence to be hung. Bertha went on and pictured the guilty pair standing at the bar of justice, each holding the "cup of death" in hand, awaiting the order to drink it and die. "Then the Son of God was very sorry for the man and his woman, and talked with his Father about them, and made a covenant with his Father to redeem them. He would at a day agreed upon unite himself with a son descended from the guilty woman, and drink that cup of death, and provide for them a cup of salvation; and would protect God's truth, righteousness, and government, and provide deliverance, purity, and everlasting happiness for the guilty man and his wife, and for all their family—the whole race of mankind." As Bertha went on to describe how Jesus did, according to his covenant, come into the world and teach all people the right way for them to walk in, and did die for man the most awful of all deaths, "even the death of the cross," and did arise from the dead and is now our Law-giver in God's court and our Doctor to heal and purify us, and invites all to come to him, "and he will give them rest," the old king seemed to take it all in through open eyes, ears and mouth, till he could no longer restrain his feelings, and broke out and cried and laughed immoderately and stood at the top of his voice, and clapped his hands for joy. He had never heard the good news before. I meantime, quietly wept and prayed, and then thanked God. I remember how Bertha and our other dear missionary children used to come with me over the hills of Loanda. It was the only big playground they had, and I used to wait anxiously for the shadow of evening in which to have a stroll with my big brother, and now to see my dear sister, Bertha with perfect ease breaking the bread of life to the heathen

fathers, I have no remembrance of ever before quietly weeping so much in one day as I did that day.

Brother Samuel Mead has adopted eight native boys and girls, and is bringing them up in the way they should go. His hour for morning family worship is from 4 to 5 o'clock. The alarm-clock rouses them all at 4 A. M. In fifteen minutes they are all washed and dressed. The services vary and are full of life and interest; Scripture reading and explanation, singing of a number of different hymns in three different languages. None are called on to pray, but voluntarily they all lead in turn, some in English, some in Portuguese, and some in Kimbunda. I kept count one morning and found that sixteen different ones led in prayer at that meeting. From 11 A. M. to 12 M. Sam Mead joins White's family in a similar service. No family worship in the evenings, as many of them are taken up by public meetings in the chapel.

Our native church, organized at Malange at the time of my visit, had the number of twenty-one, all probationers, of course, but baptized and saved. The tide is rising.

Our property at Malange is worth probably \$6,000. Samuel J. Mead has charge of a big farm, and making it pay. Brother White trained four native men to run two pit-saws, and in the last year or two has turned out \$1,500 worth of lumber, which sells for cash at the saw pits. These men are also preachers, and preach several times each week in the Portuguese language. In labor, money, and building material they have recently completed a new two-story mission house and other mission improvements amounting to an aggregate cost of \$1,200, without any help from home. Men who are making money and attending to all their duties as missionaries have a legal right, under the Decalogue and Discipline, to a fair compensation from their net earnings; but all the missionaries we have still abiding in our Angola Missions go in with the self-sacrificing, suffering Jesus under the "New Commandment." They invest their lives, with all that they possess, including all the money they have or can make, in his soul-saving work in Africa, and have no separate purse which they call their own. If on this line of life they should suffer lack, or bring the Lord in debt to them, it would indeed be "a new thing under the sun."

We have graves at Malange also. Mrs. Dr. Smith, an estimable Christian lady, sleeps there. Dear Edna Mend, one of "our children" of 1885, a lovely Chris-

tian, perhaps of twelve years, sleeps in our own cemetery on our mission farm. While I was there last June we buried a "Labolo" young man—brought up and saved in our Mission—in our cemetery, and six weeks after her marriage our dear Bertha, our grand missionary Bertha, was smitten down and laid there to rest.

A great many good people in the Church on earth do not believe in my Missions, but God means that the Church above all shall think well of us; hence he has not taken from us a single dwarfish, shabby specimen, but from the beginning has selected from the front ranks of the very best we had, so that we are not ashamed of our representative missionaries in heaven. Nearly all of our present force in Angola have made a marvelous achievement in the mastery of the Portuguese and Umbunda languages. Professor H. Chatelaine has printed them in the form of a grammar, besides a primer and the gospel by John in the Kimbunda. The rest of our people there, the same as himself, learned the vernacular by direct and daily contact with the natives; but Brother Chatelaine's books are of great value to them, both in advance study and in teaching.

Our Angola Missions were commenced a little over four years ago. They have furnished many useful lessons from the school of experience, and demonstrated the possibilities of success in the three great departments of our work, educational, industrial, and evangelical, and of early self-sustentation, later absolute self-support, and then self-propagation—founding new Missions without help from home. Our work has to be run mainly along the lines of human impossibilities, combining rare human adaptabilities with divine power and special provisions under the immediate administration of the Holy Spirit. Hence our greatest difficulty is to find young men and women possessing these rare adaptabilities. We have them now in Angola, and also on the Congo and West Coast, but the sitting at the front required to get them is too big a contract for me. I can only do the best I can and commit and intrust all the issues to God. He works out his will patiently and kindly. The people he sends home are good Christians, but on account of personal disabilities, or lack of relationship and responsibilities, not themselves disqualified for this peculiar style of work, and not able to make self-support, and hence quietly leave for home. Many of such would gladly stay if we would pay them a salary, which we cannot do, though we don't question their

natural rights. Thus we lose numbers and gain unity and strength.

From Malange a tramp of 1,000 miles north-east will bring us to Luluaburg, in the Bashalange Country, discovered by Dr. Pogge and Lieutenant Weismann in 1883. The governor-general of the Independent State of Congo, at my request, gave to Dr. Summers, one of our men from Malange, permission to found a station for our Mission at Luluaburg, which he did, and built a couple of houses on it, and was making good progress when he became worn out by disease and died. I hope soon to send a successor to dear Dr. Summers.

I have arranged at the land-office in Boma for the completion of their conveyance of title by deed to our mission property at Luluaburg, on my return to Boma in April next, D. V. Those vast countries of the Upper Kassai and Sankura Rivers are immensely populous. By the will of God we shall hold our footing, and a few years hence shall (D. V.) plant a Conference in that country.

From Luluaburg a week of foot traveling north-west will bring us to Lueba, at the junction of the Lulua and Kassai Rivers. Thence, in a little steamer descending the Kassai River about eight hundred miles, we sweep through "Qua mouth" into the Congo, descending which seventy miles we will tie up at Kimpoko, near the north-east angle of Stanley Pool. We opened this station in 1886, designed as a way station for our transportation to the countries of the Upper Kassai. The Lord is by delay preparing us the better to go up and possess the land in his set time. He meantime approves of our good intentions. We have now stationed at Kimpoko Bradley L. Burr, Dr. Harrison, Hiram Elkins, and his wife, Roxy. At Kimpoko we made an irrigating ditch a mile long, drawing from a bold mountain creek an abundant supply of water to insure good crops at all seasons. We have there about ten acres under cultivation, and grow in profusion all the indigenous food that we can use. To provide good beef in abundance, and ready money, Brother Burr goes out for a few hours and kills a hippopotamus or two. They are in demand among the traders and the natives for food. Brother Burr recently sold three in Kluchasa for \$80. Brother Burr, who is our presiding elder at Kimpoko, writes that Kimpoko has been nearly self-sustaining from the beginning, but entirely so since the beginning of this year. They are building a new mission house this dry season, about 15x80. In this work they may require

a little help—a few bales of cloth from home. At a low estimate our property in Kimpoko is worth at least \$1,000.

From Kimpoko we go by oars or steamer twenty miles, to the lower end of Stanley Pool at Leopoldville. Thence by foot one hundred miles to South Manyanga (which is called the North Bank route; by the South route we walk from Leopoldville 231 miles to Matadi or Lower Congo.) From Manyanga we go by a launch of three or four tons capacity, propelled by oars and sails and currents, eighty-eight miles to Isangila. We have had a station at Isangila for over two years, on which we have built good native houses, but had not bought the site of the Government till my last visit to the land-office at Boma. The site, containing seven and a half acres, cost us nearly \$80—a good garden spot. Our brethren dug a yam from their garden in Isangila, when I was there a few weeks ago, which weighed twenty-two pounds—more wholesome and delicious, if possible, than Irish potatoes. Our paying industry there will be in the transport line of business. As our Vivi station is at the highest point of small steamer navigation, so Isangila is the lowest point of the middle passage of the Congo from Isangila, eighty-eight miles to Manyanga. Our site at Isangila, with improvements, is worth \$300. We would refuse the offer of five times that amount on account of prospective value.

Our missionaries at Isangila are Wm. O. White and William Rasmussen. Both have made good progress in the mastery of the Flot or Congo language; but Rasmussen is a prodigy in language. He interpreted for me with great fluency and force, and is preaching in many contiguous villages. He has been out two and a half years, and (D. V.) will soon be an able evangelist to go forth among the native nations and receive from them a support. A journey over the mountains and vales of fifty-five miles will bring us to Vivi Mission station. We bought this site—the seat of Government before it was settled at Boma—over two years ago, for \$768. We have there but twelve acres of land, but can procure more if needed. It is a high plateau, and seems so dry that I did not think we could farm to advantage. We needed the place for a receiving and transport station; but to my agreeable surprise, on my recent visit, I find that J. C. Teter, our preacher in charge and transport agent, has near the end of the dry season an acre and a half of green growing mandioko, an orchard of young palm and mango trees, and plantains and yams growing in a profusion of life and fruitfulness. In the way

of live stock he has 25 goats, 8 sheep, 2 head of young cattle, half a dozen muscovy ducks, and 100 chickens, and when short of meat he takes his gun and goes out and kills a deer or a buffalo. While I was with him a few weeks ago he killed two "koko" bucks. The koko is a species of deer, but as big as a donkey. So in every place we settle we find that God has resources of self-support of some kind or other waiting to be developed. Vivi will be self-supporting in the near future, and the most beautiful station on the Congo. At any rate, J. C. Teter and Mary Lindsay, his wife, can make it such if the Lord shall continue to them life and health. Probable value, \$2,000.

One hundred miles by steamer down the Congo to Banana brings us within an hour and a half by oars of our mission station at Matumba. Miss Mary Kildare, a superior teacher, linguist, and missionary, is our sole occupant of the station at Matumba. I bought of the Government nearly ten acres of good ground there for nearly \$120, having previously bought the native title. We have a comfortable little house of galvanized iron 24x24 feet, set on pillars six feet above ground. The house is divided into two rooms, 12x12 feet, and a veranda 12x24 feet, inclosed by balustrading and a gate, which is used for a school-room. She has now a school of twenty scholars. She does her preaching mostly in the village; the house is in an inclosure of nearly an acre, surrounded by a high fence, with a strong gate, which is locked up at 9 P. M. daily. So Mary, the dear lady, is perfectly contented, and is doing good work for God. She is an Irish lady, and paid her own passage to go to Africa to work for nothing. I took her recently a box of Liberian coffee-seed, which she has in a nursery growing beautifully, and she has a fruit-orchard coming on.

Our property at Matumba is worth \$1,000. We, two years ago, started three stations between Vivi and Isangila—Vumtomby Vivi, Sadi Kabanza, and Matumba. We built pretty good houses at a total cost of \$30, not counting our labor. One of the noblest young missionaries we had, John A. Newth, of London, sleeps all alone in his station at Sadi Kabanza. Dear Brother Newth! I was with him much and under a great variety of circumstances, and highly prized his lovable character and great versatility of practical talent. He loved his field of labor and would have made a success if the Master had not called him from labor to reward. This was in 1888, but belongs to this chapter of unreported history. The people I appointed to work

Vumtomby Vivi and Matumba stations became dissatisfied with their work and joined together at Vivi with others of kindred spirit, and worked against us.

Then they went out from us, but were not of us, for if they had been of us they would no doubt have continued with us."

This is the same old breed,
Of which we read,
I do not think
They become extinct,
But expose them to the weather,
Give them time and tetter,
And they leave us altogether,
And peace abides.

Since that Brother Reed and wife and Brother Bullikist, very good people, sent by Dr. Simpson, of New York, have opened a station nearly midway between Vumtomby Vivi and Sidi Kabanza; so when we get ready to go out to found new stations we shall prefer, instead of resuming work at those vacated, to go into the more populous regions of the interior. The Congo State has a strip of country scarcely populated, one hundred miles from the north bank of the Congo, and extending from Banana two hundred and fifty miles to Manyanga, all unoccupied and open to us, except a few new stations near the Congo. So God is opening a vast field for us on the Lower Congo, as well as on the Upper Congo and Kassai. I did not set out to found any new stations this year and have not, except to consent to the birth of Ebenezer station on Sinoe River. Our business this year was to find out, or to put in the guarantees of self-support for each station. We have found out that most of those founded in the short period of the work are self-supporting in the main. In our new Liberian stations, besides abundance of fruit and vegetables for food, our principal or most valuable resource in marketable value is coffee. So I provided before leaving Liberia last April that every station having men who can utilize oxen and plow should be furnished with a plow and a pair of cattle, and that every occupied station should be supplied with as many coffee seedlings as they can plant and cultivate up to one thousand plants for each station and provided each station with a bushel of coffee-seed to be planted in nursery, from which to enlarge each coffee orchard as fast as the ground can be cleared and the coffee seedlings set out up to one or six thousand trees. Coffee means money, and it is only a question of industry, patience, and time. It requires about five years to make a coffee orchard productive, but with a little attention it will yield a plentiful annual crop—two tons in Liberia—for fifty years without ceasing. We ought to give all the sta-

tions a good start in cattle, say a dozen head for each one. God is manifestly with us along the lines of our work, and success is certain, and the glory will be wholly his.

Our Steamer. The teaching force of all the facts in the case, as we now see them, leads us clearly to the conclusion that we need our steamer on the Lower Congo much more than on the Upper. So, the Lord permitting, we will put her together at the base of the hill on which Vivi Mission is located during the next dry season. She will carry goods from the side of ocean steamers at Banana one hundred miles up to her berth in the mouth of a little creek in which she will be constructed, the highest point of steamer navigation. This will save us exorbitant rates of freight up the river and land our goods where we want them and give other Missions a chance to reduce their heavy leakage of the same sort. The price for carrying to Stanley Pool is twice as large now as two years ago. We can't pay such prices and found the station in the Upper Kassai. That we feel (D. V.) bound to do; but with our steamer on the Lower Congo and a steel boat of our own of three or four tons to be worked by oars and sails on the middle passage, to carry freights from Isangila to Manyanga, will give us the inside track of the freight business to those upper countries and cut down our expenses more than one half of the present rate, and do work for other Missions as well. Except in leadership and superintendency all this heavy work will be done by natives, whom we wish to employ and train to habits of industry—one of the auxiliaries of our mission.

The steamers on the Upper Congo waterways have multiplied from four or five to a dozen in the past three years, so that we can get passage for the few missionaries we want to put in to hold our Kassai pre-emption claim till we can work up from our lease, and by and by send up a small steamer of our own for our enlarged Kassai work. I am on my way now to make final arrangements with the builder of our steamer to put her up and launch her at the earliest practicable moment, and will, the Lord permitting be back to Liberia in December. I will ask Richard Grant to furnish a statement of total expenditures.

In regard to appropriations, I remark: First, That if the Committee wish to enlarge the appropriation to the African (Liberian) Conference, I make no objection, but I ask at least for the continuance of the usual amount of \$2,500, sent all together as it was last year, and have the distribution at Conference for the whole year.

Second, If the Committee are pleased to order \$500 subject to my call, all right. I did not draw it last year because I had not time to use it for the purpose I had in mind.

Third, If the Committee will appropriate \$10,000 or \$5,000 for the establishment of self-supporting schools for the principal countries of Liberian population, for the education alike of the Liberian and the heathen children, I will administer it as carefully as possible and report progress. It would take five or six years to grow marketable values adequate to self-support, but quantities of food can be produced from the first or second year.

God bless you in all your great and glorious work! Amen; farewell.

WM. TAYLOR

Steam-ship St. Thome, October 4, 1889.

To the Friends and Patrons of My Self-supporting Missions in South America and Africa.

The purpose for which our "Transit and Building Fund Society" was organized was not in any way to infringe the laws and administrations of the Methodist Episcopal Church, but to plant self-supporting Missions in foreign fields unoccupied by our Church, and, under God, to develop them into Annual Conferences under charter of the General Conference. The work of our "Transit and Building Fund Society" in Africa during the last quadrennium, being outside the Conference boundaries, was perfectly in order, but the General Conference of 1888 changed the name and boundaries of the Liberian Conference and constituted the "African Annual Conference," embracing geographically the entire Continent of Africa. That action of the General Conference precludes the administrative authority of the "Parent Missionary Society" from Africa, hence it precludes also the administrative authority of our "Transit and Building Fund Society" from Africa.

A missionary society does not lose its interest in a Mission which it happily develops into an Annual Conference, but continues to apportion its funds, to be drawn by the Bishop presiding and administered by the Conference.

In adjusting ourselves to these altered conditions our "Transit and Building Fund Society" will devote itself to South America, to develop the Missions we have in that great field so near to us, and multiply rapidly and lay the foundation for the organization of Annual Conferences.

The corporate name and functions of the society will remain unaltered. Some men of wealth have expressed their purpose to work specially for our South American Missions, and I hope that many more will pity our dear cousins down there and help us give them all the gospel blessings which we enjoy. All funds designated by the donors for our South American work should be forwarded to Richard Grant, Treasurer, 181 Hudson Street, New York.

The donors of all funds designed to help me to plant and develop self-supporting Missions in Africa, and thus march on rapidly for the gospel conquest of the continent, will please pay over their donations to my treasurer for our African Mission Fund, Anderson Fowler, 112 Produce Exchange, New York, or to Fowler Bros., No. 3 Victoria Street, Liverpool, England.

We have completed arrangements with the builder of our steamer to see her afloat to fulfill her mission in the near future, and we expect, under God, to proceed more rapidly than ever before in planting and developing mission stations. Already we have scores of heathens saved, and they give great promise of usefulness, and as fast as we can get the key to the understanding of the people by the mastery of their languages we expect to witness the sweep of saving pentecostal power among the nations of Africa "like a rushing mighty wind." So for both South America and Africa we shall need during 1890 a large advance over the donations of previous years. Let all who wish to be used by the Holy Spirit to help to give to Jesus "the heathen for his inheritance and the uttermost parts of the earth for his possession," go to the front themselves, or forward the funds to send those whom God shall call to "go."

Funds may be forwarded directly to the treasurers named, or to the editors and publishers who have so nobly helped us heretofore, and indicate clearly the donor's wish by the words, "For South America," or "For Africa."

Correspondence pertaining to candidates, funds, supplies, etc., for South America should be addressed to the treasurer, 181 Hudson Street, New York, or to the Corresponding Secretary, Morris H. Smith, 44 Broad Street, New York.

Correspondence on these subjects pertaining to Bishop Taylor's Missions in Africa should be addressed to my corresponding secretary, the Rev. Stephen Merritt, 210 Eighth Avenue, New York.

WILLIAM TAYLOR,
LIVERPOOL, ENG., Nov. 29, 1889.

Bishop Taylor's Latest Announcement.

BY A. B. LEONARD, D.D.

Just before Bishop Taylor left England last November for Africa he forwarded for publication an announcement which in at least two particulars is a surprise to many of his warmest friends in America, among whom the writer always most heartily classes himself.

The Bishop says: "The work of our Transit and Building Fund Society in Africa during the last quadrennium being outside the Conference boundaries, was perfectly in order, but the General Conference of 1888 changed the name and boundaries of the Liberia Conference and constituted the Africa Annual Conference, embracing geographically the entire Continent of Africa. That action of the General Conference *precludes the administrative authority of the parent society from Africa* (italics ours); hence it precludes also the administrative authority of our Transit and Building Fund Society from Africa."

Now, I have nothing to say in regard to the admitted preclusion of the administrative authority of the "Transit and Building Fund Society" from Africa, but I object to the proposed exclusion of the "administrative authority" of the Missionary Society from that field.

If it is true that the organization of an Annual Conference in Africa by the last General Conference "precludes the administrative authority of the Missionary Society" in that country, then the organization of Annual Conferences in China, India, Japan, Mexico, and Italy precludes the administrative authority of the Society in all the territory embraced in the Conferences named. Nevertheless, the Society is exercising "administrative authority" in all these Conferences. The General Conference never dreamed of precluding the authority of the Missionary Society when it authorized the organization of Annual Conferences in foreign countries. On the contrary, it expressly provides in ¶ 360 of the Discipline:

"When a Mission in a foreign country shall be organized into an Annual Conference, the administration of the Missionary Society is not thereby disturbed, but shall be continued as in the case of other foreign missions."

The Missionary Society administers all the money appropriated to foreign missions, deciding always for what purpose the money shall be used, and the agents through whom it shall be disbursed.

The Bishop says further: "The Missionary Society does not lose its interest in a Mission which it happily develops into an Annual Conference, but continues to apportion its funds *to be drawn by the Bishop presiding and administered by the Conference.*" (Italics ours.)

Now, so far as foreign Conferences are concerned, the money is never apportioned to the Conference to be "drawn by the Bishop presiding and administered by the Conference." The money is always appropriated to the foreign Conference just as it is to the foreign Mission not yet organized into a Conference, and forwarded by the Corresponding Secretaries quarterly to the Conferences, where it is paid out according to the directions given by the General Missionary Committee. In some cases the General Committee makes an appropriation to a foreign Mission or a foreign Conference subject to the authority of the Board at New York, and when such is the case the money cannot be forwarded until the Board has taken favorable action.

In the case of the Africa Conference the General Committee placed all the money appropriated for 1890 at the disposal of Bishop Taylor, to be applied according to his best judgment. This was done because of, first, the lack of banking facilities in Africa, and, second, because there is no other person in that country to whom the money could be intrusted.

Let it be observed that the General Committee did not place the money in any sense at the disposal of the Africa Conference, but gave Bishop Taylor exclusive authority to decide what use should be made of it. The General Committee might have appropriated a specific sum to each missionary in the Africa Conference, just as it does frequently in other foreign Conferences; and if it had so done Bishop Taylor could not prevent its reception and use by the missionaries; neither could he nor the Africa Conference divert a dollar of it to any other purpose. The administrative authority of the Missionary Society, so far as the appropriation of money in a foreign Conference is concerned, is absolute, and it can direct its disbursements as it thinks most wise. Bishop Taylor, by an inadvertence, no doubt, has confounded the administration of the foreign Conferences with Conferences in the United States. In the United States the General Committee appropriates money to Annual Conferences in which there is missionary ground, and a Conference receiving such appropriation is authorized to divide it among the charges that need assistance with the approval of the presiding Bishop, after which the Bishop issues drafts upon the missionary treasury, payable to the presiding elders having charge of the Missions, and the presiding elders pay the money to the preachers in their respective districts who serve the Missions. Moreover, the General Conference requires Bishop Taylor and all missionary Bishops to recognize the authority of the Missionary Society and report their work annually to that organization.

The General Conference of 1888 adopted a report on self-supporting Missions of which the following items are a part: "The Missionary Board and the General Missionary Committee are the only agencies through which the General Conference administers its Missions. "The agencies are sufficiently broad and flexible in their scope and purpose to embrace all departments and methods of missionary work. "We direct that all property acquired in the prosecution of the self-supporting Mission plan be held by and for the Methodist Episcopal Church. "That the Missionary Board appoint a Standing Committee on self-supporting Missions who shall have the oversight of the Missions on the self-supporting plan. "That missionaries employed and churches organized on the self-supporting plan shall be entitled to the same rights and be amenable to the Discipline of the Church the same as missionaries and churches in other fields. "That missionary Bishops in charge of self-supporting Missions be instructed to report annually to the Missionary Board the condition of all self-supporting Missions, including the number of missionaries, the number of stations, and the number of communicants in each station, and a financial exhibit of all the receipts and expenditures."

(See Gen. Conf. Journal, pp. 440, 441.)

Monthly Missionary Concert.

Monthly Concert Topics—1890.

JANUARY,	THE WORLD.
FEBRUARY,	CHINA.
MARCH,	MEXICO.
APRIL,	INDIA AND BURMA.
MAY,	RUSSIA.
JUNE,	AFRICA.
JULY,	GERMANY AND SWITZERLAND.
AUGUST,	ITALY AND BULGARIA.
SEPTEMBER,	JAPAN AND KOREA.
OCTOBER,	SCANDINAVIA.
NOVEMBER,	SOUTH AMERICA.
DECEMBER,	UNITED STATES.

Catechism on Methodist Episcopal China Missions.

When did the Missionary Society resolve to establish a Mission in China? In May 1846.

What appropriation was made? Three thousand dollars for two missionaries, one half of which was for their outfit and traveling expenses, and one half for their support.

Who were the first missionaries? Rev. Judson D. Collins and Rev. Moses C. White and wife.

When did they leave the United States for China? They sailed from Boston April 15, 1847.

When did they reach China? They arrived at Macao Aug. 4, at Canton Aug. 7, at Amoy Aug. 28, and at Foochow, Sept. 6, 1847.

What city became the head-quarters of the Mission? Foochow.

Who were the next missionaries sent? Rev. Henry Hickok and wife and Rev. Robert S. Maclay.

When did they leave the United States? Oct. 14, 1847.

When did they reach Foochow? April 15, 1848.

When were the first day-schools opened? On Feb. 28, 1848, with eight boys and soon after a girls' school, with ten pupils.

When was the first Sunday-school opened? March 4, 1848.

When was the first church building erected? In 1855, and was dedicated Aug. 3. It was of brick and stone and had a bell.

When was the second church dedicated? The next year, the Chinese part on Oct. 18, 1856, and the English part on Dec. 28, 1856.

Who was the first convert? A tradesman named Ting Ang, 47 years of age.

When was he baptized? July 14, 1857.

How many were baptized in 1857? Thirteen adults and three infants.

When was held the first Annual Meeting of the Mission? It assembled on Monday, Sept. 29, 1862, and adjourned on Wednesday.

Who were the missionaries then con-

nected with the Mission? Rev. R. S. Maclay and wife, Rev. Otis Gibson and wife, Rev. S. L. Baldwin and wife, Rev. S. L. Binkley and wife, Rev. C. R. Martin and wife, Rev. N. Sites and wife, Miss Beulah Woolston and Miss Sarah H. Woolston.

What other missionaries had been connected with the Mission? Rev. Judson D. Collins, who returned to the United States in 1851, and died in 1852; Mrs. White, who died in 1848; Rev. M. C. White, who returned in 1854; Rev. Henry Hickok and wife, who went out in 1848 and returned in 1849; Dr. I. W. Wiley and wife, who entered the Mission in 1851, Mrs. Wiley dying in 1853, and Dr. Wiley (afterward Bishop Wiley) retiring in 1854. Rev. James Colder and wife were in the Mission from 1851 to 1854; Rev. E. Wentworth and wife joined the Mission in 1855, Mrs. Wentworth dying in 1855 and Dr. Wentworth retiring in 1862. Miss M. Seeley and Miss Phebe E. Potter had also been connected with the Mission, and married, the first to Mr. White, and the second to Dr. Wentworth, and retired when their husbands left the Mission.

How many members were reported in 1862? Eighty-seven.

What was done in 1869? The work was divided into three Missions, with head-quarters respectively at Foochow, Kiu-kiang, and Peking.

How many members and probationers were reported that year? 1,430.

What took place in 1877? The Foochow Mission was organized into a Conference.

What took place in 1881? The West China Mission was established, with head-quarters at Chungking.

How many Methodist Episcopal Missions are there now in China? Four—Foochow, Central China, North China, and West China.

What are the statistics for the China Missions?

Members, 3,442.

Probationers, 2,008.

Native preachers, 160.

Pupils in Theological Seminary, 95.

Pupils in high-schools, 522.

Pupils in day schools, 1,348.

Pupils in Sunday-schools, 3,563.

Who are the missionaries?

Foochow—Revs. T. Donohue, W. H. Lacy, N. J. Plumb, Nathan Sites, G. B. Smyth, M. C. Wilcox, and their wives, and J. J. Gregory, M.D., and wife.

Kiu-kiang—Revs. J. J. Banbury, J. R. Hykes, E. S. Little, and their wives.

Nanking—Revs. R. C. Beebe, M.D., J. C. Ferguson, D. W. Nichols, and their wives, E. R. Jelson, M.D., and wife, and Miss E. J. McBurne.

Chinkiang—Revs. J. Jackson, A. C. Wright, and their wives, and Rev. W. C. Longden.

Wuhu—Revs. Geo. A. Stuart, M.D., and John Waley, and their wives.

Peking—Revs. Geo. R. Davis, F. D. Gamewell, W. T. Hobart, H. H. Lowry, L. W. Pilcher, J. H. Pyke, O. W. Wallis, and their wives, W. H. Curtiss, M.D., and wife, Miss V. O. Greer, Miss H. E. Davis.

Tientsin—Revs. W. F. Walker and wife, F. Brown and wife, N. S. Hopkins, M.D., and wife.

Jeha Siter Mines—D. E. Osborne, M.D., and wife.

Chungking—Rev. Spencer Lewis and wife, Rev. H. Olin Cady, Rev. S. A. Smith.

In the United States—Rev. J. H. Worley and wife, Rev. C. F. Kupfer and wife, Mrs. W. C. Longden, Rev. Geo. B. Crews, M.D., and wife, Rev. M. L. Taft and wife, Mrs. N. J. Plumb.

Who are the missionaries in China of the Woman's Foreign Missionary Society?

Foochow—Miss Julia Bonafield, Miss Mary E. Carlton, M.D., Miss Lizzie M. Fisher, Miss Mabel C. Hartford, Miss Ella Johnson, Miss Lydia A. Trumble.

Peking—Miss Clara M. Cushman, Miss Nehie R. Green, Miss Lillian G. Hale, Miss Mary Ketting, Miss Frances O. Wilson.

Tientsin—Miss Anna Gloss, M.D., Mrs. Charlotte M. Jewell, Miss Anna Steere, Miss Edna G. Terry, M.D.

Chinkiang—Miss Lucy H. Hoag, M.D., Miss Sarah Peters, Miss Mary C. Robinson.

Kiu-kiang—Miss Gertrude Howe, Miss Frances I. Wheeler.

Nanking—Miss Emma Mitchell, Miss Ella Shaw.

In the United States—Miss Anna B. Sears, Miss Carrie I. Jewell.

Cat Clocks in China.

A gentleman in China, taking a walk, met a young lad and asked him if it was noon, and received the answer, "The sky is too cloudy to see, but wait a minute," and then he ran toward the farm near by, and came back in a few moments with a cat in his arms. "Look here," said he; "it is not noon yet," and he showed the cat's eyes by pushing up the lids with his hands.

The pupils of cats' eyes are constantly growing narrower until twelve o'clock, when they become a fine line and after twelve they begin expanding again.

People who do not act upon a systematic method of giving give much more intent on than in reality. God expects us to give both freely and systematically.

THE METHODIST EPISCOPAL CHINA MISSIONS.

(The following are extracts from the reports of China Missions, forwarded from the Missions in October and November, 1889, to be used in making up the Annual Report of the Missionary Society. A careful reading will give an understanding of the present condition of our Missions in China.)

Foochow Mission.

Rev. N. J. Plumb reports the Foochow District, Foochow Conference:

The past year has been one of much encouragement in this District, and there has been a fair advance. Last year the amount contributed by the Tieng Ang Tong membership in Foochow for self-support was \$146 98, while this year it has been \$180, and the congregations have increased so much that the church building is now too small. Our other city charges have also grown in numbers and interest.

The country charges mostly report some encouragement, and there appears an increased willingness to hear the Gospel, although few as yet are ready to obey it.

The most interesting work on the District has been at the old charge of Seu-Liang Tong, where street-preaching has been carried on for about forty years, and where one of our most successful workers, Rev. Ling Ching Ting, first heard the Gospel.

Immediately after last Conference evening meetings were commenced and have been kept up most of the time since. The interest in the meetings was remarkable from the start, and quite a number of persons became regular attendants. The people of that vicinity have always been considered of a proud disposition and very much opposed to Christianity, but during all the time we have seen no manifestation of any thing but friendliness and willingness to hear preaching. Very frequently when a service had been held long enough, as we thought, to be closed, they would become almost clamorous for us to proceed, and insist on more preaching.

As the result of this work quite a number of inquirers were received, and recently a new charge was organized with five members and several probationers from Tieng Ang Tong.

In the publishing department there has been the usual success, and during the year we have printed 15,503,564 pages of Scriptures, tracts, etc.

Rev. M. C. Wilcox reports the Kucheng District:

During the year a goodly number of precious souls have been saved, and several have died, including a faithful ordained local preacher. There are a number of excellent schools for girls, and

a still larger number of boys' schools, some of which manifest considerable improvement. Work was begun in Kucheng a quarter of a century ago and met with considerable success, and the interest spread so that now we have several new circuits, each of which is strong and doing well.

When in Kucheng my practice has been to hold daily street chapel meetings, but their effects seem transient. The pastor says that when the missionary is absent it is impossible to draw a crowd, so strong are the attractions of the theaters, gambling-stands, etc. We have, however, several hopeful inquirers. We very much need medical work here, as thereby we shall gain better the attention and good will of the people.

A contract has been made to erect a missionary residence in Kucheng, but the work has been interrupted by natives who demand pay for the use of a public road leading to the site, and thus prevented the transportation of building material.

Rev. Wm. H. Lacy reports the Hok Chiang District:

The prospects for a self-supporting church in this district are very encouraging, as there has been an advance of almost twenty per cent. in this direction during the year, and this notwithstanding a terrible drought. The increase in membership has been slow but steady.

There has been constant opposition on the part of idolaters. Christians have been driven from their homes, their fields are pillaged, their fruit-trees destroyed, their houses razed or occupied by others, and they cut off from all share in the ancestral possessions because they refuse to engage in ancestral worship or to support idolatrous processions.

On the eleven circuits there are now 29 chapels, besides 13 rented places of worship. The people contribute liberally toward the church building, and last year gave over \$2,000 for this purpose.

Rev. Yek Ing Kwang is the presiding elder, and while general prosperity has attended the District I believe greater progress would be made if it had the personal visitation and superintendence of a foreign missionary.

By appointment to the college in Foochow I am confined there, and have no opportunity of visiting the work or of making much headway with this difficult language.

Rev. N. Sites reports the Hing Hwa District:

The statistics show a little advance all along the line. In this District we have twelve circuits, and sixteen preachers on

pay, over one fifth of whose support is paid by the native church. The full members, probationers, and baptized children number one thousand souls.

The District Conference lately held had on its roll 5 ordained elders, 9 ordained (local) deacons, 32 unordained local preachers, 25 exhorters, 12 district stewards, 12 class-leaders—in all 95—and over one-half were present at the Conference.

The preacher on the Kwang Au circuit reports: "Six years ago, when I was first appointed to this circuit, there were only 9 names on the church books, and they paid but \$6 a year for all church purposes. On Sundays but 6 persons came to service and only 1 person observed the entire day as Sabbath day. There were no baptized children and no probationers. Now there are 22 entire families in the church. The members, probationers, and baptized children now number 165. The attendance on Sunday is 140, while on days of wind and rain the number is not less than 80. For support of pastor, presiding elder, and missionary they pay \$38, and for other local purposes \$40."

The Kwang Au Women's School has been an important factor in God's plan of building up the church in this most successful of all our circuits. Two other women's schools and three day-schools for girls are shedding their light abroad among the people.

Rev. Nathan Sites reports the Ing Chung District:

The District is one hundred miles in length and over fifty in width. The work is receiving new inspiration from the young and zealous presiding elder, Ngwai Ki Lang. Many fruitless withered branches are being pruned, and fruitful ones nourished and yielding more abundantly. I have visited every circuit, and with the pastors visited from house to house, and many hundreds who never heard before gave attentive ear to the glad tidings of salvation. God has poured out his Spirit on these distant circuits, and on the most distant eight persons have recently been baptized and a score of probationers added.

Rev. M. C. Wilcox reports the Yong-ping District:

The Conference year about to close has witnessed unusual activity among the enemies of the truth on this District. At Yong-ping city, last April the house owner who promised to sell us a house for a chapel was imprisoned, and a mob surrounded the pastor's house and demanded the missionary, but I had just gone. But late reports from there show

the opposition to our work has disappeared.

Other places have also been disturbed by invasions of ruffians, and several persons were killed, but no harm came to any of our people. Our preachers have been faithful and heroic, and, all things considered, the District has had a successful year.

Rev. Timothy Donohue reports Hualing District:

This new District was formed last Conference, and consists of an island lying off the coast, south-east from Foochow. There has been some progress, both spiritual and financial. We have had some trouble from the Roman Catholics trying to proselyte our members. On one of the circuits the Christians have been persecuted by their heathen neighbors because they would not pay idol-money. They stand firm in this trial, though in a few cases their property has been taken from them by force and they have suffered stripes and imprisonment.

Central China Mission.

Rev. John R. Hykes reports the Kiu-kiang District:

Work has been opened at ten new stations, including one District and one experimental city. This has not been accomplished without much opposition from the officials and *literati*, culminating in the destruction of our chapel by a mob of ruffians. Two chapels have been built in the city, and our church inside the city of Kiu-kiang has been renovated and extensively remodelled, and there has been an increased attendance and a deepening interest at this important point. In Hwang Mei Hsien a good preaching-place has been secured.

Quarterly Conferences have been organized in all the stations and circuits except one, and all the day-schools have been affiliated with the Kiu-kiang Institute and brought into harmony with an educational plan embracing the entire District.

The evangelistic work has been prosecuted with much zeal and enthusiasm. Much precious seed has been sown and the membership lifted up into a higher spiritual experience. Special efforts have been directed toward the raising up of a native ministry. Seventeen young men have been given exhorters' licenses and are receiving special theological and practical training. We have received much aid and hearty co-operation in our work from the ladies of the Woman's Foreign Missionary Society.

Rev. James Jackson reports Hwa Shan

Tung Chapel at Kiu-kiang, and the Kiu-kiang Institute:

The chapel has had such changes made in it that it is now a cheerful, well-ventilated and inviting building, to which the people are attracted in large numbers whenever it is opened. A good day-school and a Sunday-school are connected with it.

In the Institute we have considerably enlarged the course of study. The behavior of the boys has been good. The religious services have been regularly attended, and prayer and temperance meetings have been kept up by the students themselves.

Rev. E. S. Little reports St. Paul's Church, Kiu-kiang, and Kiu-kiang Circuit:

St. Paul's Church on Sunday night is packed with an attentive congregation, and often, at the close of the service, tracts are distributed to every one in the congregation. I have been accustomed at the close of the sermon to invite any who are interested to my house, and many hundreds have here been pointed to the Saviour and have knelt with me as I have prayed with and for them. Self-support has been kept before the people and the native preachers' salary raised by the members. In addition to this I have given exhorters license to two of the members who support themselves.

At the circuit appointments we can report success—one or more persons baptized, probationers received, or inquirers knocking at the church-door for admission. At one place a school-teacher has joined the church on probation and opened his school to me for religious instruction.

In regard to our statistics there is an immense amount of work which can never be tabulated. It is impossible to place in statistical columns the deepened faith and religious experience of our members, the opposition on the part of the outside populace overcome, the prejudice banished, the knowledge of Christ scattered by the preaching of the word and its distribution through the means of Bibles and tracts and the teaching given privately to inquirers. I am greatly encouraged with the outlook, and never felt more enthusiastic in the work in which I am engaged than at the present moment.

Rev. J. J. Banbury reports the Hwang Mei Circuit:

This circuit comprises a large section of country situated on the great alluvial plain north of the Yang-tze and teeming with an agricultural population thickly settled in hamlets and villages. The people are simple-minded and industrious. Among this people, in their district

capital and in their market-towns and villages I have spent my first year of missionary work.

In the district capital the cause of Christ is prospering. Our former chapel, which was located on a side street, has been changed for a larger building on the main thoroughfare. Here crowded audiences are accommodated, and five men, all heads of families, have been converted during the year.

At the other appointments there has been advance. I have opened new work in three market-towns, renting chapels and establishing Christian schools.

When I took charge I found 100 members and 92 probationers' names on the register. On revising the list we found it necessary to weed out 40 of the members' names, and of the 92 probationers 80 had to be dropped. This will explain the large decrease in this year's figures.

I have baptized 21 adults and received 23 persons into fellowship. The members have responded nobly in my efforts to establish self-support, and we have collected altogether \$68 55.

Rev. John R. Hykes reports the Shui Chang Circuit:

The work has been extended west to the borders of the famous tea district, and when it is well established this will be one of the finest circuits in China. The people are independent, manly, and wild as their native hills. When soundly converted they make good and loyal Methodists. The members have increased in spirituality and devotion. They have continued to provide the school-houses, furniture, and incidental school expenses, and with a succession of bad years this has taxed them severely. Steady advance and slow growth have characterized the year.

The work on the Nanchang Circuit has suffered through the long illness and subsequent death of our native preacher, Brother Shu.

Miss Gertrude Howe writes:

Classes of women have been cornered and compelled to listen to the gospel of salvation when they would have greatly preferred to talk about their clothes and jewelry, or their lack of clothes and jewelry, and food, and home. The spiritual idea has a struggle to gain hold amid the rubbish of the ordinary Chinese woman's heart; her mind has been joined to the petty things of life until it is petty; she has bowed to her wooden images until she is wooden. Yet there are gleams of something better that encourage us to the rescue of these down-trodden ones. Although we are not able to reach large numbers in our schools

while the people remain so unawakened to the desirability of education for girls, yet the few we are able to influence speak better things for the conversion of the people than our efforts for the women have thus far done.

Miss Frances Wheeler writes:

The Kuikiang Girls' School is steadily growing in numbers and influence. The enthusiasm of the older girls stimulates the younger ones. In the matter of foot-binding this is quite apparent. Unbinding the feet is not compulsory, but the sentiment of the school is largely in favor of it. Some country work has been done this year, and our plans are for more in the future. A personal acquaintance with the Christian families in our out-stations must necessarily be of great assistance in the building up of the school, as they furnish us with the majority of the pupils.

Dr. Beebe reports from the Philander Smith Memorial Hospital at Nanking:

The past year has been a very satisfactory one. More time and attention have been given to in-patients and less to the dispensary work. This has been found necessary on account of our limited help. I have opened the dispensary but three times each week, but I believe a hospital dispensary should be open every day except the Sabbath, so that no one need be disappointed by coming the wrong day, and that daily the Gospel may be presented to the waiting patients.

During the year I have had the privilege of entering the homes of some of the highest and lowest in Nanking, and have received tokens of gratitude varying from a few eggs to a pair of scrolls written for me by the viceroy.

Brothers Ferguson and Nichols, besides their other duties, have done much and good work in the wards and chapel, and the patients have seemed to more kindly receive and to feel more interest in the Gospel.

Miss Butler has given very efficient help during the year, and the women's ward has not been without patients at any time. This is a most helpful part of the work, and we hope the Society will send some one to take Miss Butler's place this coming year, as the Friends will expect her to open their work. Two from Miss Butler's ward have been added to the church, and two have entered the girls' school, while quite a number have expressed a belief and interest in the Gospel.

Our statistics show that there have been during the year 7,170 visits made by patients to the dispensary, 356 in-patients, 214 operations performed, 445 visits made to patients in their homes, native and

foreign, and \$282.39 collected for the work.

Rev. John C. Ferguson reports Nanking Station and University:

We have rented this year a house which is large enough for a chapel, day-school, inquirers' room, and native preacher's house, on one of the busiest streets in the city, in the heart of the business community and also of the residence portion, and here daily preaching has been carried on by Brother Nichols and myself, assisted by the native preacher. A day-school has also been opened, which is filled to overflowing.

This chapel work is very promising as a means of spreading a general knowledge of the Gospel and allaying prejudice. The number of daily listeners to the Gospel has averaged more than a hundred, and they are from all classes of society, but with a predominance of the merchant class, many of whom have become quite regular attendants.

Regular and systematic work has been carried on in the hospital chapel. There have been 13 regular services weekly, 7 for the in-patients, 3 for the out-patients, and 3 regular church services. The young men have also carried on a Sunday afternoon meeting. There has been a steady growth in the lives of the professing Christians. They have paid generously to the support of their native pastor, averaging out of small salaries, of not more than five dollars a month, more than two dollars a year per member. Their total contribution, including Sunday collections, has been more than \$60 Mexican. God is giving us increased favor among the people, despite occasional exhibitions of angry feelings.

At an annual meeting in 1888, without a site, without a building, without teachers or scholars, without apparatus or library, the wheels of a future university were set in motion.

At the first opportunity, the Chinese New Year, I opened a small school which might serve to prepare students for more advanced work. The English instruction has been given by Mrs. Cassidy, a Methodist lady under the employ of the Missionary Evangelical Alliance.

Dr. Beebe, Dean of the Medical School, has given regular instruction to some advanced scholars in medical work, and has also a number of boys in preparatory training for future medical studies.

We need at once a college building large enough for class-rooms and chapel, also a dormitory which will accommodate 100 students, and in addition scientific apparatus which will enable us to offer advanced scientific instruction. This old

center of literary men and work offers an inviting field to Christian education. By this means we shall be able to reach classes which have as yet not come under the influence of the Gospel.

Rev. D. W. Nichols reports as assistant pastor at Nanking:

I have devoted my time chiefly to study and evangelistic work, and I have seen a goodly number accepting Christ. Daily preaching has been carried on, and our congregations are large and attentive. We have prayer and class meetings, and Sabbath school, with an average attendance of 96 during the warmest weather. Besides daily preaching I have done some itinerating, preaching, selling and distributing books and tracts, talking to the people in their homes, shops, fields, and by the road-side; and in this work my soul has been greatly blessed. In addition to this work I have visited some fifty families in the city and have been kindly received and afforded golden opportunities for preaching Christ in the home.

Miss Ella C. Shaw reports the Woman's Work in Nanking:

The women of Nanking seem to surpass the ordinary Chinese women in intelligence, many of them being able to read. Several hundred visits have been received from them, mostly from curiosity, but they have listened with interest to the story of Jesus, and copies of the Gospel have been given to those who could read. In the spring an attempt was made to hold a women's meeting on Sabbath afternoons, but on account of disturbance from outside we were obliged to abandon it and work in a more quiet manner. During the summer we taught a class of six women.

Miss Emma E. Mitchell writes from Nanking:

We have now in our school 22 boarders and 3 day scholars. We have only 2 scholars that have bound feet, and one of these is unbinding hers. Two of our largest girls have received baptism and are leading consistent Christian lives, and several others have applied for baptism. Our school-room is large and well ventilated, with American desks and good blackboards. We furnish the apartments of the girls in the simplest way and in the Chinese style. We take the children while quite young, and most of them are from five to nine years of age. All furnish their own clothing except four, and these come from the poorest families.

Rev. W. C. Longden reports Chinkiang Station:

Notwithstanding the riot on February

5. in which our chapel was looted, we closed the year with an increase of three in membership. We have had fourteen additions, six of whom were from the Girls' Boarding-school. Since the riot we have been holding Sunday services in our own dwelling, nearly a mile away from the Chinese city. This has greatly reduced the attendance, but the members and a few interested persons have come regularly. In our day-school 16 boys are enrolled as against 20 boys at this time last year. Our new chapel building is progressing favorably.

Dr. Lucy H. Hoag, in charge of Medical work at Chinkiang reports:

On account of the riot the numbers coming for medicines have not been as great as formerly, but there has been no permanent change in the kindly feeling of the people. The Christian teaching connected with our medical work has been very encouraging in its results.

Miss M. C. Robinson reports that the Chinkiang Girls' Boarding-school at the close of its fifth year reports the same number of pupils as a year previous. Six have united with the church, and 2 others desire to follow their example. The sense of personal responsibility is deepening, and habits of righteousness are being fixed. In our founding department we have 12 children, varying from eight months to eight years of age.

Rev. Geo. A. Stuart, M.D. reports the Wuhu District:

The work on this District has been fairly prosperous during the past year. The feeling of the people toward us is better than it has ever been. They show us greater respect and seem more willing to hear the Gospel than formerly. We feel that our work is just at the beginning of a period of success. With what we have organized, properly carried on, and with God's blessing, we will be able to add many souls to Christ's kingdom.

As to the medical work, the greater part of the year has been consumed in building the hospital. We now have a substantial building, placed in an imposing position, and which will gain the respect of all classes of this people. It was opened for patients October 1, and the prospect for a full attendance of in-patients is good. The plan for evangelistic work which I am to pursue is the personal one. Private conversations with individuals I think to be the better way in this work. I am opening with a medical class of four young men that I hope to train for Christian medical work. The meetings have been carried on the greater part of the year with a large and constantly increasing attendance. I am

now seeing patients each week-day. Some come many miles to be treated.

Rev. John Walley reports Wuhu Circuit:

This year has been marked by a considerable increase in our membership and much advance in spiritual life. Several very interesting conversions have occurred which have greatly encouraged us. During the year a boarding school has been opened in which we now have 15 boarders. Our Sabbath services have been well attended, even in the hottest summer weather.

North China Mission.

The superintendent, Rev. H. H. Lowry reports:

This year completes twenty years in the history of the North China Mission. At the time of Bishop Kingsley's visit, in 1869, there were only two families present, and neither of the missionaries had sufficient knowledge of the language to use it in preaching. We owned no property and had no buildings for our work.

There are now connected with the Mission 14 missionaries and their families, and 1 single lady. Two families are absent, and Dr. Osborne has just reached the field. The Woman's Foreign Missionary Society has now 9 ladies in the field, one absent in the United States.

Our native staff consists of 16 preachers and 7 licensed exhorters, besides several colporteurs who combine preaching with their special work of selling books.

The present membership consists of 782 in full connection, and 517 on probation, besides 41 children baptized during the year, or a total of 1,340—an increase of 285.

The amount collected the past year for the Missionary Society is \$546.05—an increase of \$28.80; for self-support and other local purposes \$950.89. The total amount collected on the field for the various benevolences is \$1,496.94, or an average of something over \$1.10 per member.

Our northern station is in Inner Mongolia, beyond the Great Wall, 200 miles from Peking. At Shan-hai-kuan, at the eastern terminus of the Great Wall, we have a chapel and a promising work extending to many villages. Our southern station is in the city of Ching-chow, in the Shantung Province, distant from Peking about 450 miles. While the extreme limits of our work are very great, our centers of operation are in the important cities of Peking, Tientsin, and Tsunghua.

With the exception of the part beyond the Great Wall our work is situated in

the great fertile plain which, according to Dr. Williams, ranks second only to the plain of the Ganges.

The field is divided into five presiding elders' districts, each equal in size, and many times greater in population, to an ordinary Annual Conference in the United States.

Rev. W. T. Hobart reports the Peking District:

This District comprises five regular charges with Quarterly Conferences, and two classes which will grow into regular classes soon. Two of these are in Peking; the others are all within a radius of forty miles.

The usual lines of work have been pursued the past year with good success. Books have been distributed and the Gospel preached at fairs, Sunday services have been held at all our stations, and our helpers have been diligent. For the first time Asbury Chapel, Peking, has been in charge of a native pastor, and has prospered under his care.

The street chapel has been opened regularly, a number have joined the Church, and a very large number have heard the preaching of the word. Others have been brought into the Church through the hospital, which has proved a successful evangelizing agency during the year. The Sunday congregations have grown. The Sunday-school has had an average attendance of over 250. Large numbers of heathen women and children attend, and some are reached and saved.

At the Southern City there has been a year of good work. The average attendance on the Sabbath services is 49. A Thursday afternoon prayer-meeting has been well sustained. The native church alone has contributed to all purposes about \$25. The total from all sources is over \$70.

The work on the Hantsun Circuit has been at a standstill. On Lung-an Circuit there has been some growth and a gratifying missionary collection. Huangtsun Circuit reports a good increase. At Chang-ping our membership has doubled during the year. Spiritually our membership is not on a high plane.

Rev. W. F. Walker reports the Tientsin District:

This District comprises six circuits and stations, four of which find their center in the city of Tientsin. The field is a large one. Twelve departmental cities, and towns almost without number, are within the bounds of the District. On the Nankung Circuit at the village of Sungantsun a class has been organized with 4 members and 16 probationers.

The chapel in the West City is located

on a small back street and is difficult to find. Tientsin Circuit has been without a regular preacher, but some work has been done by colporteurs. Two probationers are reported and several inquirers.

On the Tsanchou Circuit the native preacher and his colporteur have done considerable evangelistic work in adjoining cities and towns.

Rev. F. Brown reports Wesley Chapel and East Gate Chapel, Tientsin :

The congregations have increased and the prayer and class meetings have been fairly well sustained. We have a monthly missionary prayer-meeting at which we diffuse missionary information and take collections for missions.

The missionary subject has been kept prominently before the people, and our school-boys have helped us. Each boy was supplied with a card upon which was written, "For the Missionary Fund." I also supplied each boy with a pin with which he was to pick a hole in the card for each cash received. A double object was gained. First, the boys became interested in other heathen lands. Second, an addition of \$5 to our missionary collection.

Bishop Fowler, when here, dedicated the new East Gate Chapel. Since that time it has been opened almost daily, and a large number of people have listened to the word preached. A few have joined the Church while many remain as inquirers. A regular Sabbath service has been sustained, ministered to either by the native pastor or myself, and at the close of each day's preaching a conversational class and prayer meeting has been held.

Rev. W. F. Walker reports the Shantung District :

Anchiachuang is the center of our work in this District. The record of the past year has been a bright page. There has been an unabated interest from the beginning to the end of the year, and the growth of the membership attests the fidelity of the pastor and his assistants. There are now 70 full members and 125 probationers, besides 40 inquirers on the District.

Rev. G. R. Davis reports Tsunhua District :

As yet not many among the thousands of this region have believed our report. There has been a reasonable amount of success. The street chapel in the city has been well attended on market-days. The Sabbath congregations have been large. There are three regular Sabbath appointments on the Tsunhua Circuit, at one of which one of the members has loaned a part of his house for a preaching-place.

Liang-tzu-ho, on the circuit of the same name, is the natural center of a large number of villages, and here we have a good membership. A native house has been transformed into a very convenient chapel, with a seating capacity of over one hundred. From this church have come a number of our most promising school-boys. Here also is found a large company of women, regular in their attendance upon the Sabbath services.

At Ping-an-cheng-tzu we have rented a place and opened a chapel for street-preaching. The Feng-jen and Yu-tien circuits have practically been one. The membership is very much scattered through a number of villages over a large territory. Some few members have been baptized, and a number of probationers await baptism. Some advance has been made in membership and collections all through the District.

Rev. J. H. Pyke reports the Lanchou District :

The record of the past year has been one of encouraging progress in the face of strong opposition and persecution. The persecution has been general and malignant and more than usually ingenious and vindictive. A dangerous book, filled with foul, slanderous charges against Christianity and its followers, called, *The Death-blow to Corrupt Doctrines*, has been industriously circulated, and has inflamed the people against us.

One of our colporteurs was stoned and narrowly escaped death. Another was beaten. Three members were assaulted and beaten severely. One man was boycotted to compel him to contribute to the support of temples and theatricals and to worship the gods of hail and pestilence, while all the insults of a corrupt language have been heaped upon the followers of foreigners and their Jesus.

Notwithstanding these things the work has gone steadily forward and accessions have been numerous. On the Lanchou Circuit new societies have been formed, chapels rented, and schools begun in three large villages. Several literary men, among them two of the first degree, have joined the Church, and several other men of means and influence have entered the Church, and in nearly every case have given evidence of sincerity and earnestness.

Notwithstanding the persecutions and stonings at Shanhai-Kuan thirty have joined the Church at that place on probation, and there are many inquirers, some of them literary men of the first degree.

Six years ago the first work was undertaken on this District, and this year we report 62 members, 90 probationers, 2

chapels owned by the society, 4 rented, and small societies in five villages where services are held in private houses.

Rev. L. W. Pilcher reports Peking University :

A total of 120 boys and youth have been under instruction during the year. Many more applied for admission, but were rejected from lack of accommodations. Of this number 5 are students of medicine, and 6 of theology. In the College of Liberal Arts three classes were organized : the freshman, sophomore, and junior classes. The remainder constitute the preparatory and primary departments. Steps have also been taken toward the opening of primary schools in Tientsin and Tsunhua. This has been a year of great spiritual blessing to both teachers and pupils, and there was scarcely a pupil who did not come under its power. When the students separated for the summer holidays nearly all the members of the higher classes went out, under the direction of the superintendent and presiding elders, to engage in evangelistic work.

Dr. W. H. Curtiss reports the Medical work for Peking :

Altogether 8,083 persons were seen at the dispensaries this year—an increase of 2,811. The increase of hospital patients has also been encouraging, the number last year being 67, this year 96. There have been 55 persons treated for the opium habit. There have been some immediate spiritual results from the medical work, and 25 have united with the Church.

Dr. A. Howe (Tsao Yung-Kuei) reports his work at the Jeho silver mines :

I began to receive patients the day after I arrived at the mines and have had 2,239 in all. Although I am not a preacher, and do not know much about the true doctrine, I felt it was my duty to tell some one about Jesus, so my work was a double one. I gave my patients a little talk before I doctored them. I also had special meetings twice a week, on Sunday and Wednesday evenings, preaching to all the workmen.

Dr. N. S. Hopkins reports for Tsunhua :

When our medical work first began here there was little or no opposition to us, but since building the hospital, and people see we have come to stay, there is evidently a combined effort to hinder us, not hesitating to use force to keep patients from coming to us. The utter disregard of the people for all directions as to taking medicine and sanitary measures oft complicates the question of treating them successfully. The evangelistic part of our work has been very interesting and we hope profitable. An experiment has been

made in the way of entrance fees, and we have made the entrance fee the price of a book, giving all who came for the first time a copy of the Catechism, and about two thousand copies have been distributed in this manner. We have had a daily prayer service and have held private meetings each day with the inpatients. The total number of patients for the year, 5,331.

The Woman's Foreign Missionary Society work has prospered. The Peking boarding-school much increased during its last session, more than 20 new girls coming in. Four day schools have been maintained in Peking.

In Tientsin 2 day-schools have been in operation, 3 native teachers and one Bible-woman employed. A women's training-class was in session five months and enrolled 24 members.

In Tientsin a boarding-school has been started with 15 girls, and there are 2 day-schools. Miss Dr. Terry reports that the medical work has increased both in the number of patients treated and the number of visits made, the total number of patients treated being 1,910.

Miss Dr. Glass reports for the Isabella Fisher Hospital and dispensaries at Tientsin that the total number of patients treated was 9,402, surgical operations, 25, and out-patients, 352.

ANNUAL MEETING.

The Annual Meeting of the North China Mission was held in Peking, beginning Oct. 15, Bishop Andrews presiding. Dr. Hopkins and Dr. Curtis were given local preachers license. The statistics reported 1,269 members and probationers. There had been 187 adult baptisms and an increase of 127 communicants and 144 probationers. The appointments made were as follows:

H. H. Lowry, Superintendent

Peking Dist. W. J. Hobart, P. E.

Agency Chapel, Peking O. W. Wallis, Southern Cross Dist. Gamewell and C. K. Sun

T. W. Fisher, dean of College of Liberal Arts, Peking University. F. D. Gamewell, professor in College of Liberal Arts, Peking University. Miss V. Curtis, professor in College of Liberal Arts, Peking University. H. H. Lowry, dean in School of Theology. W. J. Hobart, professor in School of Theology. H. L. Telford, professor in School of Theology. H. L. Telford, professor in School of Medicine. W. H. Curtis, professor in School of Medicine and in charge of Hospital. A. Howe, in charge of Hospital. A. F. Osborne, physician in charge of the Dispensary, K. S. Sun.

Tientsin Dist. W. F. Walker, P. E.

Agency Chapel and East Gate. F. Brown and F. V. Chen

Szechuan Dist. H. H. Lowry, P. E.

Peking Dist. W. J. Hobart, P. E.

Agency Chapel and Dispensary. N. S. Hopkins, R. D.

LA. CHOW DIST. J. H. Pyke, P. E.

W. F. M. S. Work

Miss C. M. Cushman, Girls' Boarding-school, Peking. Miss S. R. Quinn, Girls' Boarding-school, Peking. Miss M. J. Keating, Girls' Boarding-school, Peking. Miss E. O. White, Girls' Boarding-school, Peking. Miss A. D. Glass, M.D., Isabella Fisher Hospital and Dispensary, Tientsin. Mrs. C. M. Jones, Training-school for Bible Workers, Tientsin. Miss A. E. Smith, Assistant, Isabella Fisher Hospital, Tientsin. Miss E. G. Terry, M.D., Medical Work and Western Dispensary, Tientsin. Miss J. G. Hale, M.D., Women's Work and Girls' School, Tientsin.

West China Mission.

Rev. Spencer Lewis, the superintendent, reports:

The report is that of the single station in Chungking. Eight years ago the first two families appointed to this Mission were just reaching China. A little less than seven years ago Chungking was entered. It was over a year before regular work was begun. In less than two years and a half it was broken up by a riot. Then came twenty months of inaction which has been followed by nineteen months of regular work. Our members had become somewhat scattered, so that last year we reported fewer than before the riot. We this year report a small increase.

Our street chapel has been open most of the year on Sundays, and daily since the close of the examinations. We have been depending for the past year on voluntary preaching. We began last year by asking three members to go on Sunday afternoons with the missionary to the street chapel, and have seen fit to extend the plan. Seven members take their turns in going, each one day in the week. Several of their number are cloth-sellers, but their time is given cheerfully for this purpose. The quality of the preaching is not high, but the effort is beneficial to themselves and is calculated to make a good impression upon those who hear them.

Our experience with native preachers has been far from satisfactory. We were obliged to dismiss the one employed last year. Getting the members to work themselves made them realize more fully that the work belonged to them. Consequently when, a short time ago, we broached the idea of paying for the support of a preacher themselves, they responded quite heartily. Two or three are giving one tenth of their income, and others in less proportion. Their number being so small the sum of their gifts is small. At present it is supplemented by a contribution from one of the missionaries, but it is hoped that in a short time they will be able to assume the full support themselves.

Pressure of other work has prevented much itineration during the year. Only two journeys have been made besides

those of Colporteur Wang. The result of a visit to a small city nearly one hundred miles from here was several professed inquirers. We have a probationer there who is a very zealous witness, and we are trusting that we shall yet see some fruit there.

After the Chinese New Year our boys' school had the large attendance which is common at that time of the year, but the number gradually fell off, and we dismissed others for laziness or stupidity or very irregular attendance. The result is we have a school smaller in numbers but of better average quality than ever before. The present number is 11. They study their own books and the ordinary Christian studies each of which is explained to them. In addition 8 of them have been studying mental arithmetic.

We have lately completed a double mission house. The house is of brick, two stories high, with a veranda running the whole length of the front. It is 40 feet in depth, exclusive of the veranda, and nearly 80 feet long. It is intended for two families. From its upper windows and veranda opens a far-reaching view of city, river, and encircling mountains. The house is built over the ruins of the one destroyed in the riot. We have also purchased an excellent property on which to build a hospital and property on which we hope to build a good chapel.

Missionaries of the Methodist Episcopal Church Sent to China.

The first date indicates when they entered the mission field, the second when they left, either by returning to the United States or by death. If retired by death a star is attached to the date, † designates missionaries of the Woman's Foreign Missionary Society.

Judson Dwight Collins	1847	1851
Moses C. White (now in New Haven, Conn.)	1847	1851
Mrs. Jane Isabel White	1847	1851*
Henry H. Cook	1848	1849
Mrs. J. G. Hickok	1848	1849
Robert S. Machin (now in San Fernando, Cal.)	1848	1872
Miss Henrietta C. Sperry (Ma lay)	1850	1872
Isaac W. Wiley, M.D.	1851	1854
Mrs. F. J. Wiley	1851	1855*
James Collier	1851	1854
Mrs. F. C. Collier	1851	1854
Miss M. S. White	1851	1854
Ernest W. W. Allen	1855	1862
Miss Anna M. Westworth	1855	1855*
Oris Coleman	1855	1855
Mrs. Eliza C. Gibson	1855	1855
Stephen L. Baldwin (now at 140 Fifth Ave., New York)	1859	1860
Mrs. Nellie M. Baldwin	1859	1861*
Mrs. Beulah Woodcock	1859	1855
Miss Sarah H. Webster (now in Mt. Hilly, N. I. C.)	1860	1885

Miss Phebe E. Potter (Wentworth).....1859	1862	Mrs. J. L. Taylor.....1882	1883
Carlos Roscoe Martin.....1859	1864*	Charles F. Kupfer.....1882	1889
Mrs. Mary E. A. Martin.....1859	1865	Mrs. L. E. Kupfer.....1882	1889
Nathan Sites.....1861		Myron C. Wilcox.....1882	
Mrs. S. Moore Sites.....1861		Mrs. M. C. Wilcox.....1882	
Stephen L. Binkley.....1862	1864	George W. Woodall (now at North Ferrisburg, Vt.).....1882	1888
Mrs. Elizabeth R. Binkley.....1862	1864	Mrs. G. W. Woodall.....1882	1888
Mrs. Etta E. Baldwin.....1862	1880	James H. Worley.....1882	
Virgil C. Hart (now in New York city).....1865	1888	Mrs. J. H. Worley.....1882	
Mrs. J. Addie Hart.....1865	1888	Thomas H. Worley (now at Exeter, Neb.).....1882	1885
Lucius N. Wheeler (now at Evansville, Wis.).....1865	1873	Mrs. T. H. Worley.....1882	1885
Mrs. Mary E. Wheeler.....1865	1873	George R. Davis.....1882	
Elbert S. Todd (now in Baltimore, Md.).....1866	1868	Wm. T. Hobart.....1882	
Mrs. Emma S. Todd.....1866	1868	Mrs. E. M. Hobart.....1882	
Hiram H. Lowry.....1867		Miss L. E. Akers, M.D.†.....1882	1885
Mrs. Parthie E. Lowry.....1867		James Jackson.....1883	
Franklin Ohlinger (now Missionary at Seoul, Korea).....1870	1888	Mrs. James Jackson.....1883	
Nathan J. Plumb.....1870		Mrs. M. L. Taft.....1883	
John Ing.....1870	1874	Mrs. C. M. Jewell,†.....1883	
Mrs. Lucy E. H. Ing.....1870	1874	Geo. B. Crews, M.D.....1883	
Henry H. Hall.....1870	1876	Mrs. G. B. Crews.....1883	
George R. Davis.....1870		Miss Frances I. Wheeler,†.....1883	
Leander W. Pilcher.....1870		Miss Mary C. Robinson,†.....1883	
Miss Maria Brown† (Davis).....1871		Robert C. Beebe, M.D.....1884	
Miss Mary Q. Porter† (Game-well).....1871		Mrs. R. C. Beebe.....1884	
Miss Lucy H. Hoag,†.....1872		W. C. Longden.....1884	
Miss Gertrude Howe,†.....1872		Mrs. W. C. Longden.....1884	
B. E. Edgell (now in Franklin, W. Va.).....1873	1875	Joel A. Smith.....1884	1885
Mrs. B. E. Edgell.....1873	1875	Mrs. J. A. Smith,†.....1884	1885
Andrew Stritmatter.....1873	1880	Miss C. A. Corey, M.D.,†.....1884	
John R. Hykes.....1873		Miss L. M. Fisher,†.....1884	
Albert J. Cook.....1873	1879	Miss C. L. Jewett,†.....1884	
Sylvanus D. Harris.....1873	1874	Miss Anna D. Gloss, M.D.,†.....1885	
Mrs. T. L. Harris.....1873	1874	Miss Nellie R. Green,†.....1886	
Wilbur Fisk Walker.....1873		Miss Susan M. Pray, M.D.,†.....1886	1887
Mrs. W. F. Walker.....1873		John Walley.....1886	
J. H. Pyke.....1873		Mrs. J. Walley.....1886	
Mrs. J. H. Pyke.....1873		George A. Stuart, M.D.....1886	
Miss Julia F. Walling (Plumb).....1873		Mrs. G. A. Stuart.....1886	
Miss L. L. Combs, M.D.† (Stritmatter).....1873		E. S. Little.....1886	
Miss Signourney Trask, M.D.† (now Mrs. Cowles, Dover, Mass.).....1874	1885	Mrs. E. S. Little.....1886	
Miss Lettie Mason, M.D.,†.....1874	1876	H. Olin Cady.....1886	
D. W. Chandler (now at Niles, Ohio).....1874	1883	N. S. Hopkins, M.D.,.....1886	
Mrs. Mary E. Chandler.....1874	1883	Mrs. N. S. Hopkins.....1886	
Mrs. Henry H. Hall.....1874	1876	J. J. Banbury.....1886	
W. E. Tarbell, M.D.....1874	1875	Mrs. J. J. Banbury.....1886	
Mrs. W. E. Tarbell.....1874	1875	Miss Ella C. Shaw,†.....1887	
Miss L. A. Campbell, M.D.†.....1875	1878*	W. H. Curtiss, M.D.....1887	
Mrs. Bertha Ohlinger (now in Seoul Korea).....1876		Mrs. W. H. Curtiss.....1887	
Miss Leonora Howard, M.D.,†.....1877	1888	John C. Ferguson.....1887	
William G. Benton.....1877	1885	Mrs. J. C. Ferguson.....1887	
Mrs. M. H. Pilcher.....1878	1882	Miss Vesta O. Greer.....1887	
Miss Julia E. Sparr, M.D.,†.....1878	1885	W. H. Lacy.....1887	
Miss Delia E. Howe,†.....1879	1882	Mrs. W. H. Lacy.....1887	
Mrs. K. C. Bushnell, M.D.,†.....1879	1882	D. W. Nichols.....1887	
Miss Clara M. Cushman,†.....1879		Mrs. D. W. Nichols.....1887	
Marcus L. Taft.....1880		Mrs. Mary E. Carlton, M.D.,†.....1887	
Thomas C. Carter (now at Chattanooga, Tenn.).....1880	1882	Miss Edna J. Terry, M.D.,†.....1887	
Mrs. T. C. Carter.....1880	1882	Miss Mabel C. Hartford.....1887	
Oscar W. Willis.....1880		F. Brown.....1887	
Mrs. O. W. Willis.....1880		Mrs. F. Brown.....1887	
Miss Ella Gilchrist, M.D.,†.....1880	1883	T. Donohue.....1888	
Mrs. J. R. Hykes.....1881		Mrs. T. Donohue.....1888	
Frank D. Gamewell.....1881		J. J. Gregory, M.D.....1888	
Miss Annie B. Sears,†.....1881	1884	Mrs. J. J. Gregory.....1888	
Miss Elizabeth U. Yates.....1881		Mrs. Julia Bonnheld,†.....1888	
Spencer Lewis.....1881		Miss Lillian G. Hale,†.....1888	
Mrs. Spencer Lewis.....1881		Miss Ella Johnson,†.....1888	
George B. Smyth.....1882		Miss Mary Ketrang,†.....1888	
Mrs. G. B. Smyth.....1882	1883	Miss Emma Mitchell,†.....1888	
J. L. Taylor, M.D.....1882	1883	Miss Sarah Peters,†.....1888	
		Miss Anna Steere,†.....1889	
		Miss Frances O. Wilson,†.....1889	
		Miss Lydia A. Trimble.....1889	
		E. R. Jellison, M.D.....1889	
		A. C. Wright.....1889	
		Mrs. A. C. Wright.....1889	
		Miss Hattie E. Davis.....1889	
		S. A. Smith.....1889	
		D. E. Osborne, M.D.....1889	
		Mrs. D. E. Osborne.....1889	
		Miss Eva J. McBurnie.....1889	
		Mrs. E. R. Jellison.....1890	

Need of the India Theological Seminary.

BY REV. T. J. SCOTT, D.D.

There is only one Methodist Theological Seminary among the 260,000,000 of India! It was founded in 1872, by the gift of \$20,000 from the Rev. D. W. Thomas, of the North India Conference. It has so far turned out 165 native missionaries and 44 Christian teachers. The students are almost entirely supported in the school by scholarships, simply because in becoming Christians either they "suffer the loss of all things or they give up any means of livelihood they had and must depend on the school. The support of a student amounts to from \$2 50 to \$3 50 a month. One thousand dollars invested at a fair interest insures the perpetual support of a man in the school.

If ministers in America, notwithstanding the aid derived from Christian civilization, from the Church and the Christian home, need the training of the theological seminary, much more by far do our candidates, brought in from paganism and Islam. The call for native pastors and evangelists is great. Converts are numbered by the thousands annually. They are scattered in at least a thousand towns and villages. They must be organized into circuits under pastors. This work is rapidly spreading and pastors and evangelists must be multiplied. Calls constantly come to the school for preachers. One is just received from a missionary of the London Missionary Society five hundred miles away, saying, "send me a good man." Another comes from a member of the South India Conference, a thousand miles away, saying, "send me two good men." A native evangelist, a graduate of this Seminary, writes: "On every hand the people are hungering and thirsting for salvation. In many places, for instance, in Kashipore and Khatinna, etc., people are ready for baptism, but I have held them back for the present because they are not properly instructed. As far as I am able I stay two or three days in a place and give them instruction; but this is not enough; they need instructed and experienced teachers to remain in their midst. So, my dear sir, kindly send one or two men who can teach these people the Bible." Such is the *opening*—such is the *cry*!

This Seminary should be a veritable West Point for the missionary war in India. Bishop Foster said it is the most important point in our work in India. Our endowment is about \$50,000. We want to double this at once. Money is needed for scholarships, for buildings, for teachers, and for appliances generally.

The home church has the money. We have the *teachers*, the *students*, the *opening*, and a *heart* for the work. Do come up to the help of the Lord. The idols are being shaken out of India. Satanic agencies is seeking to put in infidelity and atheism. Men of God, now to the rescue! Donations may be sent through the Missionary Secretaries or directly to the writer at Bareilly, N-W. P., India.

Protestant Missions in China.

Who was the first Protestant missionary in China? Robert Morrison, who was sent out by the London Society in 1807.

What great work did he do for the Chinese? He translated the Bible into the Chinese language.

What Protestant societies sent missionaries to China before 1840? The London Missionary Society, in 1807; American Board of Commissioners for Foreign Missions, in 1830; the American Baptists, in 1834; the American Protestant Episcopal, in 1835; the American Presbyterians, in 1838.

What Protestant societies and churches have sent missionaries to China since 1840?

- American Reformed (Dutch), 1842.
- British and Foreign Bible Society, 1843.
- Church Missionary Society, 1844.
- English Baptist, 1845.
- Methodist Episcopal, 1847.
- Seventh Day Baptist, 1847.
- American Baptist, South, 1847.
- Basel Mission, 1847.
- English Presbyterian, 1847.
- Russian Mission, 1847.
- Methodist Episcopal, South, 1848.
- Brethren Foreign Hospital, 1850.
- Wesleyan Missionary Society, 1852.
- Woman's Union Mission, 1859.
- Methodist New Connection, 1860.
- Society Promoting Female Education, 1864.
- United Presbyterian, Scotch, 1865.
- China Inland Mission, 1865.
- American Presbyterian, South, 1867.
- United Methodist Free Church, 1868.
- Bible Society of Scotland, 1868.
- Irish Presbyterian, 1869.
- Canadian Presbyterian, 1871.
- Society Propagation of Gospel, 1874.
- American Bible Society, 1876.
- Church of Scotland, 1878.
- Russian Mission, 1882.
- American Evangelical Protestant, 1884.
- Bible Christians, 1885.
- Foreign Christian Missionary Society, 1886.
- Society of Religious Knowledge, 1886.
- Society of Friends, 1886.
- American Scandinavian, 1887.
- Church of England, Zenana, 1888.

How many Protestant missionary societies and churches have missionaries in China? 30.

What were the statistics of these China Missions the first of 1889?

Foreign missionaries, men 526; wives, 123. Single women, 260; total, 1,123.

Native ordained ministers, 162.
Unordained native helpers, 1,278.
Communicants, 34,505.
Pupils in schools, 14,817.
Contributions by natives, \$44,173.

Wang, Our Chinese Colporteur.

BY REV. SPENCER LEWIS.

Wang is 27 years of age and unmarried. His home is in a village about seventy miles from Chungking. For several years he has been a sort of drummer for a house doing a general business. One day, about a year and a half ago, while in the busy city of Hochou, he saw two missionaries preaching and selling tracts.

Soon after he took passage on a boat to Chungking, having with him a private venture of his own to the amount of several hundred dollars, but on the way the boat was wrecked and his goods were a total loss.

A few days later, while wandering along the street during the enforced idleness caused by his loss, he heard the sound of singing, and stepped into one of our chapels, being under the impression at first that it was a Catholic place of worship. He knew something about the Catholics. "Ah!" said he, "these are the same foreigners I saw selling books in Hochou the other day."

Becoming interested, he remained after the service to make inquiries. This was our first public service after the riot, and our hearts were much cheered by this, the first fruits. We were pleased with his bright, frank appearance, and apparent sincerity.

He immediately began attending our public services and continued studying the doctrine for several months. We were a little suspicious at first, because he was without employment, but he paid his own bills and never sought employment from us. When his funds ran low he returned home, assuring us that he would come again. The little church followed him with many prayers.

He has a large circle of relatives and friends, and it was seen that the young convert would have much to contend with if he stood firm for his new faith. His father was dead, but his mother was yet living, together with several brothers and sisters.

He met opposition from an older brother, a wild military student, but the younger members of the family were inclined to listen to him when he told them of the Jesus doctrine. His mother said her son's conduct was better than it used to be, so she thought that the religion could not be very bad.

The firm sent him on a journey of over

two hundred miles to the capital of the province to purchase silk. He transacted the business to the satisfaction and profit of his employers and early last January was back in Chungking.

About the 1st of April, 1889, he was baptized and received into the Church. But before that time he was anxious to do something for the Master.

We gave him some gospels and tracts, and he went about the city selling them with great success. He then proposed making trips into the country. He would receive no salary, and insisted on paying all his traveling expenses.

This disinterestedness in the midst of so much self-seeking was refreshing and caused our souls to rejoice. On one journey he brought home one convert, who is one of our brightest probationers.

On another journey he brought home another, who pretended to be an inquirer. The man shared his room with him for some time and then rewarded his kindness by running away with a considerable amount of clothes and money.

This loss made it necessary for him to do something for his support. He was planning to return home and ask his mother for money with which to open business in Chungking. It seemed a pity that his services should be lost to the work he was doing; so we suggested to the members that they support him as their preacher and colporteur, and they responded quite heartily.

He has little education, but is studious and industrious, and gives promise of great usefulness. Through his previous business he has an extensive acquaintance in many cities and villages, and we trust that this fact will, through God's blessing, prove of great value. At present writing one of his former business friends is coming daily, and seems to be an earnest inquirer.

BISHOP TAYLOR announces that as Anderson Fowler is unable to act as Treasurer for the Africa Fund of his mission, Richard Grant, 181 Hudson St., New York, will continue to act as Treasurer of both South America and Africa until other arrangements are perfected, and contributors are asked to send their donations to which mission, told their funds will be applied.

In East 39th Street, New York city, a few rooms from Second Avenue, a house with a sign that reads, "Society of Chinese Christian Brethren." On the first floor religious meetings are held. A room in the second story is set apart for any brother who may become ill, and has no real home. The association has 26 members, and they contribute enough monthly to pay the rent \$750 per month, aided by some friends in the city. These 26 members also support a Mission in China.

Notes and Comments.

The Missionary Society has received from the estate of Rev. Christian Blinn \$3,000, less \$150, the amount of the Internal Revenue Tax.

Mrs. Amanda Smith, who has been laboring as an evangelist in Liberia for several years, and who is warmly commended by Bishop Taylor, is now at 65 Elizabeth Street, Liverpool, England. She is expected in the United States this year.

The Universalist General Convention has appointed Rev. Geo. L. Perin as missionary to Japan, and he is to make his headquarters in Tokyo. He will be able to enter into the labors of those who for twenty years have faithfully preached Christ to the Japanese.

The Missionary Society is looking with deep interest to the reports of the missionary collections now commencing to come in from the Spring Conferences. To sustain the mission work as it is needs enlarged contributions. To push forward successfully that work needs greatly-enlarged resources. "Am I my brother's keeper?" needs to be asked in the light of the word of God, the cross of Christ, and the means placed at our disposal by the providence of God.

We call special attention to the article on "The Special Need of Missions in China." We agree with the writer, that the greatest need in the mission field is men of commanding influence and power, and that we are not to wait for volunteers, but should make application for the services of some of the ablest and most successful home pastors and preachers. We shall be glad to chronicle a change in the policy of our missionary societies in this respect.

It is stated in the *London Christian* that the Royal Niger Company has made a treaty with the several negro Mohammedan powers in the Soudan of Africa, east of the Niger, promising that they will do nothing toward the conversion of the Mohammedans, but will do all in their power to obstruct others who may be seeking to effect their conversion. Here is open war upon the Gospel by a company representing Great Britain. Surely the company has greatly exceeded the powers conferred upon it.

Bishop Hurst, in a late address in Baltimore, said that he favored the division of our Missionary society into a home and foreign board. It is probable that the time is not far distant when this will be done. While this is true that the Christian work is one whether in the home or foreign field, it is also true that money

contributed for one purpose is now liable to be used for another. Those who feel the deepest interest in the work in the United States should have an opportunity to contribute directly to that, and those who prefer that their money should be used for the work in foreign lands should know that it will be used for that purpose. Now all money is placed in one treasury, and nearly one half expended in the United States, the balance in the foreign field.

The article on "The Gospel in Russia," written by our correspondent in Russia, will well repay perusal. The latest information from Russia is that, "The Czar has granted three months of unsolicited leave of absence to M. Pobednoszeff, the procurator-general of the Holy Russian Synod. This seems to foreshadow the disgrace of the so-long powerful procurator and a departure from the *régime* of religious persecutions which he has so ruthlessly carried out." It is said that the Czar has read the pamphlet written by Dr. Dalton, and that he has been moved to pity for the sufferings of the Lutherans in Finland. The *London Christian*, in an article on "The Atrocities in Siberia," says, "Russia is supposed to be a civilized and a Christian country, but its government is neither civilized nor Christian." We believe there are tokens that evidence an improvement in this direction.

Our Missionaries and Missions.

Mrs. N. J. Plumb and Miss Wheeler, of China, are on their way to the United States.

Considerably over 3,000 have been baptized in our Indian Missions during the past year.

Rev. W. W. Bruere, of India, is residing for the winter at 358 Evergreen Avenue, Brooklyn, N. Y.

Dr. E. W. Parker writes from India: "We are getting openings into castes that are very large."

Miss E. J. McBurnie, left the United States the last week in December to re-enforce our Mission at Nanking.

Rev. J. H. Schively is reported as the newly-appointed pastor of the Grant Road Methodist Episcopal Church, Bombay.

Philander Smith Institute, at Mussoorie, India, has 88 pupils, and is flourishing under the charge of its newly-appointed Principal, Rev. P. M. Buck.

By mistake the name of Rev. C. A. Gray appeared last month among the missionaries in Singapore, instead of Rev. W. N. Brewster. Mr. Gray died last summer.

Rev. W. T. Hobart reports the case of one man whose conversion in a new vil-

lage led to a large family, of eighteen persons, forsaking idolatry and asking to be received into church fellowship.

In our list of missionaries given last month we omitted the names of Miss Ada M. C. Hartzell and Miss Helen M. Low, who are in charge of the English self-supporting school in Mexico City.

Rev. C. P. Hard, in addition to his duties as presiding elder in India, is making an active and successful canvass for subscribers to the *Indian Witness*. Whatever he does, he does with all his might.

Rev. H. H. Lowry, Rev. L. W. Pilcher, and Dr. N. S. Hopkins have been chosen delegates to the Missionary Conference to be held in Shanghai next May. Rev. J. H. Pyke and Dr. W. H. Curtiss have been elected alternates.

Mrs. T. J. Scott has at Bareilly, India, a class of Christian work consisting of the wives of the theological students. Bishop Thoburn says that Mrs. Scott's work is hardly, if at all, of less importance than that of her husband.

Rev. W. F. Oldham, Superintendent of our Malaysia Mission, is now in this country, and has three interesting lectures, on India, Malaysia, and Buddhism, which he is ready to deliver to those who may wish to hear them. His address is box 836, Newburyport, Mass.

The *Star of India* for Nov. 22 says: The Methodist Mission in Singapore has been re-enforced by the arrival of Rev. E. Luring, Ph.D., from Germany, and the return of Mr. Kensett from England. All the departments of the work are reported to be flourishing and the missionaries happy and hopeful.

The *Christian Alliance* of Jan. 3 states that Rev. C. F. Kupfer, who has been a missionary in China of the Methodist Episcopal Church, will hereafter be a missionary of the International Missionary Alliance. Rev. A. B. Simpson is the General Secretary, and Rev. V. C. Hart, D.D., the Corresponding Secretary of the Alliance.

The *Indian Witness* of Nov. 2 says that Rev. W. F. G. Curties of Secunderabad has begun vernacular work among the shoe-makers in that place in addition to his pastoral work in the English church. He finds them anxious to have a school opened among them, and ready to hear the Gospel. The English Sunday-school has raised over \$30 for carrying on the work.

Mrs. Henry Jackson writes from Mozufferpore, India: "I have had for the last six months a dispensary for women and children in operation. Not only the poorer classes come, but quite a number of high caste women have been to me for

vice. I average an attendance of a thousand a month. This work has been sustained entirely by gifts from people in the place."

Bishop Walden, in writing of our South American Mission, says: "Providence has given to us two preachers from Switzerland, Rev. Rudolph Gerber and Rev. Robert Weismüller, who had abundant opportunities for effective labor among the Swiss and German colonists. They have both acquired the Spanish, so that they can also reach the natives. This work among the colonists has been in the main self-supporting."

Rev. W. F. Walker writes from Tientsin of an inquirer from the city of Tsang-chow. He says: "The character and standing of this man are such that if he proves sincere it may wonderfully affect the future of our own work in that region. He is a Mohammedan, wealthy and well connected, belonging to the family of an official. He has broken with Mohammedanism, and does not desire to become a heathen, but asks to know of the Christian religion, and has expressed a desire to unite with the Church. A large number of families are reported as ready to join with him in renouncing the false prophet, and becoming followers of the Son of God."

Bishop Walden, writing of the workers of our South American Mission, says: "Of the twenty itinerant preachers in the Mission six are from our own country, Messrs. Drees, Wood, Stockton, Miller, Spangler, and Robinson. Of the others four were born in Great Britain, four in Spain, two in Switzerland, one in Portugal, and four in the Argentine Republic, but eleven of these were called to the ministry in the Mission by a significant and hopeful fact. Brother J. F. Thomson, who first successfully inaugurated preaching in Spanish, was prepared for college in Buenos Ayres by Dr. Schellwies and graduated at the Ohio Wesleyan University. Several of the local preachers were born in Spain, some in Mexico. The five missionary teachers of the Woman's Foreign Missionary Society who were present increased the representation from our country to that number."

The *Eastern Star* of India in a late issue says: "The Methodist Episcopal Boarding-School under the care of Miss M. A. Hughes, the daughter of Rev. Mr. Hughes, the editor of the *Guide to Holiness*, published in New York is progressing satisfactorily. Miss Hughes is in every way equal to her task, possessed as she is of a well stored mind, and takes all that interest in the useful

work she has undertaken which is the cardinal cause contributing to her success. Her influence upon her pupils, both as regards their advancement not only in mere book knowledge but in things infinitely higher, is very noticeable, and must add greatly to the efficiency of the institution whose destinies are in her keeping. All who had the pleasure of being present at the baptism of three little girls by the Rev. G. W. Isham the other day could not but have been struck with the neatness of external appearance presented by the little ones, their cheerful demeanor, and the excellent discipline that prevails among them, in all of which could be traced the hand of Miss Hughes."

Anniversary Celebration in Bombay.

The *Bombay Guardian* of November 30 gives the following: "A triple anniversary formed an occasion of much pleasure and interest at the Methodist Episcopal parsonage, Mazagon, Bombay, on Friday evening of last week. On that day, seventeen years ago, the Rev. W. E. Robbins first set foot on Indian soil, in response to a call for volunteers from William (now Bishop) Taylor. By the favor of God he has been able to continue here ever since, in labors abundant, without any break. Friday, too, was the anniversary of the birthday of Mrs. Robbins; and on that evening also occurred the annual festival of the Methodist Episcopal Day-School at Mazagon."

"The children, of course, had their turn first. Mr. Robbins read the report of the school; and then came singing and recitations by the scholars, followed by an address by that friend of young folks, Mr. James Morris. Miss Christophers, the teacher of the school, was presented with a Teacher's Bible, and a copy of Mr. Robbins's *Hand-Book of India*. The scholars then sat down to a substantial tea."

"The older folks evidently enjoyed the social opportunity which ensued. Many were the expressions of congratulation and thankfulness at the spared lives and valuable work of the host and hostess."

Christian Steadfastness in China.

Rev. J. H. Pyke writes from China of a man on the Lanchow Circuit who joined the Methodist Episcopal Church, and who remained true in the midst of great temptation.

He had been a soldier and a gambler, but gave up his old life and his companions and went to work to gather fuel from the hill-sides and carry it some miles to market, thus earning a few cents daily for the support of himself, wife, mother, and child.

When there was no more fuel to be gathered and no employment to be found, the tempter came to him in the persons of his old companions, sympathizing with him, and urging him to return to his old life with them, and assuring him a support for himself and family.

The struggle was a severe one. He was found early one morning in the chapel earnestly engaged in prayer. When he arose he announced that his purpose was fixed to serve the Lord. Since then he has never wavered.

Peking University Notes.

1. **LOWRY SCHOLARSHIP.** Out in China the Chinese are not backward in acting well their part. The last China mail conveys the good tidings that the Chinese have contributed enough to complete the Lowry Scholarship of \$600, the interest only of which is used, year after year, to support one worthy student in our incipient Peking University.

2. **LECTURE COURSE.**—In the interest of the same institution an attractive course of lectures has been arranged for the winter.

Dr. Blodget, of the American Board, has promised four lectures on the following topics:

- (1) "History of Nestorian and Roman Catholic Missions in China."
- (2) "History of Protestant Missions in China."
- (3) "Translation of the Bible into Chinese."
- (4) "The Bible."

Professor Russell, of the Tung Wen Kuan, will give a course of four lectures on "The Earth" and "The Sun."

Rev. George R. Davis has agreed to give a series on historical subjects, and Rev. George Owen, of the London Mission, who has just returned from England, will prepare four addresses on "Geology."

Drs. Dudgeon and Martin and Professor Oliver are also expected to deliver lectures, the topics of which are to be announced later.

3. **LIBRARY AND MUSEUM.**—Dr. L. W. Pilcher writes: "Do you ever meet any one with any books or curiosities they would contribute to our Library and Museum? We are beginning to make quite a show in these lines. Have over 800 volumes in the library and a good beginning for a museum. Scarcely any thing can be imagined that will not be of service. Any thing, from a geological specimen up to a gift of \$100,000, or from a little old book up to an encyclopedia, thankfully received. Our plans are so

comprehensive that every thing can be utilized. We plan for a *university*, you know, and that includes nearly every thing that can be used for instruction."

Exposure of the Deceit of a Yogi.

A Yogi, or holy man of India, is highly regarded by many of the natives of India, but the deception he uses is sometimes revealed in such a manner as to cause a change of belief as to his miraculous powers.

The *Times of India* gives an account of one at Jodhpore, near Calcutta, who had been in the neighborhood for some days and was the object of much reverence and innumerable offerings. He was smeared with dirt of the regulation quality, and rendered formidable by much yellow ghastliness. He gave out that at a certain hour he would transform a man into a goat, and that the miracle could be witnessed by all and sundry for the small charge of four annas per head. He had what we believe is technically called a "good gate," and, producing the unhappy victim of his magical powers (who looked, we are told, supremely unconcerned at his fate), he duly crammed him down into a hole in the earth. The hole was a sort of diminutive tunnel, and from its other end, after weird spells and uncanny mutterings and many mysterious passes, the Yogi produced, amid the astonished cries of the crowd, a live goat. The man had been transformed as promised, and the crowd melted slowly away awestruck at the holy man's wonderful powers.

At nightfall, when the coast was clear, the man who had been converted into a goat crawled out of the hole and demanded the price of his secrecy, twenty-five rupees—a sufficiently reasonable sum, one would think, in the circumstances. The Yogi, rashly covetous, declined to give more than ten rupees, and, on his confederate losing his temper, threatened to make him lose his head also, with the assistance of a knife. Undaunted by threats, however, and serene in the knowledge that his cause was just, the man made his way to the police thana and had the too covetous Yogi locked up. He is now awaiting trial, and doubtless feeling rather sorry for his attempt to "bear" the market.

A Parable with a Point.

A gentleman who had accumulated a vast fortune was suddenly seized with an impulse to help somebody. He employed an agent to select three poor men, who were reported to be worthy, as objects of his generosity. They were invited to call

at different hours at the elegant residence of the generous benefactor.

To the first who was introduced he gave the choice of three kinds of business. Choosing the grocery trade, the rich man gave him the sum of \$3,000 with which to commence and carry on the enterprise. The second preferred the dry-goods business, and to him was given \$6,000 to purchase and stock a store. The last selected farming, and he was started with \$10,000. Each made his investment, and for five years every thing went well enough.

After five years' trial the grocer, the dry-goods man, and the farmer were still alive; their families had been fed and clothed, and their affairs were in good shape. One morning, toward the close of the fifth year, the agent of the benefactor of these men called upon each in turn, beginning with the one who had received the smallest amount.

"Good morning," said the agent. "Five years ago my master gave you \$3,000. He is to-day in need of money to carry on other benevolent enterprises, and has sent me to see how much you will give to help him in his charitable work?"

"I am glad you called on me," replied the grocer, promptly and cheerfully, at the same time handing the agent a five-dollar bill and saying: "Take this, and call again when your master needs more."

The agent called at the well-filled store of the dry-goods man and stated his object.

The merchant heard the agent and then abruptly hurried away to serve a customer, the net profit of that single trade being, as he gleefully told the agent on his return, about \$3. He then invited the agent into the office, and after making several inquiries concerning the kind of enterprise contemplated, and expressing his idea that the "heathen at home" needed to be taken care of first, handed the agent \$1, saying: "I hope it will all be used."

Calling upon the farmer the agent reminded him of the \$10,000 which he received and stated the needs of his master likewise. The farmer excused himself while he consulted his crop record and his wife, and after looking at the clouds in the sky, and speculating about the dry season, and saying: "I don't expect to see it rain for a month," handed to the agent a quarter of a dollar, remarking as he did so: "Don't expect too much of us hard-working farmers. Twenty-five cents is a good deal off a sheep's back."

How many grocer, merchant, and farmer Christians who believe in and acknowledge a divine Providence, and hold their

property and stock at a net valuation of thousands of dollars, yet who dole out their pittance of twenty-five and fifty cents, when they ought to be turning into the Lord's treasury for benevolent and missionary work not less than five or ten or even twenty dollars a year!

It is neither charity nor benevolence to pay preachers who preach to us or to build churches in which to worship. That only is benevolence which blesses others without any hope of return.

A Sunday-school Chair or Teachership in the India Theological Seminary.

A bright thought comes as an inspiration; let the multitude of Sunday-schools found this Chair. Nothing like having a definite object. Let the children have a direct and personal interest in this as their Sunday-school Chair or Teachership, and keep telling them about it. Some \$10,000 from a multitude means many silken threads of sympathy and interest stretching away to the "school of the prophets." The Sunday-school is becoming the hope of missionary work. Here the scholars are learning to give to and love the cause.

Presiding elder, missionary, pastor, superintendent, pin this up, and help this Chair. Tell your school of our seminary. An encouraging beginning has already been made. Give us a collection, however small, something, if possible, from every scholar. Send to me through Rev. Dr. Thomas, Haverstraw, N. Y.

T. J. SCOTT, Principal.
Bareilly India.

Missionary Literature.

In *Nineteenth Century* for December is an article on "The Awakening of Persia," by E. F. G. Law.

A third edition, revised, of A. R. Conkling's *Guide to Mexico* has been issued by D. Appleton & Co. Price, \$2.

Russia in Central Asia in 1889, and the Anglo-Russian Question, is a new book written by G. N. Curzon, and published by Longmans, Green & Co., at \$6.

Bishop Walden, who has lately returned from South America, has written several very full and interesting accounts of the Methodist Episcopal Missions in South America, and they have appeared in *Zion's Herald* and in several of the *Advocates*. The Bishop is a careful observer and a faithful historian.

The Religious Tract Society of London has lately issued "Native Life in South India," being sketches of the social and religious characteristics of the Hindus written by Rev. Henry Rice, of the Church of Scotland Mission. Price, 2s. 6d. Also "My Life in Basuto Land," a story of Missionary enterprise in South Africa, by Eugene Casalis, of the Paris Missionary Society. Price, 5s.

WESLEYAN METHODIST

What of the world?

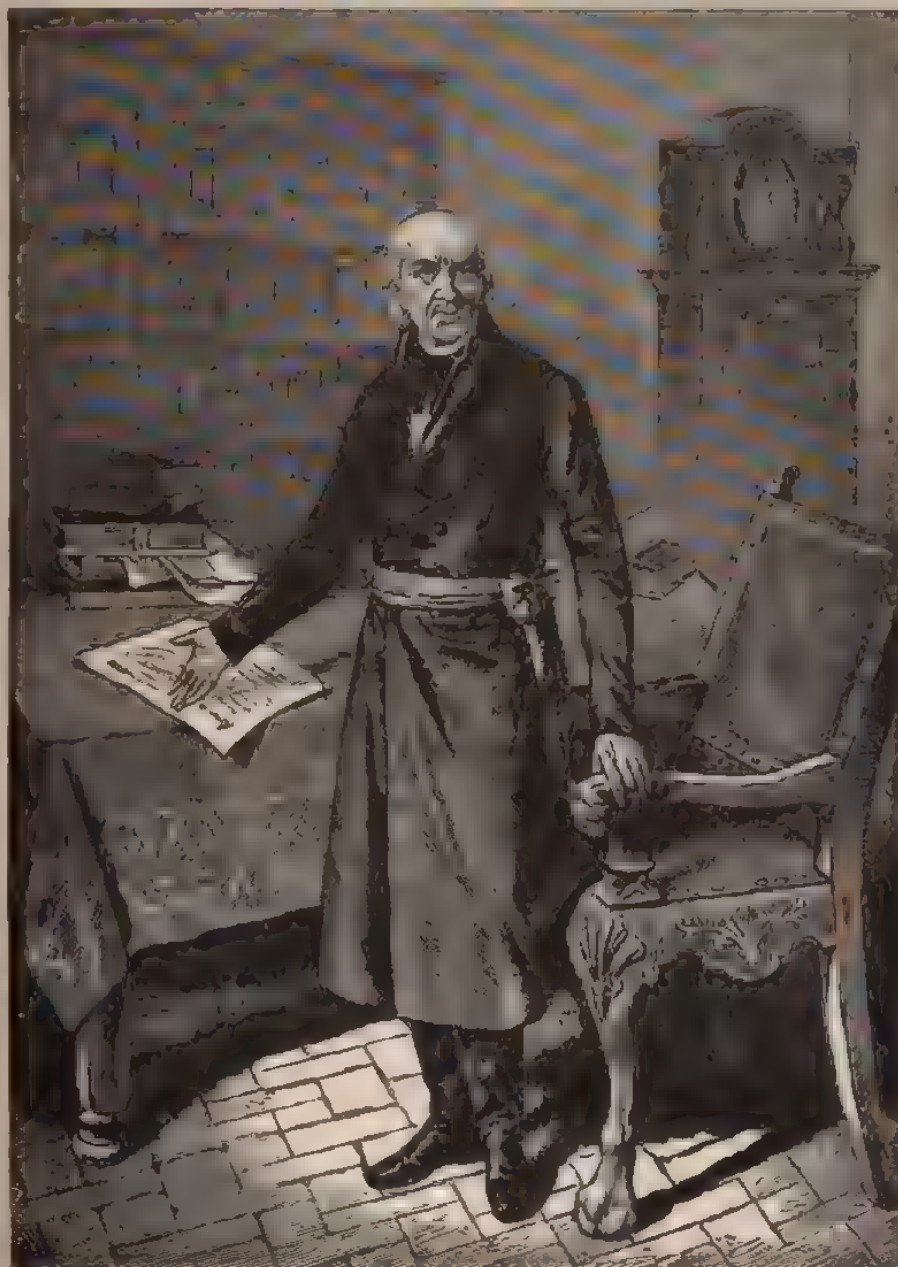
The morning cometh!

THE GOSPEL IN ALL LANDS

Frederic H. Smith, D.D.,
Editor

MARCH, 1890.

Fifth Ave. & 20th St.,
New York City



MANUEL HIDALGO, OF MEXICO

Poetry and Song.

"Bring ye in all the Tithes."

BY F. J. STEVENS.

Where are the silver, where the gold,
 Ye servants that should tribute pay?
 That which is meet do ye withhold
 From him who crowns with gifts untold
 The many features of life's way.
 He gave himself, his life, his all,
 Mankind to rescue at man's call.

The cumin, anise, mint tithe ye,
 While weightier matters ye omit.
 "Bring ye in all the tithes," saith he,
 "That meat there in my house may be."
 While ye withhold from him a whit
 The blessing which his hand doth fill
 Shall, unbestowed, remain there still.

Then gifts upon his altar lay,
 And rob the God of heaven no more;
 That which is meet, full measure pay,
 And blessings great shall mark your way.
 In such abundance freely pour
 That ye shall know how good it is
 To render him that which is his.

Plea for the Children.

We plead for the little children who have opened their baby
 eyes
 in the far-off lands of darkness, where the shadow of death yet
 lies;
 But not to be nurtured for heaven, not to be taught in the
 way,
 Not to be watched o'er and guided, lest their tiny feet should
 stray.

Ah, no! It is idol worship their stammering lips are taught!
 To cruel, false gods only are their gifts and offerings brought.
 And what can we children offer, who dwell in this Christian
 land?

Is there no work for the Master in reach of each little hand?

Oh! surely a hundred tapers, which even small fingers can
 clasp,
 May lighten as much of the darkness as a lamp in a stronger
 grasp;
 And then, as the line grows longer, so many tapers, though
 small,
 May kindle a brighter shining than a lamp would, after all.

Small hands may gather rich treasure, and even infant lips can
 pray;
 Employ, then, the little fingers; let the children learn the
 way;
 So the lights may be quicker kindled, and darkness the sooner
 shall flee,—

Many "little ones" learn of the Saviour, both here and "far
 over the sea."

Our Modern Heroes.

Not as the knights of legendary days
 Do modern heroes gain renown;
 Battles with dragons and with goblins grim,
 That lit with glory all those ages dim,
 Bring *them* no crown.

Not as the heroes of old chivalry
 Do our brave knights win fame to-day;
 They enter not the list with pride to fight
 For God, their country, honor, and the right,
 In rich array.

Our heroes' acts are never blazoned forth
 With the loud blast of olden time;
 Yet theirs to face death in its every form—
 Through fire and water, pestilence and storm,
 Through strife and crime.

A noble army stand they forth to-day,
 Ready all risks to undertake,
 If there's a life to save, a soul in need;
 For this their motto in their every deed—
 "For Christ's dear sake!"

—George Weatherly.

World, Work, Story.**Our Life and School at Aoyama, Tokyo, Japan.**

BY MISS JENNIE S. VAIL.

[From a Letter to Dr. C. C. McCabe.]

Some years ago, before my brother was the possessor
 of a sensible wife, he was influenced by his sister
 (myself) to erect with the \$2,500 intrusted to him for the
 purpose a much larger house than he would otherwise
 have done. The result was the sacrifice of quality to
 quantity; instead of a snug, well-built cottage, a large
 building which would look well in a picture, but is but
 little warmer than the barns of some of our well-to-do
 farmers at home. You have heard of the story of the
 escaped slave who replied to a gentleman who expostu-
 lated with him for having run away, and told him he
 would have been better off if he had stayed, "Marssa,
 the situation is open."

To those who speak of luxurious homes among the
 missionaries I would say, "Come and live with us a
 year. Eat of our bread, share with us our toils (and
 joys), and then say whether you can speak of our lux-
 urious lives."

On one occasion, when Joseph Cook was to speak to
 the mission schools of Yokohama, my brother and my-
 self had the honor of entertaining the noted lecturer
 and Mrs. Cook at an evening meal. As a young house-
 keeper, who had her reputation still to make, it was quite
 an event in my life. I did my best; some lady friends
 assisted me, and the result was a dinner of which the
 chief feature was the table, handsomely decorated with
 flowers. A Methodist preacher who was traveling
 around the world, and was stopping with one of our
 older missionaries, out of courtesy was invited. "When

he reached America he spoke of the extravagance of missionaries. If ever extravagance would have been excusable it would have been then. Our brother probably did not stop to think that this is a semi-tropical climate; that roses bloom almost all the year around; that many of the plants known to friends at home only as they see them in hot-houses, such as the daphne, and camelia, grow in luxuriance here. If I had in my parlor feathery ferns and luxuriant palms, which in America would cost as many dollars as they cost cents here, is that extravagance? Our brother commenced to complain before he left Japan.

"There goes Mr. B., sailing by in his jinriksha," he said in substance to a friend who told me of it. Mr. B., we afterward learned, was just returning home sick from an evangelistic tour in the country. But what if he hadn't been? The jinriksha are our horse-cars, omnibuses, steam-cars—our elevated railroads. They are to us what the horse is to the circuit rider. It never ceases to be unpleasant to be drawn about by one of our fellow-beings; but until some better employment is provided for these men, is it not kind to them and expedient for us to use them?

Doubtless there has been some ground for the accusations made.

I readily believe that most missionaries come to the land prepared to endure more physical hardships than they find required of them.

I had visions of living in a little unpainted parsonage, such as I had seen on some of the circuits of Pennsylvania.

I was asked if I could live in a paper house, and live on rice and fish only. I never had had a fondness for rice, but thought I could live somehow.

I found this different, and I myself gradually changed. But I am thankful to say that somehow, as the years have gone on, I have changed again. Now, on my second term in Japan, I am willing, nay, desirous of living in such a way that I can get closer to this people. I think many missionaries go through these stages—a spirit of self-sacrifice before starting out, a reaction when they reach the field and find things somewhat different from what they expected. After years of service they go back to their first ideas, of a humble style of living.

Those who chance to come out without ideas of self-sacrifice, unless they change, sooner or later find themselves in the home-land to stay.

A missionary and his wife, people of means, put up for themselves a beautiful home. No one thought of it as such, for it was done with their own money. In a few years the house was sold and the proceeds, \$10,000, I believe, given to the school of their Mission.

Our houses at Aoyama are too large, not too luxurious.

We ladies, Miss Holbrook, Miss Alling, and myself, are of one mind—that we should be glad to live in a very small house. If the Board will grant a ladies' home at Aoyama we will gladly have it photographed and sent home. Some of our homes are as fine as those often occupied

by professors at home. I have Evanston, Ill., in mind. Yet would we say that the average home of the professor there is too fine?

Aside from the reason of economy in the use of mission money, which, of course, is sufficient in itself, for the sake of the people around us we should live as economically as possible. Aside from official residences the homes of the Japanese, even of rank and means, are usually simple. It is well that, as time goes on, they should make some changes in their mode of living. But they are such as would be necessitated by hygienic reasons. When we can live as simply as possible, and they can approximate somewhat to our style of living, intercourse will be easier than now, where there is such a difference.

Well, enough of this. Come to see us; while you will find comfort you will not find luxury. A lady might say, "Why, not one of those three ladies darns her own stockings!" Darn our own stockings! Of course we do not when we can get a faithful little woman for five dollars and a quarter per month to cook for us and spend her leisure moments in sewing. "But you have a man servant too!" Yes, we have a little man who does the heavier work for the woman. These faithful servants care for our homes and enable us to give about all our time to our work—school-teaching, holding of women's classes, attending meetings, making and receiving visits, the study of the language (though those of us engaged in educational work have but little time to give to this last).

"But you play tennis!" Yes, here at Aoyama we are fortunate enough to have space sufficient for tennis, and an hour of this game after I get through my teaching in the afternoon before taking up study is the best thing I can have. Yet not all of us can get this every day. Our school work is getting along finely. Our new teachers, earnest, genial men, are winning the confidence of the students. Our college classes were never so full before.

Our Christian young men are working earnestly for the souls of their comrades who know not Christ.

Indeed, I have never known a time in the history of our school, since it grew to any size, when teachers and students were so thoroughly united.

On Friday, the 8th inst., interesting exercises were held in the chapel of Philander Smith Biblical Institute upon the occasion of the unveiling of crayon portraits of Mr. and Mrs. Philander Smith. As on the previous Sunday the Emperor had celebrated his thirty-eighth birthday, and on the same day Prince Harn was publicly recognized as heir-apparent, it was thought well to recognize these glad events by having one of our Japanese teachers read an essay upon these two personages, to whom all Japan had been looking during the past few days.

The exercises were opened with, "Joy to the world! the Lord has come." After prayer by Professor Yamada, the essay, by Mr. K. Mutsushimi, of the college, was read. After the reading, the Japanese and American flags veiling the portraits were drawn aside and Mr.

Vail, the dean of the school, made a few remarks about Mr. Smith, in whose name his wife and children had founded the school. Asking the audience to look at the portrait, he asked if they could not see depicted on that face the calm, quiet, determined spirit which characterized the man—a man who raised himself from the position of a humble farmer to that of a wealthy and influential citizen; whose ideas of doing good were being carried out by his wife and children. "He lives in his works; in the hearts of those helped through this and the similar institutions bearing his name in the South in the United States, in India, and in China." Mr. Vail referred to Mr. William Blackstone, the son-in-law, who is executing the plans of Mr. and Mrs. Smith and doing so much good himself.

At the close of the remarks each of the thirty students was presented with a copy of the Scriptures in Japanese.

Professor Norton addressed the students from the text, "Take heed to thyself and to the doctrine." Urging upon them the necessity of building up a strong character he said, "If ever there was a time and a place when men needed faith in God, as well as to be 'wise as serpents and harmless as doves,' this land sets forth in a peculiar manner such conditions."

Under the second head, "take heed to the doctrine," he concluded with, "Much as I would congratulate this 'Land of the Rising Sun' on the blessings that are hers through recently opened doors in art, literature, science, and philosophy, yet these cannot compare with the thought that Japan has been born into the family of earth at a time when theological doctrines and principles are so purified from error. The long centuries have done a work which Japan can enjoy. The old questions of the person of Christ, the Trinity, and many others need not be wrought out again along those old lines. You are heir to the best of the ages." In conclusion, "Take heed, then, to yourself; be manly; be sincere; be bold; conscious of your own grasp of the right; make others feel their need of a more than human life."

"Guard well the doctrine that is your inheritance; preach the word, for the Gospel is the power of God unto salvation. Remember, it is yours to present every man perfect in Christ Jesus, unto whom be glory in the Church through all ages. Amen."

Teacher, students, guests went away feeling it had been good to be there; and impressions were made upon the minds of the young preachers which will be of lasting good.

Please excuse the length of this letter and the hasty way in which it was written.

We commence school at a quarter before eight, and I do not get out of school, except on Friday, until ten minutes past three. What with compositions to correct, written by boys whose ideas are too big for their English capacity, and the meaning of which is hence often difficult to unravel, and what with the extra time that must be given to training the students in singing for their various exercises, I have but very little time for writing or reading.

The Republic of Costa Rica.

BY HON. N. F. GRAVES.

Costa Rica is the most southerly republic of Central America, being the extreme southern point of the northern continent. It occupies the entire breadth from sea to sea. It was discovered by Christopher Columbus in the year 1502, while on his fourth voyage to the New World. It is a small country, containing only 26,040 square miles and having a population of 210,000; but the population is now rapidly increasing. It has great volcanoes, and some of the peaks tower to the height of 12,500 feet, from the summit of which the Atlantic and Pacific are clearly seen.

Toward the Caribbean Sea the termination of the mountain range is abrupt, leaving a valley about twenty miles wide; but on the Pacific side the slope is more gradual, but the highlands approach near the sea.

Along the coast of the Pacific, and especially around the Bay of Nicoya, the country has a beautiful and picturesque appearance, being diversified with valleys and many streams of water. In all parts of the country except the sea-coast the climate is mild and temperate. The thermometer seldom rises above eighty degrees or falls below sixty-five degrees. The climate of the coast is hot, but on the table-lands in the interior, with an elevation of about 4,000 feet, there is an agreeable climate, with moderate warm, dry, and cool nights. Nine tenths of all the people live on the table-lands. The rainy season extends from June to November, but, what is quite singular, it rains only in the afternoons, so that the ordinary business of the country can be carried on with very little inconvenience. The dry season is from December to the end of May; but the country does not suffer, for there are occasional showers.

Nearly all the people of Costa Rica belong to the white race. It is quite different from most of the other Central American States. Here there is a very little of the Indian mixture and none of the Negro. In some of the Central American States the Indian and Negro blood greatly predominate.

In the city of San José it is said that nearly nine tenths of the population are of pure Caucasian blood, and you meet as many beautiful ladies, and as well dressed, as you do in the northern cities. The people of San José reside in elegant residences replete with not only every convenience, but every luxury. The merchants and professional men of Costa Rica stand high in manner as well as in capacity for doing business. They appear like Americans. Education is not so universal as in our country, but all leading families are highly educated. Most of the cultivated people speak two languages besides their own, and seem always ready to say the proper thing. They are bright observers of every propriety, polite and courteous. They are generally fine musicians and cultivate a taste for the arts.

The government of the republic is vested in a president elected for a term of four years. The Senate is chosen, two from each province, and the representatives

are elected, four from each district of ten thousand people, and all persons who are of age and can support themselves are voters. They have local magistrates elected by the people, a court of common pleas, a supreme court, and a court of appeals. The people take but little interest in the government and don't seem to care who governs them.

The schools are free, and compulsory to all children between the ages of eight and fourteen, and the law seems to be executed—especially in the towns.

The government university is at the capital, under the care of Dr. Juan F. Ferros, who is said to be a learned man and a practical educator. He has able professors to aid him.

There is a system of graded schools under the direction of the minister of education. Those who neglect to send their children to the public schools are fined heavily, and the fine is placed to the credit of the school fund. There is no sectarian influence in the schools. There is also a poll tax for the support of the schools which seems to make an ample fund for their support.

There has been a constitutional amendment adopted which separates the Church from the State. Under that law the monks and nuns were expelled from the state and the monasteries and nunneries were confiscated and taken for school-houses and other public uses, and the power and perquisites of the priests substantially taken away. Still the Roman Catholic religion is the state religion; but the constitution and laws guarantee religious liberty and toleration. In 1884 the president of the republic expelled the archbishop from the country because of his interference with public schools and university. He has not been allowed to return. The confession is public, and the priests are forbidden to wear their vestments in the street. The law is but imperfectly executed. There is no doubt but the great mass of the common people are attached to the Church and do not wish to have the law executed. The men do not generally attend the church unless on some ceremonial occasion, but the women attend in great numbers.

There are no missionaries in Costa Rica. There are some Protestants in the towns, and in the capital there is a small chapel where services are read and hymns are sung, and sometimes a sermon is read by a layman, but there is seldom a minister present to take part in the exercises. The English societies have talked of establishing a missionary station at the capital and other places, but have not yet done so. The time has arrived when there should be missionary stations, and it is believed there is a great blessing in store for those who will raise the standard of the Gospel in this land.

the scientific and moral world. Would you dispel darkness from the room, you open the shutters and let in the light. Would you banish moral darkness? Let in the light. Evidently upon this, as a philosophical basis, the missionary cause began and proceeded.

Close "the book" and lay it aside for a time, to reopen it again at a later period in this discussion.

Follow, in imagination, the departure of a company of intelligent travelers from the most enlightened country in Christendom—that is, the United States. They contemplate a leisurely trip to the Orient, but on a tour of inspection rather than pleasure and sight-seeing.

There are in this company statesmen, artisans, educators, and philanthropists, and they embark with a special design, namely, to carefully examine into the government, society, manners, and customs, schools, mechanics, arts, etc., of the countries they visit.

They traverse the empires of the East from north to south, from east to west. They inspect the condition of the Old World each from his own stand-point. The artisan does not regard these interests with the statesman's eye, nor the educator with that of the philanthropist. Each, from his own angle of vision, passes that in which he is especially interested under a searching investigation.

Time passes, and after months of opportunity this extended espionage is at length concluded and their return to Christendom is chronicled. Now, as they have made this tour for our special benefit, suppose we summon them to give testimony with reference to what they have seen and heard. Let the statesman and law-giver be called, who has spent the better portion of his life in the earnest study of the science of government.

We put this query, after this tour of inspection: "What, in your opinion, do pagan countries require in order to make them lands of desirable habitation?" The response is ready, and unhesitatingly he answers, "Better laws, a more enlightened statesmanship, wiser jurisprudence." This is his answer in *brief*, but on further questioning he answers in detail—referring to the unwise and oppressive laws of the Orient, some vindictive and cruel, and have remained so for centuries. He witnesses to the great possibilities of these lands, provided that wise enactments could be secured and applied. Is this possible in the lands of the mandarins and mikados?

Summon the educator.

He speaks from the stand-point of the academy and university. His eye was upon the scholastic advantages offered by the East. In this tour he has discovered that some attention has been given to mental training for men, but that, in some lands, to educate women is to disgrace them. He discovered that, also, education among men of the East but retrograded; that their learning was of the past; that no really valuable history of such lands was ever written until foreigners wrote it; that their former facilities for education were in ruins; that many of their text-books were without value, being unscientific and often ridiculous; that libraries, museums, paintings, fruits of genius, and monuments were generally wanting.

Bible Religion the Source and Inspiration of Modern Civilization.

BY REV. O. W. SCOTT, A. M.

Inspiration speaks, "The entrance of thy word giveth light." Light is diametrically opposed to darkness. Darkness is the absence of light. This is true in both

"What do these lands require to uplift and purify them?" is asked. He answers, "A better system of education, the advantages of modern text-books, and the scholarship of the Western Continent." How shall it be gained?

Let the skilled artisan speak—the proficient mechanic and engineer. He has made practical observations from the stand-point of his experience and interest. He says the East needs "new inventions, labor-saving machinery—the mechanic arts." Do you wonder at this reply? For this man is from a land where are seen the advantages and blessings of railways, light-houses, dock-yards, telegraphs (and all electrical appliances), agricultural implements, and all modern machinery. How can a man of inventive genius and skilled ability look upon the conditions of Asia and not exclaim as above? And how can these lands be made to see the advantages of these modern improvements and so secure them?

Let the philanthropist testify.

He is a student of social science, and with an anxious solicitude regarding the welfare of various peoples he has conducted his research. He tells us what he saw—the saddest neglect of the aged and infirm. Wherever he turned he found the aged provided with few comforts, the sick with little care; few hospitals, fewer competent physicians, no asylums, no places of refuge for the homeless and demented, and no proper disposal of the dead. "The great need of the Orient," he says, "is such homes and hospitals as a tender charity and practical philanthropy would suggest." How can they be secured?

Now, dismissing all these witnesses, we propound this question, "How will the statesman see and secure a wiser jurisprudence in the lands of heathendom, the scholar a better system of education, the artisan a wider introduction of the mechanic arts, the philanthropist his retreat and refuge for the needy and afflicted?"

Now summon the student of Christian ethics and transcribe his answer. It is this: "Send the Bible to the Orient, introduce Christianity to the nations of the earth, and all these material, moral, social, and educational advantages will speedily follow; for in the wake of Christianity, as an enlightening, elevating system of religion, come *all* improvements, all that ennoble and blesses mankind. For example, with the religion of the Bible comes the advancement of art, science, and general intelligence, liberty of conscience, the elevation of woman, the rights of children, the disenthralment of all. 'The entrance of thy word giveth light.' The proofs of all this are so many, in this last decade of the nineteenth century, that it is unnecessary to restate them. Let those who would challenge the statement peruse the missionary periodicals of to-day, and the proof is at hand. The Christian religion is a wonderful and blessed innovator, and it is destined to put this old world 'right side up.' Let every disciple pray and give, go or send, until the 'glad tidings of good things' shall reach every land and language in our planet, and the transformations above indicated shall speedily become the legacy of all peoples."

Rockville, Conn.

Through the Land of the Totonacos.

BY REV. WILLIAM GREEN.

At the session of the Mexico Annual Conference in 1889 I was appointed by Bishop Walden presiding elder of the coast district of this Conference. Most of the work was new. With the exception of one or two points on the district it had never been visited by a missionary, but had been opened and developed by the native pastors. The district comprises the States of Vera Cruz, Oaxaca, and a part of Puebla, and might include, if we had the men and means, the States of Tabasco, Campeche, and Yucatan; for they are all ready to receive and welcome us.

My first thought upon entering this great field was, What are its possibilities? To answer this inquiry is not the work of a month or a year. It involves thousands of miles of horseback-riding and innumerable perils by land and by sea. Arrangements were made for the first visit to the town of Tuxpan, on the Gulf of Mexico.

Rev. George Byron Hyde, pastor of an immense mountain circuit that would test the courage of the much-lauded and grand men of the olden time, was invited to accompany me. His work in the sierras covers a more extensive field than all the work of the New York Conference west of the Hudson River. We had agreed to meet at Tilapa, at the base of the mountains, distant from my home one hundred and fifty miles, and from his about one hundred and ten miles.

We met, as agreed, on the 25th of February. He had already commenced his experiences, for on the way he had been followed and threatened by a drove of coyotes, of which the mountains are full. Our party consisted of two missionaries, a mozo, two Indian carriers, and three horses. The carriers were on foot, and royal good fellows they were.

Traveling in Mexico has its surprises, and no two are alike. After we had packed our valises with the requisites for the journey we prepared to start. Before we left the town of Tilapa we met our first surprise. The custom-house officer demanded a fee before he would allow us to leave the town. This unheard-of request met our protest, not on account of the sum demanded, for it was only twelve cents apiece, but on account of the principle involved. Were we not American citizens? Is not Mexico a free country? Is not this extortion? But Mordecai at the gate was inexorable. It was pay or stay. To avoid delay and trouble we at last yielded to be robbed. Our road lay over the mountains and down through deep valleys to the town of Naolinco. It is situated on the edge of a deep valley, where four large streams leap off a rock perpendicularly over a thousand feet. These four waterfalls give the place its name, Naolinco signifying, in the language of the Totonacos, four cascades.

We reached the town at dark and found quarters for the night. Our room was over a cow-shed, and at first sight and smell were a little discouraging. It was hay-loft to right of us, cow-shed below us, and barn-yard,

with all its accompaniments of horses, chickens, etc., round us. The lowing of a cow that had lost her calf was the music that put us to sleep. But as we were tired we had little occasion to woo "Nature's sweet restorer, balmy sleep."

Our next day's journey was over fifty miles, and at day-break we were mounted and away. How shall I describe that day's journey? If I were a rhetorician I should say that we climbed mountains whose summits entered beyond the orbit of Jupiter and went down into valleys fathoms below Dante's wildest dreams; but as I am a missionary I must not use such extravagant language. Nevertheless, that description will convey some kind of an idea of the difficulties of the way. About nine o'clock we reached La cuesta de San Ysidro, the hill of Saint Ysidro. Here we dismounted, and for nearly five hours went a-foot a distance of fifteen miles in a tropical sun.

Part of the way the yellow clay was up to the horses' knees and held them as in a vise. Our shoes and gaiters were a solid mass of wet, sticky clay, and even our hats and faces did not escape. Several miles of the path were along the edge of a rock that towered a thousand feet above us and descended two thousand feet below us. Our path was three feet wide, where there was any, but most of the distance it was in our minds. The country we passed through was full of lions, tigers, crocodiles, snakes, and fevers. Monkeys and parrots chattered on every side. So common were these wild animals about us that we passed over newly-turned ground, the haunts of the wild boar, and we bought two tiger-skins for seventy-five cents.

One is tempted to think that Watts had just traveled such a road as this when he wrote:

"Dangers stand thick through all the ground
To push us to the tomb;
And fierce diseases wait around
To hurry mortals home."

We had no need to cry—

"Waken, O Lord, our drowsy sense
To walk this dangerous road."

The sense of duties to be performed which the Church exacted at our hands, and the feeling that loved ones at home awaited our return, kept "our drowsy sense" alert.

About two o'clock we halted at a little Indian village for dinner.

And here in San Ysidro we realized the meaning of the phrase, "From the sublime to the ridiculous." At Ramonado we had an elegant meal of six courses. My note-book shows rice, eggs, beefsteak and onions, roast potatoes, turkey and string-beans, apple jelly and coffee. But at San Ysidro it was beans and tortillas. We were glad to get this. We hoped to stay here all night, but we had to give this up, as there was nowhere to lay our heads. But we were encouraged by the remark of our aged Indian hostess, that it was only five hours' ride to Misanthla, and, furthermore, for our

comfort she added, *Todo es plano* (all is plain). After the morning's experience this surely was encouraging, and we started off in good heart, for the idea of a level road was delectable.

But—alas! for the hopes of man—we found that our plain was worse than the mountain. In fact, it was no plain at all. The road followed a turbulent mountain river, a hundred feet wide at low water, crossing it no less than eight times in as many miles, and more than half the distance it crossed over the spurs of the mountains and down precipitous clay-banks. For real discomfort it was as bad as anything we encountered. But we reached Misanthla about nine o'clock at night, hungry and tired. So terrible had been that day's journey that our carriers gave out, and did not reach us till the next day. We trembled for their safety, for we knew the dangers that surrounded them, and, moreover, we were responsible for their safe return or official tidings of what had become of them.

Our room floor was of mother earth, while rats, mice, and vampires contended for the mastery over our heads. But we were kindly treated in Misanthla. The "Jefe Politico," corresponding to our sheriff, and all his subordinates showed us every kindness and attention and gave us letters of introduction to their friends along the way. The delay of our carriers gave us time to visit several relics of Totonaco civilization. We were all told that we were the first foreigners who had ever visited these ruins. They lie about six miles from the town, in an impenetrable forest, and cover from fifty to one hundred acres. There are ten immense pyramids, 50 feet high, 2,000 feet long, 50 feet at the base, and perhaps 20 feet at the top. They were used in the ancient times for defense and worship.

Our first guide knew very little about them, but on our way back we met an old Indian by the name of Martin Borjas, who told us that he knew where the idols were. After a lot of coaxing and a dollar he agreed to show us where they were. The way he led us is indescribable. Armed with a knife nearly two feet long he led the way. Through small rivers, dense jungles, snakes, and I don't know what, he chopped his way, until at last we stood face to face with the "gods of old."

We found five images. The most remarkable one was an immense turtle, and if it is true that we were the first foreigners that ever saw them, then the following figures are of value to the world. Its dimensions are: from nose to tail, 80 inches; round the head, 90 inches; across the back, 45 inches; eyes, 11 inches long and 5 inches wide; mouth, 35 inches long and 10 inches wide; height of the head above the body, 18 inches; height above the ground, 42 inches; circumference, 180 inches. The whole is a solid block of stone, handsomely cut, in good condition, and probably not less than four hundred years old. We asked our Indian guide if any one else knew where they were, and he replied, "Only my son."

The town of Misanthla is old and queer. Its church is over three hundred years old and going rapidly to

decay, fit emblem of the creed it represents. Long ago the people of this town lost all confidence in the priests and their idols, and now regard Romanism as worse than the cruel religion of their forefathers.

We had a long talk with the priest, and found him all discouraged, and we were also told on unimpeachable authority that he was the most depraved man in town. If we could put a man in this town we could have a large congregation in a short time. Parts of the town are substantially built of stone, but other parts are built of bamboo cane. One of the things that strikes the stranger is the fact that while many of the dwelling-places are of cane the out-houses are made of mahogany, black-walnut, and cedar, this valuable timber being worthless there.

At Naolinco we had heard that at Papantla the people were in rebellion against the authorities, that they had killed the Jefe Politico, and that we risked our lives by going that way. At Misantla we inquired if this report was true, for Papantla was our next next stopping-place. But the only reply we received was a guide to show us another way. The morning we left this town will not soon be forgotten. Every officer, from the highest to the lowest, assembled to bid us "Vaya con Dios" (God go with you). The streets were filled with men, women, and children, a tatterdemalion crowd. That was the greatest day they had seen in a long time. To our question, "Adonde vamos" (where do we go), our guide answered, "à Nautla" (to Nautla).

And to Nautla we went, over an abominable road, with a big river to swim. We reached this town about eight o'clock at night in a heavy thunder-storm. We had made that day over fifty miles with nothing to eat but beans and tortillas. But our discomfort was relieved by the hearty welcome accorded us. The letter from our friend the Jefe Politico of Misantla, introduced us to a "brother of the craft," and right royally he entertained us. We were well fed and comfortably lodged. Our host is called Pedro Nouell. We rose to the top of Nautla society in a few moments. We found it impossible to hold services here, although it was Sunday, for it was market-day, and in the evening they had arranged a fandango, or native dance, to do us honor. But we did not attend it, as it was contrary to our desire and principle.

We were now on the Gulf of Mexico, and the thunder of the breakers sounded upon our ears. Our road was on the sea-shore, the waves washing our horses' feet. New dangers now assailed us. The first thing was to swim our horses across the Nautla River. We tried it twice before we succeeded. The first attempt we came near losing our horses and our lives. The sea was high from the north wind, the river a third of a mile wide and agitated by the tide, and the ferryman was drunk and fell out of his boat, or rather canoe. But the second time, after a day's delay, we got across, our horses swimming fifteen minutes. At six o'clock we were safely over at a little village called Las Casas.

Breakfast was secured at the house of an old Indian

named Fidencio Diaz, but popularly known as Tio (or uncle). He was a jolly old fellow, seventy-five years old, hair hanging on his shoulders and white as snow. But he was a confirmed pessimist notwithstanding his good nature. His view of the world was limited to Las Casas and Nautla, and these two villages, of perhaps five hundred people, convinced him of the utter collapse of humanity. He said when he was young the people were moral, but now all they cared for was women, wine, and cock-fights. He said he could always tell when it was Sunday, for on that day every body was drunk and there was a fandango and a cock-fight. His house was made of bamboo cane, with mud floors, but he did not suffer its prestige to be endangered on that account.

The Mexicans divide their people into two classes, "gente de razon" (people with reason), and "gente sin razon" (people without reason). Myself and Brother Hyde happened to be "gente de razon," and well it was for us, for otherwise we could not have got our breakfast at "Tio's" house. Our mozo and two carriers, being "gente sin razon," had to scratch around and get their breakfast where they could find it, and they came pretty near not getting any at all. What strikes a foreigner is the utter disregard of the better class of Mexicans for the poorer classes. They will entertain a man whom they regard as of some importance, but a poor man is less considered than a brute.

Tecolutla was our next point, forty miles away on the beach, with two rivers to swim and no place to refresh ourselves or horses. In this little village our presence made a stir. We had a letter to the principal man, Julio Alvarez. With this open-sesame we got along well. A fandango was extemporized for us, but we had to decline the honor. When we came to settle our bill our money caused a sensation. We had taken paper money for convenience, but they had never seen such money before. A five-dollar bill which I handed to our host made a bigger stir in Tecolutla than Barnum multiplied ten times would in New York. Nearly the whole town came to see it, and once it looked as though it would not be received, but Julio Alvarez said he believed it was money and all right, and we were delivered.

Seventy-five miles to Tuxpan; five rivers to cross, and nowhere to rest between these two points. This was a fearfully tedious day. At Cazoues we did manage to get tortillas and beans, and the sharks came near getting our horses. To ford this river we had to send two boats; one to fight sharks and one to steady the horses. Our horses swam eighteen minutes. We reached the Tuxpan River at five P. M. This river was the most dangerous of any. It is nearly a mile wide, with swift current, very deep, and agitated by the sea. After twenty-five minutes, in which it was a struggle for life, our three horses regained their feet, but utterly exhausted. They had not been fed from the night before, had already made sixty-six miles and swam five rivers, and still they had nine miles to make. It was now dark, our road lay through a swamp, and once we came near being swamped in the red sticky clay.

At nine o'clock we reached Tuxpan, a weary, muddy, hungry crew. There was not a stable in all the town for our horses, and, exhausted as they were, they slept that night knee-deep in mud. As for ourselves, we found shelter in a hotel, so called, but the dirtiest I ever saw even in Mexico. Tired as we were, we could not sleep for the stench of the bed and its surroundings. But we were in Tuxpan, and as soon next day as was convenient we reported to Señor Auguiano, the newly-appointed pastor. He had been in Tuxpan less than two weeks when we arrived, and had not yet recovered from his long journey from Zacultipan. He has a wife and four children, and for twelve days they had journeyed from the top of the highest range of mountains in Hidalgo to Tuxpan by the sea, a descent of from eight to ten thousand feet, and several hundred miles. We had passed through some rough experiences, but when we heard his we had nothing to say. He and his wife rode on horseback for twelve days, his children and all his worldly goods had been carried on the backs of ponies, through rain and wind, sunshine, forests, rivers, and mountains. Twice his children came near being drowned, with the men who carried them, and on several occasions their lives were in peril from the venomous beasts of the mountains. Our trials had been many, from whole battalions of fleas, armed and terrible, wood-ticks, hunger, thirst, and woes innumerable, but we kept quiet and went to work to comfort him and his family.

When we returned to our hotel another grief awaited us. Two weeks previous Brother Hyde had left his family in Puebla all well, and now, when it was impossible for him to comfort the bleeding hearts at home, he received by telegram the sad intelligence that his youngest child was dead. This, added to the trials he had passed through, was too much, and he utterly broke down. That day was a sorrowful one for both of us. My work in Tuxpan was hardly commenced, but I had to say good-bye to him and see him depart (over the same abominable roads), broken-hearted, for his home hundreds of miles away. It seemed as though the last link that connected me with the civilized world was broken when he left. My wife also informed me that she was sick in bed and had been since the day I left. And it all I surely began to feel a little blue.

In Tuxpan we occupy for church and parsonage a small house well located. All the furniture we had was one single cot and three or four chairs. The seats in the church had been kindly lent us by the proprietor of the theater, as also all the lamps they had. Our services are on Sunday afternoon and evening. If the theater is open on Sunday, and this is the most likely day, we can have no service, as we have no means of lighting the church or seating the people. I had no money at my disposal for furniture, but I know the Methodist people at home, and I bought on my own responsibility enough to make the pastor comfortable and to accommodate the congregation, and I believe the Church will say "All right" and place that \$100 in the hands of the

board of secretaries to meet this emergency. But if they don't it is all paid, and I shall get it back in heaven.

Thursday night I attended the prayer-meeting. Twenty-five people were present. As I was the first presiding elder they had ever seen they wanted to hear him preach, and I gave them a sermon in Spanish. It was a good meeting. Friday night the church was literally packed. I preached again and baptized the first Protestants ever receiving that rite in all that region. Sunday night I preached and administered the sacrament to thirty people. We had a glorious time. It was the first time they had ever seen a Protestant communion service, and the people wept and rejoiced before God. I have attended many more pretentious services, but I think for its effects upon my own soul that was the most blessed. Indians, and ignorant, as these poor people are, they know and love the truth when they see it. There was a fandango in the theater on Sunday night, and we feared that we should lose our seats and lights, but our kind friend gave us the use of the seats and lamps.

My work in Tuxpan was now done. I had organized the church, established a provisional Quarterly Conference, and, so far as I could see, was ready to depart. A schooner laden with raw sugar was leaving for Vera Cruz on Monday, and I decided to take it. I said "adios" to all my friends and took passage. If the wind and sea were favorable I could make Vera Cruz in three or four days. There was no convenience for sleeping, but I had a large shawl, and thought I could endure it for a few days. On the following Saturday I had made nine miles, and my schooner was still anchored in the bar waiting for the wind to come up and the sea to go down, as in the present condition of the elements it was impossible to put out to sea and live. I discovered that the captain was blind, and depended upon his subordinates for the management of our craft. After a week's delay I was advised to return to the town and await the steamer that stops there once a month. But she was not due for two weeks; nevertheless I had no alternative, and, like a good Methodist preacher, I obeyed the powers that be.

We filled up this time of waiting in holding special services, and we trust it was not in vain. I also had an opportunity to see and study Tuxpan. Lots of odd things revealed themselves. I saw a Mexican butcher's shop on legs. In other towns I had seen men carrying meat on their backs and selling it from door to door; but in Tuxpan they use the donkey for this purpose. The meat is cut up into pieces of from one to six pounds, tied together with strings, thrown across his donkeyship, and peddled from house to house. Every body buys, and asks no questions for "conscience's sake."

Tuxpan is the great market for "chickle," or the popular chewing-gum of the States. Here, however, it is in its crude state. It is the sap of a tree that abounds in these forests, boiled into a solid lump and brought to town for export. Men and women carry it in on

their backs or in canoes down the river. Two or three hundred thousand dollars' worth are sent to New York every month, where it is prepared for the market.

Public gambling is as common as the return of night. I saw the priests at the gambling-tables, not taking chances on their own account, but, to cover up their deviltry, they place their stakes in the name of "La santísima virgin" (most holy virgin). I saw priests drunk in the streets and brawling like any other drunken sinners. It is no wonder the people despise them. Twenty towns that I passed through had no priest, and consequently no religious instruction of any kind. Sunday is market-day, and every body goes. What a motley crowd there is at Tuxpan. Half-naked Indian men and women, half-breeds of several kinds, two or three American women from the interior. For sale are parrots, white sparrows, deer, tiger and lion skins, tobacco, vanilla-pods, fruits in endless variety, vegetables *ad infinitum*, fish—fresh and salt—lime, and corn for tortillas, cheese that would put Limburger to the blush, coffee, herbs for the healing of the nations, and other things too numerous to mention. Here are Indian cheap-jacks plying their deceptions. There venders of charms and relics, all blessed by the pope. Yonder are a lot of drunken men singing lewd and ridiculous songs. The little bell of the church calling the faithful to mass, of which twelve only respond. The rattle of the gamblers' dice, the stench of Mexican gin, and the aroma of street caterers whose filthy *menu* would turn the stomach of a dog.

My steamer was five days behind time, but at last it came and anchored out at sea six miles, so that we had to make fifteen miles in a little steam-tug—nine down the river and six at sea. Ten passengers were on board the tug. The sea was rough when we crossed the bar and the wind was rising fast. The Gulf Stream runs north six miles an hour, and when it meets a wind like that (in fact a hurricane forty miles an hour) its flow on top is checked and it becomes exceedingly dangerous. But a practiced and steady hand was at the wheel, and we reached the ship's side in safety only to find that our little tug could not live a minute in those waves beside that big iron steamer. Our position now became perilous in the extreme; to attempt to board the steamer meant certain destruction, to return to shore in this wild struggling sea was a desperate measure. But it was our only alternative. From six o'clock in the morning till twelve at noon we battled with the storm and waves. At times our little tug was lost to the view of all on the steamer, though the captain told me he watched us with his glass until he saw us enter the river. The waves rolled over us and tossed us like a cork upon their bosom. Every passenger on board was seasick except myself and a sea-captain, and all were wet from head to foot. The captain of the steamer signaled to us on shore that he would wait till to-morrow for us. Before daylight the next morning we tried again, and, after a smooth passage, as compared to our first, we all got safely on board.

How royally we were greeted! The captain, officers, and passengers received us as long-lost friends, and every thing that kind hearts could suggest was done for our comfort. The captain told us that when we left the ship's side the day before he never expected to see us again. Every moment he expected to see our tug engulfed and go to the bottom. But there is a God that reigns on high, and to him some good Christian people on the ship took our case. Among them were that man of God, Murray Shipley, and his wife, of Cincinnati; several ladies from Dr. Cuyler's church in Brooklyn, and several devout Methodists. And who shall say that their prayers were not answered in our deliverance?

To those of us who are not accustomed to the sea little things assume a grave aspect; but one of our fellow-passengers was a captain of the Pacific Steam Packet Company, and he stated that in forty years of seafaring, in every known sea, in all kinds of craft, he had never had such an experience or came so near losing his life. As soon as it was known that I was a missionary religious service was proposed, and about fifty of us engaged in a service of praise and thanksgiving. We arrived in Vera Cruz on Monday at two o'clock P. M.

At the end of that journey I realized as never before the truth of the words, "The harvest truly is plenteous, but the laborers are few." I could place twenty men in fruitful fields if I had the means to do it. My heart aches for these poor people. They are in the darkness, but feeling for the light, and we have to turn them away for lack of men and means. If we only realized it, now is the golden opportunity. There are still living in this land men who gave every thing and even risked life itself for religious liberty. A Protestant minister coming to their town means something to them. It is like the harbor to the shipwrecked mariner or the proclamation of peace to the tired soldier. It means the realization of hopes long deferred, the dawning of the day of victory. For this they fought, for this their fathers and brothers died, for this their homes were left desolate. Servants of God, haste to the rescue! If you cannot come, send. Souls are perishing for whom Christ died, and it is our glorious privilege to save them from destruction.

ENLISTMENT in foreign missionary enterprises keeps the Church at home in constant and broad contact with the noblest examples of Christian fervor and heroic faith and patient endeavor. The average Christian experience is on a low level. It is commonplace, though, doubtless, sincere. The world—so rich, solid, and fascinating—pulls Christians to itself. The atmosphere gets vitiated, and we like to walk in embroidered slippers rather than in iron shoes. We wear Sunday dressing-gowns when we should be girding ourselves for the fray. But the examples of saintly missionaries rebuke our languor, stir our spirits, and turn our thoughts away from temporalities to the worlds on high more lovely and alluring.—*Dr. Storrs.*

TRAVELLING IN A HINDU CART.



Manuel Hidalgo.

Manuel Hidalgo was an Indian, and a Roman Catholic priest in the Valley of Dolores, Mexico, in the first decade of this century. He was a man of noble presence, great natural ability, and much kindness of heart. He loved the people under his care, and when they were oppressed by the orders of their Spanish masters he became one of a band of conspirators, scattered through the country, seeking the independence of Mexico.

Before the time was ripe for the movement the plan was exposed by one of the band, and it seemed necessary to make the attempt before the preparations were completed.

The standard of Mexican independence was raised, and in twelve days 20,000 Indians had gathered about the new flag under the leadership of Hidalgo, who had put on a general's dress. They marched toward the capital, and the army increased to 100,000 men, but most of them were only armed with slings, clubs, lances, bows, etc.

The army was defeated by the Government, and Hidalgo, betrayed and captured, was deposed from his priesthood and shot at Chihuahua, July 30, 1811. Thus died one of the early patriots of Mexico, but his efforts were not in vain. They were the seeds of an ever-increasing harvest of patriotic souls that finally covered the land, and resulted in the entire political independence of the nation.

Mexico City and Its People.

BY G. F. VANDERBILT.

Mexico City is built after the manner of Spanish cities, and the style of the houses is that which makes them convenient for southern life. The wealthy classes do not live apart in distinct sections of the city, as they do in the North, but the style of building gives equal, perhaps greater, exclusiveness. The house of a wealthy resident of Mexico is built on an open court, with few if any windows opening on the street.

Entering the large arched door-way the carriage drives into this court, or patio, as it is called, and a porter at once steps forward to ring the bell and announce the presence of visitors. The porter, or concierge, is held responsible for the care of the court, and no one enters or leaves without his knowledge. A flight of steps from this patio leads to an upper gallery, on to which all the rooms open. This gallery is generally ornamented with growing plants and flowers; sometimes a fountain, some bird-cages, statuary, and even growing trees add to the adornment of this corridor or gallery.

The horses and carriages have their places in the rear of the lower court, and the kitchen and servants' rooms occupy the same relative position on the gallery. Above this is open to the sky, and the houses are

seldom higher than these two stories. One catches pleasant glimpses of these courts in passing through the streets, but they represent a style of living totally different from ours. The intervals of long blank walls between the shops indicate family residences, as the windows and front steps would in a northern city.

There are no chimneys in the Mexican cities, for the reason that there are no fire-places: the cooking is done on little charcoal furnaces, or brasiers, placed wherever is most convenient.

There is a picturesque variety of dress among these people which makes the streets gayer than ours, and there is life, bustle, and activity in the crowds coming at all hours from the churches, hurrying from the markets and trafficking with those who sell in the streets. The dress of the Mexican women is very graceful and pretty. The fashionable bonnet, often so grotesque and ungraceful, is not yet worn here. In its place is the long scarf with fringed borders known as a *roboza*. In the richer families it is made of silk, in the poorer, of the blue cotton material. From the aged granddame to the five-year-old girl this graceful drapery is worn by all who go out into the street. It is never too warm for it, it is never too cold for it, and every woman has a way of draping it over her head and shoulders which is picturesque and pretty. You may see the Spanish ladies in black lace mantillas, and foreign ladies in dreadful hats and more dreadful bonnets, but the Mexican women wear their *robozas*.

The men wear an equally picturesque garment, known as a *serape*. It is a gayly-colored blanket. Among the laboring classes the head is thrust through a hole in the middle of the blanket and it falls equally behind and before upon the wearer. But on those whose work, or perhaps we should say whose *idleness*, does not require the free use of hand or arm, this *serape* is worn with much grace; it is carelessly flung over the shoulder and brought to the front, and is held by the right hand and arm across the lower part of the face. These men, in this picturesque dress, will stand by the hour in the attitude of one whose picture is about to be taken, or like a piece of sculpture, or they will tramp to and fro with stately step before our Pullman train, reminding one of a tragedy hero on the stage.

The sombrero or hat which is worn with the *serape* has a high peaked crown and very broad brim. Usually it is of gray felt or fur; sometimes it is of straw, but in all cases it is ornamented with a thick cord of silver or gold tinsel, with tassels. The brim is embroidered in tinsel to match. They generally have fine horses and ride well. Their saddles are highly ornamented, and the costume in which they appear on horseback is rich and handsome, as their decorations in leatherwork are very beautiful and very expensive. The outfit of saddle and saddle-cloth, handsome bit and bridle, leather breeches and showy sombrero, with all the trappings that befit the style of the rider, amounts to several hundred dollars. They appear so well on horseback that we must admire the striking picture they present.

With the brilliant bits of color in the costumes of men, as well as of women, it will be readily admitted that the street scenes are far more gay than ours.

While the residences are shut off by long blank walls from the streets the shops open directly upon the sidewalk, as do those in our northern cities. The names of the firms doing business here, however, rarely, if ever, appear. Some fanciful name is generally placed over the door. One shop will be known as *La Perla del Pacifico*, another as *La Buena fe*; *La Minature*; *La Botana*; *La Providencia*; *La perla*. The business transacted within is indicated by the announcement above the door. A bakery is a *Panaderia*; a shoe-store a *Zapateria*; a tailor-shop is a *Sarsateria*; a jeweller's a *Plateria*. A place where pork is sold is a *Troqueria*. Butchers' market-places are generally known by a red flag over the door, and are called *Carneceria*. A linen draper's is a *Merceria*. A drug-store is a *botica*, but these are also known as *Pharmaceria*. A seller of is a *Valdarteria*, and for hardware one goes to a *Ferrateria*. The Spanish language is so musical that the very names of the shops are pleasant to hear, and one almost feels like repeating them while walking through the streets.

The names of the people were sometimes a little startling to our unaccustomed ears, as we heard them address each other in the streets and market-places, for Jesus Christ is by no means an uncommon name, and is called both to men and women. The naming of a child, we were told, depended very much upon the day of its birth. A saint's day or a fête day decided the name without question. Trinidad was a dark-eyed girl who did errands for us. Her young friend was *Hesendione*, and we were told about her young companions, whose names were *Eulogio* and *Refugio*. *Anaño* lived across the patio, and *Lolita* sold flowers on the corner. *Soledad* had a good voice and went past every day calling out the names of the dulces she carried in the tray on her head. *Miguelita* and *Felecinia* sometimes drop in to have a friendly talk with the mother and to inquire about the health of the baby, who seemed to flourish under the name of *Guadalupe*, contracted into *Loupey*. —*Intelligencer*.

The Want of Mexico.

Dr I. G. John, Secretary of the Board of Missions of the Southern Methodist Church, has lately visited Mexico, and writes as follows:

Mexico wants missionaries. It has other wants. In the City of Mexico our Mission greatly needs a church, centrally located and of such size and appointments as will attract attention and will seat the audience that is to be assembled. The people of Mexico are accustomed to large and imposing church buildings, and a tented room or an unsightly house in an obscure part of a large city will fail to reach the great body of the more intelligent population.

The Catholic Church is losing its grasp on this portion of the Mexican people. On entering their great cathedral in the city or visiting the other prominent Catholic church buildings we were impressed by the absence of men among the worshippers. Those who were present were from the ignorant classes. There were beggars there in their rags, but few if any men whose clothes or countenances indicated social position, culture, or refinement. There were women of all classes on their knees—women in silk beside Indian women in their humble garb; but their husbands, fathers, and sons were absent.

Rome has lost its hold on the intellect and culture of Mexico, and the Protestant Church must move forward and provide for the educated and thinking men of the republic, the ministry of the word of God, or, like France, Mexico will react from the superstitions and corruptions of Rome into the opposite extreme of infidelity. An attractive house of worship in the City of Mexico, with its pulpit filled by a man of commanding eloquence and evangelical power, would be the center from which mighty influences would radiate.

The President of Mexico and His Family.

Among the statesmen of the New World Porfirio Diaz, the President of our southern neighbor, is justly conspicuous, not only on account of the success which has attended his military operations and civil government of a republic which had long been the prey to internecine strife, but also on account of the progressive spirit with which he has infused his countrymen.

Porfirio Diaz was born in the city of Oaxaca, the capital of the State of the same name, the 15th of September, 1830, the twentieth anniversary of the declaration of Mexico's independence by the venerable curate, Manuel Hidalgo. His father and mother belonged to the upper middle class of society, having both Spanish and Indian blood mingled in their veins, the latter probably predominating.

At the time of the birth of Porfirio, one of several children, his father was the well-to-do keeper of a *meseo*, or old-fashioned tavern, furnishing accommodation for man and beast. Porfirio was born a soldier; his earliest toys were guns and swords, his youthful games the mimicry of the maneuvers, the assaults and the defenses of armies. His early educational advantages were good, although for some reason his studies were interrupted at the age of thirteen, and we find him employed for a year as a clerk in a country grocery-store. Later he became a student of the Seminary of Oaxaca, where he, although thirsting to become a soldier, was made to include in his studies that of theology and canonical law.

From 1854 down to the present time Porfirio Diaz has been almost continually in his country's service. When the united liberals eventually broke the power of Santa Anna he was a captain. In the war of reform

which followed he rose to the rank of colonel. At the battle of Puebla, on the 5th of May, 1862, when the flower of the French Army was hurled back in confusion by the republicans of Mexico, he commanded a brigade and greatly distinguished himself. In the early part of the so-called Maximilian Empire he became a general of division or major-general. During this period he met with many reverses and defeats, but he was untiring, indomitable. The territory under his command was gradually increased until it extended over nine States, he being the civil governor as well as the military chief of all that section. On April 2, 1867, he won a brilliant victory over the imperial forces, capturing the city of Puebla. He followed up that success by driving Marquez, the imperial general, into Mexico City, where he shut him up and besieged him. It was this cooping of the largest and best-equipped



THE PRESIDENT OF MEXICO.

army of the empire that gave the decisive blow to Maximilian's power. When General Diaz entered the city as conqueror he marched at the head of an army of 65,000 men—an army which he had literally created, having with little assistance collected it, equipped it, and reduced it to a high state of discipline.

Soon after the fall of the capital President Juarez made his entrance and set immediately about the work of reorganizing the Government. In this reorganization General Diaz was not provided for in a manner commensurate with his services. He retired to Oaxaca in a dignified manner. He made no complaints, but his friends were indignant. This indignation led to a series of revolts throughout the republic, which culminated in a formidable revolution, initiated by a revolutionary "plan" or proclamation issued at General Diaz's hacienda, called La Norma. This revolution was in progress when President Juarez suddenly died, in July, 1872. General Diaz laid down his arms. Mr. Lerdo, the Vice-President, assumed the presidency *ad interim*, and was, in a few months, elected to the vacancy.

Mr. Lerdo was conservative. He feared the employment of American capital for the advancement of material improvements, and none other was attainable. The people grew discontented, and when, in 1876, it was seen that Mr. Lerdo was to be re-elected by the employ-

ment of the elements of the Government in his behalf, General Diaz and his followers revolted, proclaiming their principles in what is known as the "plan" of Tlaxtepec. Their motto was "Progress." The revolution triumphed in November of the same year. General Diaz was elected President, and for the first time in its history the country commenced to make real progress.

The good work was making rapid headway when, in 1880, General Manuel Gonzalez succeeded General Diaz. The prosperity of the country continued about two years, when a reaction set in. Soon commerce and the industries became paralyzed and discontent became general. General Diaz was elected to the presidency for a second term and entered upon the discharge of his duties at a critical period. His presence at the head of the Government inspired every body with confidence, and times commenced to improve as if by magic. Vigorous and dangerous measures were necessary; but General Diaz did not hesitate. He reduced all salaries, commencing with his own; he suspended the payment of all subsidies. This last act, as might have been expected, produced much dissatisfaction in foreign money markets. But the suspension of payments was followed by a general re-adjustment of all contracts involving subsidies on such basis as could be complied with by the Government, and then payments were resumed and have continued uninterrupted ever since.

If General Diaz's public record has been brilliant his private life has been not less charming. As a gallant and dashing colonel fighting the invaders of his country he wooed and won his first wife, Miss Delina Ortega, of Oaxaca, the daughter of a prominent physician. Those who are intimately acquainted with the president assert that his courtship was most romantic. He courted in a country held by the enemy, and the stories of his adventures in riding by night through hostile lines, all that he might have but a glance at the windows of a fair maiden, are many. He was successful in his wooing and in due time claimed his bride. The wife accompanied him through all the great trials and reverses of his life; she was his sympathizing companion in defeat, and she proudly gloried in his triumphs. She lived to see him proclaimed president and recognized as the benefactor of his country.

General Diaz has three children, all by his first wife. The eldest, Amada, is a lady of statuesque beauty and of queenly bearing. She is the wife of Mr. Ignacio de la Torre, a gentleman of excellent family and a large fortune. The second is Porfirio Diaz, Jr. He is now sixteen years old and a cadet in the National Military College at Chapultepec. The third, Maria de la Liez, is a young lady of fourteen.

After General Diaz had served his first term as president, and when he was residing in Mexico as a private citizen, he married his present wife. She was a Miss Carmen Romero Rubio, a member of an old and aristocratic Castilian family. Her father, Honorable Manuel Romero Rubio, though a staunch liberal, had always

belonged to a faction opposed to General Diaz in politics. Soon after the overthrow of the empire he became a close friend and warm supporter of Mr Lerdo. Upon the entrance of Mr. Lerdo to the presidency he became his secretary for foreign affairs and chief of cabinet. During the bitter struggle that preceded the triumph of General Diaz over Mr Lerdo Mr. Romero Rubio stood loyally by his old friend, and finally followed him from the country when his armies were routed, remaining with him several months in New York. However, Mr. Romero Rubio saw that he could neither serve his chief nor himself by remaining in voluntary exile, and, his family and interests being in Mexico, he determined to return home, which he did. Upon his return he devoted his time to his family and private affairs and held aloof from politics.

On a certain occasion Mr. Romero Rubio attended a reception given in the United States Legation by Minister Foster. President Diaz was also present. During the evening Mr. Romero Rubio was promenading through the *salons* with Mrs. Foster, the charming wife of the minister, on his arm. They passed President Diaz standing alone and looking lonely. Mrs. Foster, moved by the instincts of hospitality, turned and addressed the president. Noticing that her companion joined him in the conversation that followed, and perceiving that he was not acquainted with the president, she hastened to introduce him. Now it happened that the two gentlemen had, from political adversaries, become personal enemies and had not spoken for years. The two faced each other for a second, but with one second, remembering the circumstances and, above all, their hostess, they clasped hands most cordially. This proved to be a real reconciliation, and of much consequence to both gentlemen, and to Mrs. John W. Foster due the credit, although she is probably to this day ignorant of her work as a peacemaker.

General Diaz and Mr. Romero Rubio became bosom friends, and it was the most natural of all things that the former should fall desperately in love with the latter's lovely and lovable daughter. The marriage of the ex-president, then as now the most popular man in Mexico, with the beautiful and accomplished daughter of the chief of the Lerdist party was hailed as a good omen, and so it has proved.

General Diaz is, above all things, a soldier. This is made evident not only by his military carriage, but by his conversation and his general tastes. His house in the *de Humboldt* resembles a fort; his office is hung with arms, antique and modern, and with the exception of his father-in-law, the present secretary of the interior and his cabinet, his most intimate friends are soldiers. He loves a brave man, and gallant soldiers, whether enlisted under the imperial or republican banner, may always rely on his friendship. He is a fine shot and a graceful and courageous horseman, and is a devoted sportsman. Frequently he organizes hunting parties and goes to the mountains in quest of deer, and although every huntsman considers it a feather in his cap

to equal the president, few can boast of ever having done so. In these expeditions he is occasionally accompanied by young Porfirio, who is a veritable "chip of the old block." The president invariably kills more deer than any other member of the party, notwithstanding the general ambition to equal or beat him. In bird-shooting he is also an expert, but not pre-eminently so. His friends frequently get the best of him in this sport. President Diaz is also a very good billiard-player, and this game is his principal indoor amusement. On his last birthday his present from Mrs. Diaz consisted of a handsomely-appointed billiard-room in his city residence, furnished by Carmelita (as Mrs. Diaz is affectionately called by every body) out of her private purse.

The present official residence of the chief-magistrate of Mexico is the historic castle of Chapultepec, about two miles west of the capital. Chapultepec, signifying Grasshopper Hill in the Aztec language, is an elevated rock overlooking the valley and city and affording an excellent view of the distant lakes and more distant snow-capped volcanoes of Popocatepetl and Ixtaccihualt, and is surrounded by a forest of noble cypress trees, thick y hung with Spanish moss. According to old Spanish writers Chapultepec was the favorite resort of the Aztec emperors, and tradition designates a giant cypress under whose shade Montezuma delighted to bask. On the hill the Spaniards first built a powder-factory, but later this accessory of war and conquest gave place to a somewhat rude but highly picturesque castle. This was improved by the ill-fated Maximilian, and there he and the unfortunate Carlotta passed much time.

This hill is now occupied by the National Military College and the presidential residence, both having been renovated by President Diaz and the latter furnished and decorated in most excellent taste.

In this beautiful abode President Diaz and Carmelita, the lovely first lady of the land, pass about five months of the year, surrounded by a loving circle of relatives. Since the marriage of Miss Amada Diaz the home circle usually consists of General and Mrs. Diaz, Miss Maria de la Luz Diaz and a young sister of Mrs. Diaz, although Mrs. Romero Rubio and Mrs. Teresa, the mother and sister of Mrs. Diaz, spend much of their time at Chapultepec, and young Porfirio frequently joins the family circle when his studies and dates permit. It may be well to state here that Porfirio Diaz, Jr., enjoys no privileges not extended to his fellow-students, his father having especially requested this treatment of the young soldier.

A Mexican writer in speaking of Mrs. Diaz says: "Carmelita sways the heart and mind of her husband by reason of her talent, her goodness, and her beauty." Mrs. Diaz, who is still remembered by the people of the United States as the bride of a few months who made a tour of this country in 1883, has changed but little. She still possesses a tall, willowy, graceful figure; her dark eyes are still brilliant and full of gentleness; her arabaster

complexion is the same. She has gained in grace and dignity what she has lost in girlishness, and she is a shade more serious than when in the United States.

On account of the arduous duties of General Diaz the family keep what are regarded in Mexico as early hours. Eleven o'clock is the ordinary hour for retiring. Both General and Mrs. Diaz are fond of the stage, and particularly of Italian opera, but unless the play or music is particularly fascinating their box is frequently vacated long before the final drop of the curtain, which rarely occurs until after midnight.

Mrs. Diaz is a woman of highly cultivated taste and is a liberal patron of the fine arts. Much of her time is given to music, she being a finished performer on the piano. She is a devout Catholic and attends most scrupulously to her religious duties, and she is called the Angel of Charity, owing to her many good works. A few years ago she established an institution which she calls the Friend of the Working Woman (*Amiga de la Obrera*). It is a place where mothers may take their children to be cared for, amused, and educated while they are at their work. Mrs. Diaz devotes a great deal of her time to this institution, which she manages to maintain with volunteer contributions supplemented by liberal aid from her own purse.

The Diaz family, whether in their city residence or Chapultepec, lead a quiet, unostentatious life, such as is led by other families of wealth. Mrs. Diaz is often seen walking through the streets, either in company with her relatives or alone, and she and the president frequently drive in a coupé on the Paseo de la Reforma, which is the fashionable drive of the city. In a word, General Diaz and his family are democratic as far as they can be without sacrificing dignity. Both the president and his wife are, as has already been said, immensely popular, he on account of his public services and personal magnetism; she on account of her beauty, gentleness, and charity. The president makes friends of all who approach him by his fascinating manners, which are a happy mixture of those of the camp and the drawing-room; she wins all hearts by her gentleness and sweetness.

Porfirio and Carmelita are two names that will long be fondly cherished by the Mexican people.—*New York Herald*.

The Jesuit Campaign and Our Danger.

BY CHARLES J. LITTLE, LL.D.

The Ignatian phalanx (for, like Pope Sixtus V., one shrinks from using the name of Jesus in such connection), the Spanish legion, has been described as "a naked sword, whose hilt is at Rome and whose point is everywhere." The metaphor is graphic and glittering enough, but it will be necessary to state the facts.

The Jesuit campaign embraced originally three distinct objects: 1. The destruction of Protestantism. 2. The subjugation of civil governments to the influence

of the phalanx. 3. The conversion of the heathen. By a marvelous train of events these three have been subordinated to a project of which Ignatius Loyola never dreamed. His thought was to save the Church through the papacy; to create a life-guard for the "holy father" bound by sacramental oaths to instant and absolute obedience. But this pretorian guard, in spite of sacramental oaths, not only disobeyed the pope, but in the course of three centuries have subjugated the papacy itself to their control. This is, indeed, their great achievement, and the manner of it affords signal illustration of Jesuit power, Jesuit cunning, and Jesuit unscrupulousness.

From their organization they were looked upon with suspicion every-where in Europe. At Rome, as elsewhere, they were confronted by powerful hostility. Sixtus V. tried to strike them down, but his successor, Gregory XIV., made them more powerful than before. The great and learned Benedict XIV. denounced them as "disobedient, contumacious, captious, and reprobate persons" (a recent Catholic writer intimates that he was speaking "*out of the sphere of his infallibility*"), and issued a severe decree against them. Clement XIII., however, who followed Benedict, was their devoted friend. In 1773 Clement XIV. ordered them to disband. They defied him, and predicted the date of his death. Sure enough, as in former instances, the event justified their foresight. The corpse of Pope Clement arrived promptly "before the end of September," 1774.

When the famous brief "*Dominus ac Redemptor*" was issued the company had 22,589 members, of which 11,293 were priests. They had 39 (41?) provinces, 85 houses for professors of vows and novices, 176 seminaries, 273 missions, 335 residences, and 669 colleges. Their wealth was colossal, their influence a menace to commerce and to States and to the holy see. This brief "*Dominus ac Redemptor*" is a powerful indictment of the order, and concludes with their formal and legal suppression. But the Ignatian legion defied the pope and betook themselves—whither? To the infidel Frederic of Prussia and the infidel Catherine of Russia!

In Russia two forged briefs were circulated approving their re-establishment and implying the abrogation or suspension of the brief of Pope Clement. But not until 1801 did their friend Pius VII. (who crowned Napoleon and was imprisoned by him) give them formal permission to reconstitute themselves, and invest their Polish Vicar Karen with the old authority of general. Under the pontificates of Leo XII., Gregory XVI., and Pius IX. they grew steadily in power (though they probably number to-day not half the phalanx of 1773), and their influence has filled nearly every see in the Latin Church with a bishop of their selection. Never, perhaps, in human history has such a victory been organized from such defeat; a victory crowned finally by the decree of infallibility, the real significance of which lies in its destruction of the general council. As Louis XIV. said of the State, so of the Church. "*L'Eglise, c'est moi*,"

says the *Papa Bianco*; "*Moi*," echoes quietly the *Papa Nero* as he points his glittering sword at every diocese in Christendom.

But this triumph of Jesuitism I for one do not believe to be a permanent one. 1. The Ignatian phalanx is only the perfection of "practical politics." The Jesuit general is Machiavelli's "Prince" marked upon the forehead with the sign of the cross, and "practical politics" (I challenge contradiction upon this point) has never failed to thwart itself, in any extended policy.

2. The core of Jesuitism is the sacrifice of will and conscience, the abnegation of moral individuality, the blasphemous worship and service of their superior as if he were God. Now there is too much conscience, too much nobility of nature, too much individuality in the Catholic priesthood, and too much power in the nobler traditions of Catholicism to permit of the continued domination of this unscrupulous minority. If there is not, then woe to the Catholic Church and woe to modern civilization. If every priest becomes a Jesuit soldier and every priest becomes a corpse on the hands of his superior. How then can the Church itself be other than a charnel house? A corpse consumed in holy sacrifice will make a glorious blaze, and so has many a Jesuit suffered. But every other corpse must rot, and woe to those that breathe the air which is laden with the poisonous outcome. The Catholic Church must de-Jesuitize itself or perish.

3. The Jesuits have undertaken the impossible—to weaken and strengthen the intellect and at the same time to keep it in chains. For it must not be forgotten that the Jesuit stands for education; military education, if it will, but nevertheless the training of the mind. He takes his chances of capturing and enslaving the intellect whose power he has developed, and, as has happened heretofore so it will happen to the end, the nobler and the strongest will be certain to elude him and overwhelm him by the skill acquired at his hands.

4. The Catholic Church has an unwritten constitution, the growth of centuries, which cannot be repealed by a single decree, and to which the development of modern democracy will force her to return. The moral antithesis of Jesuitism is individual responsibility; the political antithesis is popular sovereignty. Jesuits have taught the latter expecting to profit by the issue, but they have betrayed themselves. For now they will have to reckon with democracy both in State and Church in every corner of the Western World. They themselves, with their usual sagacity, have recognized it as their deadliest enemy, and are reversing their earlier teachings; they have even ventured to predict its speedy overthrow; but the corpse will hardly be as punctual as Clement XIV. in September, 1774.

Finally, Jesuitical obedience is alien to Germanic and Celtic blood. In three centuries there has been but one German general of the Spanish legion, never a French or an Irish one. Spaniards, Italians, Poles—these are the materials out of which the perfect Jesuit is made. In the future may prove me to be too hopeful. The

Catholic Church in America may become (what it certainly is not now) thoroughly Jesuitized, "a stick in an old man's hand." And what then? Well, the real danger lies (to my thinking) not so much in the Jesuitism of Catholicism as in the Jesuitism of Protestantism. For like seeks like, and we Protestants have been for years preparing ourselves for deglutition and digestion.

1. By our tendencies to a material and emotional worship. From the ritualist to the Salvation Army the same desire is manifest, the desire to vulgarize God to the senses of mankind. Our music is too often without solemnity; our hymns mere catchwords for voluptuous ditties; our popular preachers unconscious imitators of Sancta Clara and Father Dochem; our one great struggle to make the Gospel "attractive" to the people.

2. By our retention of outworn creeds no longer believed by those who have subscribed to them, and which can be defended only by Jesuitical subtleties such as corrupt the intellects and the consciences of men.

3. By the enthronement of ecclesiastical demagogues who brand with "heresy" and "disloyalty" every exhibition of independent thought and conduct.

4. By paltering, in conventions, synods, and conferences, with words in a double sense, so that the entire body of a denomination seems committed by verbal finesse and logical legerdemain to the dogma or enterprise of a determined and unscrupulous minority.

5. By the tacit repudiation of New Testament ethics as impracticable and ideal. This not only in the silence of the pulpit, but in the management of churches and the conduct of ecclesiastical assemblies, in the counting-rooms of Christian merchants, and in the utterances of church-going and church-building politicians.

6. By the transformation of the Christian ministry into a profession dependent for success upon social favor and personal popularity, and by the consequent pew system, which has lost the industrial classes to the Church. This obsequiousness to wealth and power is a characteristic Jesuit trait. They stoop to conquer, and permit the largest liberty to their allies. "If," said a Jesuit mathematician to one of Galileo's friends, "if Galileo had kept in with us he might have written what he pleased, even about the motion of the earth." "Keep in with us," says the pew to the preacher; "Keep in with us," responds the preacher to the pew. Well, the day of trial is at hand. Once it becomes manifest that the Roman Catholic Church alone can speak a mighty word to the masses, the wealthier classes of America will hear a voice crying, "Keep in with us," with a charm more potent than any which allures them now. For the Church which loses the masses must in the long run lose the classes also.

7. A partisan treatment of church history has left the Protestant laity almost defenseless to the attack now preparing in the Jesuit camp. The natural bias of a period of strife is excusable, but the uncandid suppression of facts and ingenious extenuation of wrongdoing after the passions of the conflict have subsided can work mischief only, and that continually.

8. There is a wide-spread and cowardly distrust among Protestants themselves of the fundamental principles of the Protestant revolution—individual judgment and individual responsibility. "Be a corpse," says the Ignatian. "Be a corpse," echoes the Protestant Jesuit. "Believe blindly," says Papa Nero. "Believe blindly," shrieks the Protestant popelet at every sign of courageous and candid inquiry.

Now, all these tendencies are, in my judgment, Jesuitical to the root, and are poisoning our Protestantism in heart and brain. In vain, therefore, do we rack our minds for machinery; in vain, too, do we try to overcome the Spanish legion by the shadows of its own throwing. Our task is to purify and strengthen ourselves. Over against the Jesuit's devotion to his order a nobler Christian phalanx must arise, sworn to an absolute devotion to mankind; over against his unflinching obedience to his superior this other phalanx must place unswerving obedience to the mandate of an enlightened conscience; over against his subtle intellect and preternatural cunning the artless candor of patiently-acquired and severely-tested truth.

But from him, yea, even from the hated Jesuit, the new phalanx must learn a lesson of intellectual self-surrender—not his lesson, not the surrender of the truth or of the mind, but a full and complete surrender of the individual claim to any perfect comprehension or possession of the truth! This is the lesson that Protestants have found so hard to learn, and herein lies the fruitful cause of all their many quarrels and divisions.

Directly this preposterous pretension is surrendered, this intellectual obstinacy, this idolatry of mental self is crucified, the children of God will come together in divinely illuminated co-operation for the discovery of every needed truth, for the upbuilding of a society in which the love of God shall be the glory of the highway, because the love of man has become the gladness of the workshop, and for the perfection of a church into which what is noblest in the human mind and richest in the human heart and divinest in human genius shall pour itself for full expression and from which shall come ever new and quickening impulses to higher thought and wider life, to the faith that returns from every wandering to find again the feet of Jesus Christ, to the hope that clasps his knees in exultant expectation, to the love which, fearless, looks upon the countenance of God and turns to face humanity again, radiant with outstreaming prophecy and power of endless benefaction.

In the Roman Catholic organization in the United States are 12 provinces, 79 dioceses, and nearly 3,000 parishes. Almost every parish has its parochial school, and in these schools there are to-day more than a half million pupils. In addition to these are 588 academies and 91 colleges; numerous industrial and reform schools, orphan's homes, and normal institutes. In New York State alone there are 1,200 priests and 800 churches; in Penn-

sylvania 694 priests and 545 churches; in Illinois 600 priests, and in New England nearly 1,000. These priests are under military discipline. Without wife or child to claim or to distract their thoughts, freed from personal care and permitted the full indulgence of one passion only the passion for intrigue, experience soon perfects the training of the schools and makes them efficient units in the great machine.

Incited by the insignia of sacerdotal rank forever glittering to their eyes, or driven onward by the resistless momentum of the organization, these priests exert an influence in America out of all proportion to their numbers. For at a given signal all or any portion of the mighty complex may be set to work. Are the public schools to be attacked? A simultaneous cry of "Godless!" breaks like the sound of many waters over all the land. Is a constitutional amendment to be defeated? The noiseless Jesuit is charged with the subtle and delicate task. Swift as lightning, quiet as the night, the pressure of the entire hierarchy can be exerted at Washington to prevent a confirmation, at Albany to compel the passage of a law, in the courts of justice to procure the prevention of indictment or the entering of *nolle pros.*, in the editor's sanctum to suppress a scandal or the publication of unpleasant facts, in the school board to prescribe a text-book, in the politician's caucus to dictate a nomination, at the polls to defeat a party or to proscribe a man. Unorganized, disorganized Protestantism is in painful contrast with this sleepless giant, whose goings forth are like the sun and whose speech is unto the ends of the earth. And we only deceive ourselves when we try to make each other believe that disunion is strength.—*Northern Christian Advocate.*

The Activity of Mohammedanism.

BY J. W. MENDENHALL, D.D., LL.D.

If it is true that Mohammedanism is again reviving and rapidly spreading over the Oriental world, threatening to dislodge every other form of religious faith, it is no cause of alarm and no ground for discouragement. As a missionary religion, resorting to the sword for the propagation of its doctrines, its success is not surprising and it may providentially open the way for Christianity by the destruction of idolatry, which is its chief negative work. Though the most stubborn of all foreign religions and the most difficult to subdue, it may be instrumentally effecting a preparation for the better religion that is not in our calculations. Just as the Mohammedan power in Europe is crumbling to pieces, and where no Mohammedan people, province, or empire is rising into significant strength, it is not the time to imagine that as a religion Islamism will check Christianity or drive it from the field. The Mussulman himself believes that his religion is doomed, and his present activity may be but the temporary brightness of the light that is about ready to expire.—*Methodist Review.*

The Pai Chai Hak Tang of Korea.

BY REV. H. G. APPENZELER.

The Pai Chai Hak Tang, or the Hall for Training Useful Men, is situated in the western part of Seoul. The first missionaries to Korea came here in the spring and early summer of 1885. In the fall of the same year the young naval officer who had charge of our Legation, in an interview with his majesty the king of Korea, announced the presence of an American in Seoul for the purpose of doing educational work. Full and unconditional permission was granted to open a school for the purpose of giving young Koreans an education on "the American plan." From that day to

them in acquiring English. They are studious. The surest way to pass from a lower to a higher rank in the social scale is to possess a good education. The scholar, though of lower rank, is always respected and honored.

In the Pai Chai Hak Tang both Chinese and English are taught. To a Korean a knowledge of English without a knowledge of Chinese would be useless. Public and private documents are all written in Chinese. The spoken language is called Enmoun, and an ignorance of writing it seems to be regarded with entire indifference. In an audience with the governor of a province not long ago, I was asked something about Washington which I did not understand. Paper and brush were



THE METHODIST EPISCOPAL SCHOOL BUILDING AT SEOUL, KOREA.

as the government of Korea has shown its approval of secular education.

A little more than a year after the permission to open was received, as a further mark of royal favor the school was, through the wide-awake president of the Legation office, given the above very appropriate name—Hall for Training—or Cultivating—Useful Men, in the same manner as plants and trees are reared. This name is in Chinese character. It is neatly framed and put over our front gate, as a sign to the public of the legal existence of the school.

It is, of course, too early to say what has been done yet. The Koreans are a literary people. They have a great respect for learning. Every body who makes any pretensions to literary standing is trained in Chinese. Most of the men and boys who come to us are from this class, and their previous training in Chinese is a great help to

called for and brought. The governor began to write in Chinese, when I again had to plead ignorance of the characters, but in the same breath announced that I understood the native characters. He immediately handed the paper and brush to one of his attendants. Whether his excellency *could* not or *would* not write the Enmoun, I have no sure means of determining.

Last year we had an enrollment of over eighty students. Of these, a dozen or more finished their English education in a few months, a few left through no fault of their own, while the majority did good, faithful work, and made commendable progress.

The year opened auspiciously. We have none here who do not either pay their way or earn it. We have an Industrial Department to which only needy and faithful men can be admitted.

Help for Cobleigh Seminary.

BY REV. CHARLES BISHOP.

Our mission school in Nagasaki consists of three departments—the English, Theological, and Industrial. It has had an unprecedented growth. In the fall of 1885 it was reorganized with 5 students; when the year closed in June 91 had been enrolled. By the end of the next school year the number had increased to 150, the following year to 210, and this last June to more than 250.

The Japan Conference, held in Tokyo in August, 1889, recommended the appointment of an additional man to the teaching force of the school, and also an appropriation of money by the Missionary Society for another dormitory building. Bishop Andrews, in accordance with the recommendation of the Conference, appointed E. R. Fulkerson as the additional man to assist D. S. Spencer and H. B. Johnson already there.

But the General Committee of the Missionary Society, at its meeting in Kansas City, in November, were not able to appropriate the money for the much-needed dormitory. Bishop Merrill, recognizing the importance of the work, moved that \$5,000 be appropriated conditional upon special contributions for that purpose.

Concerning our work there Bishop Fowler, at the close of his visit, left the following testimonial:

NAGASAKI, JAPAN, *Sept. 17, 1888.*

DEAR BROTHER: I have carefully studied the situation of the Cobleigh Seminary of this city, and am happy to state that the addition of \$3,000 in dormitories would secure the addition of 300 students immediately. The \$5,000 or \$6,000 now required to train 100 boarding students would then easily reach 400. If you can help this new building enterprise you will strike the largest returns for Christ and his kingdom known to me anywhere in the world.

Always sincerely, C. H. FOWLER.

In the report to the Conference it was stated that, of those in attendance at the close of the school year, over 80 per cent. of the boarding students were Christians, while only about 25 per cent. of the day-scholars were. This shows the great advantage as a Christianizing agency the boarding-school has over the day-school. In mission schools in foreign lands this difference will be found with scarcely an exception.

The students all pay their school expenses. Those who are not able otherwise are given employment in the industrial department, and receive pay for their work. The theological students, likewise, all earn the money required for their expenses.

The money used to carry on the work of this department is largely contributed by those who are desirous of aiding worthy poor Japanese students to earn enough to pay their expenses in obtaining an education in a Christian school. One hundred dollars will, on an average, provide for four such students for the school year.

Because money is donated to carry on this work we are enabled to donate the productions of their labor to the

Church in the United States, to be sold and the proceeds added to the missionary collections. About \$1,000 worth of articles manufactured by these boys were recently brought to this country; and a single notice in one of our church papers, that such articles were to be had by simply paying the postage thereon, brought scores upon scores of responses, from nearly every State in the Union, and many hearty testimonials that they supplied a long-felt want.

In view of the success of our work hitherto, and in the firm conviction that our heavenly Father will continue to prosper it, I take upon myself the responsibility of laying upon those boys in the industrial department the burden of earning the money to erect the much-needed dormitory.

The plan I propose, and which meets the hearty approval of the missionary authorities, is as follows: To divide the \$5,000 appropriated conditionally into shares of ten dollars each. And then, for every share taken by any person desirous of aiding in this building enterprise, to place at their disposal a ten-dollar package of the articles manufactured in the industrial department. It is recommended that these packages when received be sold, and the proceeds added to the missionary collections.

As the articles will have to be made largely, if not altogether, in the future, we agree to furnish them as speedily as possible, and to forward to each contributor in the order the shares are taken. Also, if desired, we will furnish annual reports of the work.

It is also agreed that the person who, in the end, it shall be found has taken the largest number of shares shall have the privilege of naming the new building.

Rally, dear fellow-laborers, in aiding this enterprise, and help us to build up an institution that will shed a light out over all that portion of the Orient.

Address me, until further notice at, 653 Walnut street, Chicago, Ill.

Sir Lepel Griffin—A Man of Straw.

BY REV. J. M. THOBURN, JR.

In January GOSPEL IN ALL LANDS W. H. Morse, M.D., of Westfield, N. J., made a reply to a criticism on foreign missions by Sir Lepel Griffin, of the India Civil Service, and in so doing he treated him as a foe-man of greater importance than he really is. I have no disapproval to offer to the fitly-chosen words of Mr. Morse's reply other than the value he attaches to this recent deliverance of India's Ingersoll.

A man's character always gives weight to his words. What about the man in question? He is educated, highly so. He is a clever civilian who knows how to use his pen. He stands high in the estimation of a court which has never weighed him in the balances of Christian morality. Mr. Morse speaks of Sir Lepel's indorsement by the queen. This may mean something and it may not. The good queen has very little data

at hand with which to estimate the private life of many of her sir knights. She sees a handsome figure bending the knee before her to receive the royal investiture; next she signs a commission. That is all she knows. India is a "far country" for many an English prodigal, and the queen-empress is only permitted to hear of an occasional public service; she never suspects the libertinism and infidelity which are the concomitants of many of her governmental servants. Now, among all the administrators of the British crown in India no man has a more unsavory reputation than Sir Lepel Griffin.

During the vice-royalty of Lord Dufferin, 1884-1888, Sir Lepel Griffin was an uninvited guest to the palace. Why? Some political spite, or personal feud? No. A purer man and a nobler lady never graced the throne of India than their excellencies, Lord and Lady Dufferin. They frowned upon social outrages and discountenanced intrigues which had under previous regimes passed unchallenged. To extend social courtesies to such a man as Sir Lepel would be to wink at his moral irregularities. This the Dufferins would not do; hence there was no place for the bachelor knight in the viceregal lodge.

Professor Arminius Vambery is quoted by Mr. Morse to the effect that it is the consensus of opinion that Sir Lepel Griffin may yet attain the vice-royalty of the Indian Empire. This is hardly probable. Professor Vambery is a Jew, or perhaps *nothing*, religiously; a man who would be apt to judge of another by the dash of his person or the product of his brain rather than by the symmetry of his life. He is a famous Oriental bibliophile, and doubtless sees in the author of the *Punjab* a brother inquirer into Eastern lore. That Professor Vambery thinks so highly of him does not place Sir Lepel beyond doubt nor settle his fitness for the head of the Government.

Scarcely two years have passed since London admirers of Sir Lepel Griffin pushed him forward as the right man for the British resident at Hyderabad. At one time it was thought the appointment was made, when suddenly his name was withdrawn. Why? A protest had come from India. The Nizam's prime minister threatened to resign if the appointment was confirmed. It was only the surface opposition; beneath and behind it all the civil service of India, from the highest to the lowest, said, "No!"

A few years ago a young prince, Kunwar Harnam Singh, was baptized a Christian by the Rev. Mr. Woodcock, of the American Presbyterian Mission. Now that Joseph Singh has played the role of Judas this Kunwar is the sole representative of the Christian faith among the princes of India. Sir Lepel Griffin tried his utmost to dissuade this noble scion from being baptized. He said to him, "You will regret it to your dying day." Not long after this baptism the prince's brother, the reigning raja, died without issue. The baptized brother was next in succession to the throne, but his idolatrous people were not kindly disposed toward him because he

was a Christian. Accordingly a baby was found somewhere about the palace and duly proclaimed as a son of the deceased raja. The matter was taken to the courts, and the English Government decided in favor of the impostor, and the man who did more than any one else to secure that decision was the chief official in the province at the time—his name was Sir Lepel Griffin.

When he wrote his recent criticism in the *Asiatic Review*, and said that, "Christianity as preached in India is a failure," he made that statement with Kunwar Harnam Singh's case before him—a native gentleman who was willing to lose his throne for what this modern knight is pleased to call the "Extravagances of Pauline Doctrine."

Such a man can never hurt Christianity with his mis-statements. During all his official career in India he has never taken the trouble to investigate the results of mission work; and when a prominent case like the one instanced was thrust upon him he refused to acknowledge it. Beyond a few infidelic circles on the Continent and in London his words will fall unnoticed. As an antagonist he is simply a man of straw.

The Jewish People With and Without a Message.

BY REV. ELBERT S. TODD, D.D.

The sad condition of God's ancient people, scattered and humbled as they are, is in most striking contrast with their former position, when they occupied the high places of the earth and were the most favored of the nations. The difference is that then "there were committed to them the oracles of God," and they were honored for their office's sake; when they refused longer to bear the message they lost this honor.

A forcible illustration of this is furnished by the account given by the *London Times* of the reception of the imperial courier from Peking who conveyed to the viceroy of Canton the news of his transfer to another province:

"Arriving at the viceroy's yamen in the afternoon, he was received with a salute of nine guns. Every one of the floors, from the outer gate into the sanctum sanctorum of the viceroy, were instantly thrown open, and the courier, dismounting from his horse, was met by the viceroy in richly-embroidered robes of state. After greetings the courier was conducted into the great hall of justice, where a table with incense and candles was set facing northward. The courier walked up to the table and took from the folds of his dress the imperial edict, gorgeous in yellow satin, and with averted face unfurled the roll in front of the viceroy.

"Suddenly every one in the room, from the viceroy to the lowest attendant, fell down on their knees and performed nine prostrations, at the end of which, all still kneeling, the courier read out in a sonorous, sing-

song style, the imperial command. The viceroy then rose, and, taking the edict in both hands, raised it aloft. The courier then retired, not a word having been spoken, but instead of going out as he had come in, by the front-door, he went by an obscure side-door suitable to his rank, as, once the edict was delivered, he reverted to his own rank, and, being now without a message, lost all his honors as an imperial messenger. A few moments before he was treated as all but an emperor; now he was only a small official."

God's ancient Israel was such a chosen courier to the nations of the earth, and justly exalted for the sake of the message.

When she refused longer to be the edict-bearer she passed out of the back-door of God's judgment-hall of nations and resumed the position which her intrinsic worth entitled her to, as a humbler, scattered race; the "people of the weary foot."

On the other hand, upon the nations, then but rude and savage tribes in the woods of Germany, that have consented to bear God's enlarged testament to the nations has come the blessing that came to the house of Obed-edom while he kept the ark.

When Christian England and America refuse longer to do God's work they too, perhaps, will step down and out.

Baltimore.

Self-Denial Week for Missions.

BY REV. E. DAVIES.

When I was in England, last fall, I found that the Salvation Army officer had appointed a week for self-denial, in which, in various ways, they would deny themselves and give the money to help to send the Salvation Army to the ends of the earth. This was in the spirit of Christ, who though he was rich, for our sakes he became poor, that we through his poverty might be rich.

Now let the millions of the Methodist Episcopal Church appoint only one week for self-denial, and let the money saved be given to the cause of missions, and if they only average \$1.00 each, the Missionary Society will have an abundance to plant missions in the regions beyond, and fully develop the missions they now have.

Why not the bishops appoint a week of self-denial for missions? They have as much authority as the Salvation Army officers have.

I think this plan would commend itself to the godly judgment of the Church, and be found exceedingly profitable, not only in a financial respect, but also in a spiritual result. How easy it is to pray when you are practicing self-denial for the cause of Christ.

It may be some time before this appointment is made by the bishops, but the readers of this article can appoint a week of self-denial for themselves, and lay their money upon God's altar for missions, and God will open the windows of heaven and pour out so great a blessing

that it will overflow like Jordan's banks in the spring time, and all around will get the benefit.

This is a scriptural doctrine, for we read in Isa. 58. 7-11. There we read of the fast that pleases God. If we deal out our bread to the hungry, and bring the poor that are cast out to our house, and hide not ourselves from our own flesh, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." All these spiritual blessings are promised to those who practice self-denial for the good of others.

Then there is a temporal side to this self-denial for God and his cause, for "There is that scattereth, and yet increaseth." There is such a thing as giving away on one side, and God pouring it back on all sides. Blessed thought.

"There was a man, they thought he was mad
For the more he gave, the more he had."

But let us come back to the point: how many will appoint a week of self-denial for themselves?

It may be well to let it be known only to God, or to yourself, then "he that seeth in secret shall reward you openly."

Reader, will you try this plan? Will you for one week deny yourself on the money lines, and give the money saved to the cause of God? Will you walk instead of riding on the horse-cars? Will you take a ten-cent lunch instead of a fifty-cent dinner one or two days of the week? Make your own calculation. When you get half way through the week look and see if you do not find your soul drawing nearer to God in prayer and in sympathy. Follow up this self-denial once a week for a month. By and by it will become a luxury, and your bodily health will be better if you fast or abstain. So your soul and body will be in better condition, by this practice of fasting or self-denial, for Christ and his ever blessed cause.

But why did I talk about one week for self-denial when Christ says that if we would be his disciples we must live a life of self-denial? And so we must. Still even then it will be well to have one week for special sacrifice.

I preached twice in a poor church last Sabbath where the minister and his family have but a scanty support, but that church has already raised more than its apportionment for missions, and nearly all the other collections are taken. Let all the churches do as well and all will be well on the money lines, and God will take care of the spiritual matters.

Reading, Mass.

Thoughts on the Methods of Evangelization.

BY ROBERT N. COST, LL.D.

"There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." 1 Cor. 12:4-6

I am led to reflect upon the phenomena presented by a survey of the missions of the world. It is so strange to find men convinced that their own system is not only the right one and the best (the best for them, no doubt), but the only one; and yet there is an extraordinary, a startling, diversity of practice. In some associations the missionary is petted, spoiled, encouraged to early matrimony, involving wanton expenditure of sacred funds; in others I find the celibate brotherhoods and sisterhoods, with the germs of great evils of a contrary tendency.

In other quarters I find the missionary, wife, and little children turned off in a strange country, in a tropical climate, to support themselves by labor, such as teaching languages, keeping a store, digging yams and potatoes, or, as an American paper bluntly puts it, "Root, hog, or die," and they do die, and when an additional baby is born it is counted as an additional missionary.

Another strange variety is the knight-errant, without even a knowledge of the language, starting alone on a camel or horse to deliver God's message through an interpreter, himself a heathen, and then passing on.

The large associations have large resources, collected at a heavy percentage by an elaborate organization; they spend money freely and send out men freely, often unsanctified and untested men, and sometimes gross failures. Sometimes missionaries are tied to a shibboleth of dogma and a confession of church government; at other times there is an amalgam of dogma and a free hand of church government.

Some allow their agents fixed subsistence allowances and subsidiary provision for rent, locomotion, disablement, and children. Others make a boast that they do not; that the missionary must make his own private resources go as far as possible, and that he will get a fractional portion of the income of the society, varying each year, and nothing of any kind to fall back upon.

The most depressing thought is that of the vast sums spent in secretaries, clerks, warehouses, postage and parcels, stationery, printing, rent, first-class steamer and railway fares, and the needlessly liberal way in which such charges are incurred because a great society pays for them.

My thoughts go back to the sums collected at Corinth for the poor saints at Jerusalem, and Paul, the poor treasurer of the Lord, conveying it in the open undecked vessel of that period. I remember his tender advice to keep the collections made in advance, and fancy concealing up the image of the earthen pot, or wooden casket, filled with denarii and sestertii bearing the image

of one of the early Cæsars, which was reverently consigned to him, and my heart sinks within me at the thought of the frightfully complicated organizations forced upon us by the 19th century, the flogging of the congregations to get at their money, and the men, like Judas, going about holding the bag.

Happy are those whose admitted poverty enables them to laugh at the plate pushed under their nose, and happier still those who have, at the beginning of each year, set apart the proper proportion of their income and been cheerful givers to the Lord who bought them, and made their contribution in advance.

My remarks may seem cynical, but they are offered in good faith and with a certain amount of experience. Let us think out the subject.

I. The simplest expression of a missionary is that of a person of either sex, alone or accompanied by one or more fellow-laborers, who goes out at his or her own charge, subject to no external control, to preach the Gospel to a non-Christian population. Should funds be collected by friends in aid there are no accounts published. This is what some call a "Faith Mission."

II. When several such individuals unite, and have all things in common, and bind themselves by certain rules, they form a "sisterhood" or "brotherhood." Should accounts be kept they are not published, as the concern is a private one.

III. The next stage is an organized association of contributors to a fund controlled by a committee, which is annually elected out of the body, and is empowered by the rules of the association to select agents, send them out, support them while out, and recall them at pleasure. This is a "Missionary Society." In its fullest development such a committee trains students, selects suitable mission field, provides for sick and disabled agents, and the children of all agents, and is responsible to no one but its constituents, duly assembled in general meeting, to whom it renders accounts and full reports of work done, and whose order it must obey on penalty of being superseded.

IV. When the association comprises the whole body of Christians of a particular denomination, who have formed themselves into a corporation of a so-called "Church," missionary work is then said to be conducted by the Church. This is only possible when there is a fixed confession of faith, without diverging shades of theological opinion within the Church. In the case of a national church, like the Church of England, it is, in my opinion, impossible.

V. Missionary societies have satellites, independent in organization, but formed solely to co-operate. Such societies are called Home Aids or Foreign Aids according to the work which they undertake—"Special Aids" if they are satellites to one society only, or "General Aids" if they are satellites to several societies. Some of these aid societies have exceptionally a double position, as satellites to other societies and doing independent foreign work of their own. These societies do the woman's work, medical work, training work,

miscellaneous work, and publishing work, of other societies, and are of exceedingly great importance.

VI. Associations which admit members of all Protestant denominations are called undenominational.

I will now make a few remarks on the first three developments :

I. The "Faith Mission" is sometimes irreverently called the "Vagabond Mission," or the "Free Lance." It is one of those enterprises of which no thoughtful man can approve, but which no God-fearing man will oppose, lest haply he should be found fighting against God. God's wisdom and man's unwisdom rule the world. We dare not check the noble flame; we would wish to guide it. The consecration of life and talents and fortune in early youth, the laying of one's self down upon the altar and crying out, "Lord, make use of thy poor creature as thou thinkest best"—such things as these cannot be despised. There is something in them of the ancient Roman purified by Christian love. Many go abroad in their youth and strength to hunt in Abyssinia, to collect shells in the Indian Archipelago, or to develop new commerce in Africa. Why not do so to get at the poor derelict of the human race? If life be not spared, then to be with Christ is far better. If life be spared, what a gloomy retrospect in old age to have done nothing for one's fellow-creatures!

My own final judgment is that the fight can only be carried on with great battalions, and that it is folly for a small weak society, or a single individual, without permanent resources, to start an enterprise which will not be lasting. A missionary association must have behind it a Church with scores of congregations to supply the sinews of war; a committee which never dies; a purse as unlimited and bottomless as the Lord's own treasure-house. Plants feeble in nature die without culture. All individuals and small associations should affiliate themselves to strong and robust societies.

I give some extracts to exhibit this new departure :

We believe that if we do the work which God has called us to he will move the hearts of his children to supply the money. If God sends out workers he will also send supplies. There is no limit to the measure in which God can work on Christian hearts to move his children to give for those who have gone forth to seek the kingdom of God. We need \$8,000 to keep our accounts balanced, and we ask all to pray that these things may be added to us. Has any pastor forgotten to take the collection?—*March, 1888.*

And again :

God never intended his heralds to be hirelings at all, or men with *fixed assured salaries*, as secular servants and commercial *employés*. The Christian world has begotten a missionary system unknown to the Lord and his apostles. We look in vain in the New Testament for any authority for what we see on every side.—1887.

India has fifty unsalaried faith missionaries. I can count over two hundred in the world, whom God feeds as he does the birds, and they have all things and abound. We are praying for the means to build a suitable home—for 3,000 rupees. God is with our Mission.

And again :

I have been without money since Saturday, but truly the Lord never has failed, nor will fail. It is good to be without funds, as it is quite a luxury to stand still and see the salvation of the Lord. I feel less anxiety in having no money than in looking forward with but little.—1887.

Another report says: "Nothing in the locker." A third notifies that they have left off eating meat and are content with vegetables. Again :

A brother in Christ sent word that he wished me to come and see him. I went. He informed me that God had impressed him that he should send out a missionary. As I was consecrated to India he was satisfied that God would have him send *me*. Accordingly he put the money to cover all expenses to India in my hands. It now became a matter of conscience between me and God. I felt that God would have me go to India, inasmuch as he had provided the necessary funds unsolicited. I praise God that I am here. I mean by his grace to do his will. He sanctifies me through and through. Glory to God!—1887.

Again :

I am glad you feel as I do about paid home agents. I believe that God wants a larger number of his children to have a part in the work, and in this way each *can do his work without pay*.

And again :

I have now finished the second year of *self-support*. It seems to me that the support of my work comes under the head of faith in God and his dear children.

N. B.—The writer, a woman missionary in Africa, enumerates every kind of present received by her—dollars, barrels, clothes, corned meat, etc., etc.; she adds :

The dear heavenly Father has many good children, and their number is rapidly increasing; they are planning for the conquest of the world to him whom we adore.

And again, from Liberia, West Africa :

I want ten acres of land in the city. I believe that I shall get it; the king tells me that he will build me a house to live in and give me a farm to make a living from and a boy (*a slave*) to wait upon me. I am going to take out six or seven missionaries from America. I will need money, of course, to pay their way, and give them a start, and then I believe the work will be self-supporting.

Bishop William Taylor's name, both in South India and West Africa, is so connected with this elastic word *self-support* that it is but just to quote his very words :

Jesus forbade his disciples to take purse or scrip or extra coat; the laborer is worthy of his meat; those who preach the Gospel shall live by the Gospel. And they lacked nothing. The Master's method is literally practicable and adequate now. The dividing-line betwixt a missionary charity and adequate and reproductive indigenous support for God's ambassador is (1) to depend entirely on native resources for the support of all our ministers, school-teachers, and their families; (2) to welcome the co-operation of God's stewards in Christian countries for providing money for our transit and building fund.—1886.

These are brave words. One of the missionaries, who had had three years of the work, called on me in London; he would not say a word against the man or

the system, but he had given it up, and he handed to me a large bundle of American newspapers. I read there of constant appeals for money, large piles of dollars made up, and great liberality of supporters at home. When I took in the whole matter I perceived that the only difference was that there was no parent committee and no organization; but with that exception this so-called self-supporting Mission was supported by money and goods of all kinds sent from America.

Another feature of an agricultural enterprise is thus recorded:

The Government allowed the missionaries to take land for a plantation, employ the natives, and teach and preach to their own employes. Agriculture was thus undertaken, not for the purpose of supporting the Mission, but to be able to evangelize; no profit anticipated. —1885.

A dangerous experiment

It is clear that the "Faith Mission" has arisen as a protest against the extravagance, want of consecration, and worldliness of the salaried agents of the great societies who have obtained somewhat the position of an endowed church establishment.

II The brotherhood and sisterhood have developed themselves as protest against the really culpable conduct of committees in permitting and encouraging matrimony of their agents in their tender years. Men with absolutely no resources, educated at the expense of the society, actually enter into an engagement to marry while *in statu pupillari*, and press their claims to marry, perhaps, at the age of twenty-five, at a time when their contemporaries the soldier, sailor, lawyer, medical man, or office clerk, never dreamt of such a thing. It has become a great source of opprobrium, and has weighed down societies with the burden of supporting widows and children who ought never to have existed, and has assigned many poor young girls to African and Indian graves. I have for years protested against it, but in vain.

But it is remembered that the moral lapses which have scarred to dishonor missionary chronicles have arisen from widowers and married men, and never from celibates. The proposed new order in the Church of brotherhoods and sisterhoods is now pressed for at home and abroad, and is actually in practice, and there is much to be said in its favor. Sir Bartle Frere, a close observer, has recorded his opinion (*Indian Missions*, p. 83) strongly against this departure.

Celibacy enters largely into the machinery of all false creeds: it springs from the weak, not the strong side of our common humanity; it is held in high honor and esteem by the vulgar; in mediæval legends it is accompanied by tales of hair-shirts, dirt, and discomfort; but it fails every-where because it is at variance with the laws of human nature. The Hindu Brahmin has been the most successful of all sacerdotal bodies, and they rejected celibacy and gave it up. The Jewish priesthood and prophets never attempted it. Not a single holy man in the Old Testament practiced it; if St. Paul practiced it he did not recommend it. Among the

Hindus marriage is part of the programme of human life, and, if the people are to be acted upon, this must be taken into account. Celibacy, laid down as a rule, is akin to asceticism, and partakes of the censure allotted to self-inflicted suffering or pretended proud freedom from human infirmity.

The conclusion seems to be that for the young missionary (say below thirty-three) it is most proper to remain single; but not beyond that age. Married missionaries are essentially necessary for the complete symmetry of a mission station, and the wife is as important a factor as the husband.

III. I now pass to the third category, the regularly-organized Missionary Society. I am met at once by the necessity of a sub-division:

a. The new and economical system.

b. The old, and, in my opinion, extravagant system.

a. Of the new system I will quote as far as follows the very words of the leader:

(1) The Universities Mission to East Africa.

The Bishop is quite unable to offer any inducement in the way of salary, or periodical holidays, or ultimate pension, or temporal advantage of any kind; it is necessary that those who join the Mission should do so with the sole desire to live for and willingness to die in their work, because it is Christ's. He offers, to those who may need the help, board, lodging, and necessaries during their stay in Africa.

In the life of Bishop Steere, I read:

At the present time not one of the members of the Bishop's staff in Africa is receiving any stipend beyond the moderate allowance of £20 per annum for clothes, etc.; all other necessities are provided from the common fund of the Mission. Thus rich and poor live and work together on equal terms.

All the missionaries are celibates; women-workers are not sought for below the age of thirty. This Mission belongs to the High Church party, and is doing admirable work.

The China Inland Mission is in the antipodes as regards church government and doctrine. Hudson Taylor thus formulates his principles:

Some have gone out at their own expense; the rest have gone out under a clear understanding that the Mission does not guarantee any income whatever, and knowing that, as the Mission does not go into debt, it can only minister to those connected with it as far as the funds allow; in other words, they have gone out in dependence upon God for their temporal supplies.

Again:

The China Inland Mission accepts suitable candidates, whether possessed of private means or not; those who need it are assisted in their outfits, have their passage-money provided them, and have funds remitted to them from time to time, as the supplies come in. God, in a very special way, is the treasurer of the missionary, and to him they look, not to the Mission. Hitherto he has supplied, and he henceforth will do the same.—1888.

The North African Mission and the East London Institute are conducted on similar principles. The time must come when they will have aged men and

women whom they cannot allow to starve ; they will have orphan children and widows cast upon them ; they cannot live from hand to mouth without running the risk of great disaster and tremendous suffering to innocent people.

δ. I call the old system extravagant, and I mean what I say. The annual reports of the great societies speak for themselves. There is no insinuation of carelessness, or absence of a proper system of accounts, or any possible malversation. There is a continuous audit by professional auditors from the outside, and a committee of inquiry would have very little to discover, as all is above-board, and unpaid lay committees are very much in earnest and have great experience of human affairs and are terribly outspoken ; but every thing is done in much too expensive a style, just like a government office which has the purse of the British taxpayers behind it.

The lavish expenditure on clerks and offices is discouraging. Any one who thinks that a missionary society can work by an automatic process without secretaries, or, in other words, an executive, might believe that a cart would move along the road without wheels ; but there ought to be found men in Great Britain of independent circumstances and good training, whose health would not permit them to venture on the foreign field, and yet who could do the work of secretary gratuitously ; and *men of that stamp are found*, and more should be looked for. Just as the missionary receives no salary, properly so called, but only enough to sustain his physical wants and enable him to apply his intellectual and spiritual gifts to the Lord's work, so there should be found at home in this rich country men ready to consecrate their time and talents for the glory of God, without seeking profit, without necessity of maintenance.

In some societies there is a very cheap administration, owing to the amount of voluntary service supplied ; all the committeemen's work is voluntary and gratuitous, but the executive should be supplied by volunteers also. The only remedy is to rule that every shilling collected for mission purposes should go to missionary work out of the country, without any deduction. A separate fund should be raised from the friends of the Mission for the office expenses, or rather to supplement what cannot be supplied by voluntary labor. The time may be near at hand when contributors of money to convert the heathen will label their contributions :

Not a sixpence of mine to go to maintain a children's home, or the outfit of the wife of a missionary under ten years' service, or an office-clerk.

The laxness of expenditure in the parent committee leads to laxness of expenditure in the field. The foolish attempt is made to elevate the Asiatic, African, or South Sea Islander to a platform socially above his heathen relations *because he is a Christian*. We have no apostolic sanction for this, and it is a deadly mistake. The religion of Christ has no relation whatever to the

social culture or civilization of the convert. In the early missions of Christianity there was comparatively little difference, in respect of culture and civilization, betwixt the preacher of the Gospel and those to whom he preached. They ate and drank the same food and were clothed in a similar manner. St. Paul worked among men not inferior to himself, and he moved among them as an equal. In the Middle Ages and the time of Columba of Iona, as regards all things that represented civilization, there was little difference betwixt the missionary and his convert.

But the modern missionary has to work among races undoubtedly inferior and lower in culture. This is owing to the enormous advance of European culture, and it often proves a great snare to the missionary, and generates pride, arrogance, and self-assertion. He is led on to another snare, the attempt to introduce a higher social civilization among his converts. This may come in its own time, and probably will come, but conversion should be his sole object, and he should be cautious not to introduce new and expensive habits and wants.

Then, again, it may be an unpleasant truth, but the conviction forces itself upon me that the life of a modern missionary is very easy-going compared with what it was fifty years ago. Take the life of Bishop Gobat, and see what he suffered in Abyssinia—privation, want, long delays in unhealthy places, tedious voyages, hope deferred, absence of success. What were the perils and sufferings of Selwyn, Patteson, Williams, Allen Gardiner? They had faith, and love, and patience, and were real apostles. One missionary of that period mentions that his boxes arrive! after having been dispatched more than two years. On being opened every thing was as rotten as tinder. Two or three packets of letters were in the middle of one box, but when touched they crumbled to dust. "It was most trying," said the missionary. "It was the only time that he saw his wife give way to sorrow and tears." In this luxurious age we find the missionary quite out of sorts if he does not get his post regularly, complaining bitterly if his things are not sent out to him as he likes ; and occasionally the attributes of the humble, converted, consecrated Christian man are sadly wanting.

When the missionary himself exhibits the character of self-consecration and self-sacrifice he can enforce those characteristics on his flock, but not otherwise. For the welfare of the native church, and for the spread of the Gospel by the agency of native evangelists to the regions beyond, it is most desirable to maintain the greatest simplicity of life, and the great grace of gratuitous ministration, the consecration of body and soul, with a mere provision for the humblest human wants. I rejoice to see the steady opposition to the entertainment of *paid* native agents in China, or, in other words, providing with a salary a crowd of hungry converts, well deserving the name of "rice Christians."

The injurious effects of the paid-agent system on the mass of the Chinese population outside of the Church are perhaps

to posterity. The *a priori* judgment of the Chinaman is as to the value of one of his countrymen in propagating a foreign religion is that he is hired or bribed to do it. When he learns that the native preacher is in fact paid by foreigners he is convinced in his judgment. What the motive is which actuates the *foreign missionary*—a motive so strong that he is willing to sacrifice life and money in what seems a fruitless enterprise—he will not imagine. The most common explanation is that it is a covert scheme for buying adherents, with a view to political movements inimical to the State. Of course it is supposed that no loyal native will have any thing to do with such a movement. If the Chinaman is told that this enterprise is prompted by disinterested motives and intended for the good of his people he is incredulous. The result is that many well-disposed Chinamen of the better classes who might be brought under Christian influences are repelled, and those who actually find their way into the Church are composed largely of two classes—those whose honest convictions are so strong that they outweigh and overcome all obstacles, and unworthy persons to whom that feature in mission work which we are overlooking is its chief attraction.

This same argument applies to the same facts elsewhere. I have on another occasion described how the Paganian evangelists received a little clothing and shod with their own hands. The principles of most societies point to the policy of raising up an establishment of native pastors upon a self-supporting, self-governing, and self-extending system. The more these are enforced the better.

I cannot leave this subject without allusion to the accepted machinery for raising funds and the scientific organization spread over Great Britain and Ireland, making the whole transaction very secular, very formal, very business-like, and very unlike spirituality. The ministers of the churches are to blame. The duty of conveying the Gospel to regions beyond should be preached systematically week by week from the pulpit, and enforced from the platform periodically by accurate information of the progress of the work. Every member of the Church should be supplied with missionary publications; they need the food supplied by the committee quite as much as the committee needs their subscriptions. A spiritual stimulus and uplifting of lagging hearts are wanted. Men will never care about matters of which they know nothing; they cannot know unless they are informed. It gives life and love to a Church to know and desire to know how the Lord's work progresses among the heathen; if the workers are miserable it melts the heart in sympathy; if in triumph it arouses a spirit of thankfulness; both circumstances are remembered in private and family prayer.

We read with long-drawn breath the fortunes of the Queen's soldiers because we are good citizens; why not have similar feelings for the Lord's soldiers if we are good Christians? Missions to the heathen are a common part of the whole duty of man, and should not be treated as a fancy, a fad, a something extraneous from the necessities of a good life. How much more interesting would be a stirring picture of missionary progress than the conventional drone which has reduced the power of the pulpit so low! When the great socie-

ties spend respectively £8,000 and £10,000 per annum on deputations there should be some result. Now one half of the annual income comes in without reference to preacher or deputation. Established friends of the society send their contributions as a matter of duty; of the remaining moiety one half would come in on receipt of a reminder by post, it is for the remaining half moiety, or quarter of the whole, that the whole struggle and expenditure takes place, and the percentage should be thrown upon that quarter only.

Many of the deputations unite the arguments of the Gospel with the manner of the water-rate collector; it is the daughter of the horse-leech that we seem to be listening to, "Give, give!" Instead of giving the information, expounding the motives, interesting the hearers with the magnificent story, and leaving the duty of collecting to the local committee, ridiculous comparisons are made betwixt the vast sums spent in liquors, tobacco, milliners' bills, foreign wars, and the cost of living, and the small amount contributed to missionary objects. Such arguments are more calculated to offend than to conciliate. What shall be said of the frightful statistical tables showing the preponderant number of heathen and the paucity of Christians? Tall stately columns represent the non-Christian world and a mere ninepin the Christian. The danger is lest the skeptic should turn the argument round and say: Here we are in the nineteenth century of the Christian era, and not only have we gained no ground, but we have lost, for the Mohammedan religion is seven hundred years later in date, and so much more successful!

Then stupid calculations are made of the amount of people's income and their subscriptions, holding them up to a kind of obloquy. What becomes of the right hand not knowing what the left has given when the deputation wants accurate information of what each man does, and explains to a man with a large family of sons and daughters how much he ought to pay to the missionary society? And of what profit is the late onslaught on the so-called "Titled Classes?" It is nothing new. Such will it be forever. (1 Cor. 13. 26.)

Quiet, undemonstrative Christians are vexed by the perpetual calls on them; they give the miserable shilling to get rid of the trouble; the people who go about with cards are a nuisance; it is a bad phase of religious life; all who are in earnest set apart a portion of their income; no blessing can accompany money given without any heart just to get out of the door of the church or assembly room respectably. It turns to dross in the treasury of the society, and, having no enduring blessing in it, it is got rid of in the pay of an extra clerk or in the railway fares of the deputation. It might just as well have been left in the purses of the contributors, as far as having the remotest influence on evangelization. The list of subscribers given in such detail in the report, doubling its bulk, is a reproach to the Christian churches and to the Christian character of the donors. What can they want to see their names in print for? It is like

the trumpet sounded before the hypocrite when he gave his alms, condemned by our Lord.

The exposure of the idols of the poor heathen to be laughed at, of curios brought from foreign countries, of children dressed up as natives of the East, of blind old men brought on the platform to interest—such things are thoroughly wrong, and a secular lecture on foreign cities, nations, and customs, is a serious mistake. The object of deputation addresses is to warm up the feelings of supporters, educate a missionary spirit, correct mistaken impressions as to policy, inform those interested of progress, evidence sympathy with the fallen races, and to do what Paul and Barnabas did eighteen centuries ago: rehearse all that God had done, and how he had opened the door of faith to the Gentiles.

No subject can be more pregnant, more susceptible of varied treatment, with wider scope, furnishing room for every kind of eloquence, and full of such romantic poetry. What epic poem of ancient or modern days could be more full of moving scenes and varying fortunes if the speaker were only worthy of the subject! A spiritual tone should dominate. If a smile be raised it should be one of sympathy and love toward the missionary and the poor heathen people. There should be no ill-timed jokes or depreciatory remarks or condemnation of great governments, denunciation of a great commerce, or sneers at rival denominations, or cries for Jingo expeditions and annexations. The heart should indeed go forth toward the poor heathen. Their rude conceptions of a power greater than themselves show that God has not left himself without a witness in their hearts. They recognize an environment of supernatural agencies because something tells them that God is very near. They see him in their blessings and their troubles, and they try to propitiate him. In some things they are better than we are.

Above all things it is desirable to keep the actual pounds, shillings, and pence in the background. What can be more depressing or opposed to spirituality than the cries from the platform: "Another ten pound note;" "Another five pound;" and so on.

And where is boasting? It is excluded. From the east and the west and the south come up tidings of terrible failures and fearful blots. If the enemy knew our shortcomings as well as our friends where should we be? I am afraid to express my own feelings. I substitute those of another:

It is not easy to exaggerate the grandeur of the opportunity or the perils of unfaithfulness. To-day we must do the work, to-morrow will be too late. Let us realize this very great opportunity and so go forward. God grant that these things may be brought home to us to-day, and that we may go forth from this hall as from the presence of the Lord himself, touched with the flame of the Holy Spirit, not boasting of what we have done, not in the spirit of the Ephesians of old, crying aloud, "Great is the Church Missionary Society!" not boasting of our crowded platforms, our large meetings, our bountiful subscriptions, but impressed more and more with the thought that very much land yet remaineth to be possessed, that the fields

are every-where white unto the harvest, and praying that God will quicken our halting steps, will accept our offerings, and arise and do great things by our humble means to the glory of his holy name.

I implore the preachers of the anniversary sermons not to dilate upon visions, for we well know that he has seen none, or work out wild analogies with Queen Esther or Joseph, or other Scripture characters which have no possible relation to the subject—mere verbiage; *vox, et præterea nihil*; let him rather tell the congregation the new, new story: how science has revealed new regions of the world and brought us in contact with nations and tribes and languages of which our fathers knew nothing; how the Holy Spirit has been poured out in exceeding abundance on this generation, bidding us, enabling us, and sustaining us in our wondrous desire to carry the glorious Gospel to every nation under the sun; let him tell with glistening eyes how the war goes on: for with his eyes he must have read the narratives that have come in from the east and the west and the south; with his hands he may have touched some of these messengers of good tidings and spoken with them face to face; let the story be graven, with an iron pen and lead, in the rocks forever! Let him remember that by the gleaming words that he utters he either conciliates new allies to the cause or by his unfaithful treatment of the subject disheartens true friends. It indeed requires tongues of fire to treat the subject in its glorious completeness; the present generation has only prepared the way; the next generation will have something worthy to record, though our eyes may never see it.

I have said my say. I have been violently abused for making these statements. People like the old comfortable way of jogging on. If I have written what is not true, let this paper be consigned to the fire. If there is a scintilla of truth, think over it. It cannot now be said that we must travel onward as if in a mist, and that as nobody criticised there was no error.—*Mission Life*.

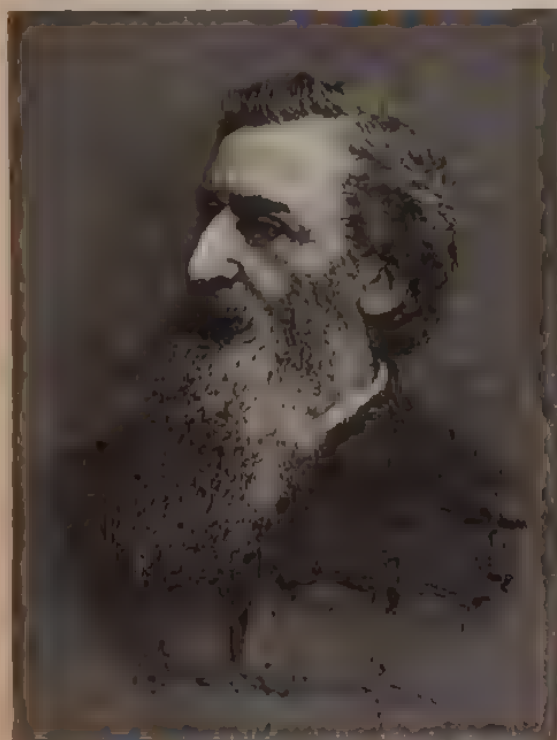
General William Booth.

General Booth, the head of the Salvation Army, has no doubt accomplished considerable good by the able manner he has conducted the evangelizing forces under his command. While we may sometimes be shocked by the methods used, and note extravagances that seem injurious to the progress of Christianity, yet the Salvation Army has reached and saved many who doubtless otherwise would have been lost. Mrs. Booth has ably seconded the efforts of her husband. The following interesting account of General Booth and his work is from *Harper's Weekly*:

"William Booth is a native of Nottingham, England, where he was born in the year 1829. While quite a youth he became a Methodist, and in accordance with Methodist customs was licensed as a local preacher while still engaged in a secular occupation. This was

1846, when he was only seventeen years of age. At the age of twenty-four he entered the ministry of the Methodist New Connection, one of the smallest of the Wesleyan bodies of England. He became quickly noted for his success as an evangelist, and his services as an evangelist were in constant demand. After serving in circuits according to the rules of the New Connection Conference until 1861 he requested in that year to be made an evangelist for the country at large. This request being refused he resigned his membership in that body and proceeded to carry out his plans independently and in his own way.

"The first scene of his independent evangelism was Cornwall, where he and Mrs. Booth spent two entire



GENERAL WILLIAM BOOTH.

years. Their success in Cornwall was so great that there was no lack of invitations from all parts of England. In 1865 he directed his attention to the poor of the East End of London. His first preaching was in the open air, on a piece of waste land. Here, as elsewhere, great changes were wrought in the character of the people who crowded to hear him. 'They belonged,' says an English writer, 'to the outcasts of mankind—navvies, sailors, gypsies, drunkards, thieves, dog-fighters, the roughest, wildest, most ignorant and degraded of the population of London.' That hundreds and thousands of these persons have been changed in heart and life there can be no question. The drunkards have quit their drinking, thieves try to live honestly, and the rough, degraded inhabitants of this part of London have shown unmistakable signs of submission to the laws of civilization. Some of these con-

verts became very quickly effective, though rough, public speakers, and by their homely way of describing the change wrought in themselves persuaded many of their companions to go with them.

"The rules given by Mr. Booth to these helpers were that they should hold meetings out-of-doors, marching, singing, through the streets; that they should visit public-houses, gin-shops, and like places of common resort, exhorting and praying with all whom they could reach; that they should use popular song-tunes and the plainest speech; and, finally, that every convert should be set at once to work.

"Necessity compelled some form of organization, and the organization was effected in 1878, the name 'Salvation Army' being chosen by Mr. Booth himself. Mr. Booth now became General Booth; his soldiers were put into uniform. They are organized under the care of majors, captains, lieutenants, and sergeants; their places of meeting are termed 'barracks'; their praying is known as 'knee-drill.'

"All this seems fanciful, but it accomplishes results which might not be reached readily in any other way. The sergeant, whose office resembles that of the Methodist class-leader, takes care of the converts, and especially watches over their mode of living. Captains hold the public services in well-defined districts. The majors, who correspond to the Methodist presiding elders, have charge of districts. This system is no doubt in its way despotic. The word of command must be obeyed; but perhaps it is the best conceivable system for the rough population with which the Salvation Army has to deal. The theology in which the members of the army are instructed is the theology of Methodism. In this respect General Booth has made no departure from his old associations. He left the Methodist New Connection in order to find a broader field; whatever novelties he has originated pertain to the methods of his work, not to the substance of his teaching.

"This is an important point, and its importance has not been sufficiently appreciated by some of General Booth's critics. We might have had in the Salvation Army an outbreak of religious fanaticism; but underneath all the eccentricities and extravagances of the Salvationists there is to be found New Testament truth. To be sure, some of their phrases and terms are simply shocking. To hear them speak of 'hallelujah lassies,' 'hallelujah merry-go-rounds,' and a 'hallelujah free-and-easy' is enough to repel every man of intelligence and sober common sense.

"Their music, so-called, is very often nothing more than ear-splitting noise. Their singing processions are as grotesque as a circus parade. But if beneath all this there be a sober purpose to do men good, and evident self-denial endured in order to do them good, and if it be proved by facts that men are made worthier members of society, who shall say nay to it all? We know that Providence often uses rough instruments for the accomplishment of its work."

The Conversion of England.

Study of contemporary missionary enterprise can rightly exclude neither history nor forecast. It is as necessary for a due appreciation of the expansive work now being done by the Church that we should have some knowledge of the way in which she has attained her existing empire, as that we should be inspired by the certain universality of its future. It is but an apathetic mind that can contemplate the noble river of Christian truth now before our eyes without its flowing motion exciting any curiosity either as to its course from its Pentecostal fountain, or its onward current from our present stand-point with ever-widening volume until, like the waters covering the sea, it emerges from restricting banks and overspreads the earth with the knowledge of God.

English Christianity has its history stretching back nearly as far as any Christianity. It is claimed that the light shone on England during the first century. Although the traditions of St. Joseph of Arimathea, of Linus and Claudia, and of St. Paul may not rank as history, there are sufficient corroborative circumstances to make historians treat the legends with respect, and to point to the conclusion that, by whatever missionaries the Gospel was brought, it reached England in the earliest ages. As the epoch of traditions expands into that of history, we find the British Church covering the land. At the Council of Arles, in the year 314, there were three British bishops present—those of York, London, and a see that was probably Caerleon; thus representing each of the three great civil divisions. Geoffrey of Monmouth says that these leading bishops had as many as eight-and-twenty suffragans. British bishops were probably also at the memorable Council of Nicæa in 325, and they certainly were at the Council of Ariminum in 360. The Church had strong centers of learning and missionary force at Glastonbury, St. Albans, and many other places, and doubtless brought into her fold the whole British race. The fact that England was actually a Christian country in these early centuries is in many respects of great importance. It is the more necessary to emphasize it from the way in which the original conversion of England has been lost sight of in the conversion, some centuries afterward, of the heathen Teutonic race (Jutes, Saxons, and Angles) who invaded the country.

Their invasions were gradual, and were spread over nearly a century and a half. They took place in the following order: In the year 449 the heathen Jutes from Northern Denmark settled in Kent on the invitation of the (Christian) British King Vortigern, who assigned that district to them in reward for their help against the Picts and Scots; in 477 Saxons, who came from land to the south of Denmark to Sussex, and, about 530, other Saxons occupied Essex.

In 547 the Angles, who came from the land between that of the Jutes and that of the Saxons, occupied Northumbria, and in 585 other Angles began to settle in East Anglia and Mercia.

Thus these Teutonic invaders possessed the whole of the eastern and central parts of the country from north to south. Northumbria extended from the Forth to the Humber; from its borders stretched Mercia southward to the Thames; East Anglia comprised Norfolk and Suffolk, Essex being to the south of it. Across the Thames, Kent was held by the Jutes; Sussex included the present county of the name, with Surrey; from it Wessex stretched westward into Hampshire, Dorset, Berks, and Wiltshire.

The Britons, and with them Christianity, were driven westward, retaining Wales, Devon, and Cornwall, and for a long time the whole or part of Shropshire, Hereford, Monmouth, Gloucester, Somerset, and other counties. In the north-west, Lancashire, Cumberland, and Westmoreland remained in their hands, forming part of the great district of Strathclyde.

The Teutonic invasions, great as they were, by no means covered the whole country; nor were the Britons driven at first as far toward the west as they were when the Heptarchy was fully established.

We have now to sketch briefly the evangelization of the Teutons. The earliest settlers were the first to receive Christianity. In the year 597 St. Augustine converted Ethelbert, the Jute king of Kent; and the conversion of Kent was eventually the sole direct result of his mission. Sebert, King of the East Saxons, was a nephew of Ethelbert, by whose advice he received Mellitus, one of St. Augustine's band; but his work was completely overthrown twelve years later by Sebert's sons. Paulinus, another of the Augustinian missionaries, was consecrated bishop for Northumbria on the marriage of Edwin, king of that country, with Ethelburga, the daughter of Ethelbert. A like disaster, however, overtook this mission, for Penda, the heathen king of Mercia, completely destroyed it seven years afterward; King Edwin was killed in battle, and the bishop, Paulinus, fled. Before this happened Paulinus had converted Eorpwald, the king of East Anglia, but his nobles were unwilling to follow his example, and killed him.

The result, therefore, of the Augustinian mission was the conversion of Kent, and abortive missions to Essex, Northumbria, and East Anglia. Mercia, Sussex, and Wessex were untouched. That St. Augustine's mission thus produced the conversion of Kent alone is a fact worthy of notice, both for correcting misleading exaggerations of the extent to which the conversion of England is due to that mission, and for replying to those who think that a comparison of the success of ancient and modern missions must be to the disadvantage of the latter.

The actual conversion of the Saxons and Angles took place by degrees, and in the following way:

Sigbert, a brother of Eorpwald, the murdered king of East Anglia, had fled to Gaul. There he was converted from heathenism, and on becoming king in succession to his brother, invited Felix of Burgundy to East Anglia. Felix obtained the pope's sanction, and, aided by the Celtic missionary Fursey, succeeded in the work, founding

the see of Dunwich, which was afterward transferred to Norwich.

Oswald, who eventually succeeded Edwin as king of Northumbria (having fled to Scotland when Edwin, as yet a heathen, had robbed Oswald's father of his kingdom of Bernicia), had become a Christian at Iona. On gaining the throne he sent to that cradle of the faith for Celtic missionaries, and in 635 St. Aidan became bishop for Northumbria, with his seat at Lindisfarne.

Birinus, from Gaul, went to convert Wessex in 634. In the following year Oswald, the Christian king of Northumbria, sought in marriage the hand of the daughter of Cynegils, King of Wessex. By his persuasion and that of Birinus Cynegils was baptized at Dorchester in Oxford, where Birinus fixed his see.

The influence of the king of Northumbria also produced the conversion of Essex and Middlesex, the king of that district being persuaded by him to become a Christian. He asked for teachers from Lindisfarne, and St. Cedd was sent, who, in 654, revived the see of London, which had been founded twice before; the first time by the original British Church, and the second time by Melitus.

Mercia was converted by a mission from Lindisfarne, Duma being consecrated bishop for that great central kingdom in 656.

The consecration of Theodore to the archbishopric of Canterbury in 669 was an important epoch in the history of the English Church. He consolidated the Church, subdivided the dioceses, created the parochial system, and held the great synods of the whole English Church at Hertford in 673, and Hatfield in 680.

It is remarkable that one important district, and that one which lay next to Kent, was actually left without any missionary operations until after this. It was not until the year 681 that Wilfrid, who, though a Roman partisan, was a Lindisfarne monk, began the conversion of Sussex, fixing his see at Selsey, whence it was afterward transferred to Chichester.

We can now sum up the results of the various missions. Wales, Devon, and Cornwall, and the counties adjoining, having Celtic or "British" Christianity, the north-western districts also retaining theirs in connection with Iona, and Kent being converted by the mission of St. Augustine, the remainder of the whole of the country in time became Christian. Northumbria, Essex, Middlesex, and Mercia were converted entirely by Celtic missionaries; East Anglia by Felix of Burgundy, aided by Fursey, the Celtic missionary; Wessex by Birinus from Gaul, aided by Northumbrian influence, and Sussex by Wilfrid, after the consolidation of the whole of the rest of the Church under Theodore.

Even this extremely brief summary serves to suggest some important reflections. It is not uncommon for those who have little acquaintance with the history to regard English Christianity as really owing its existence to Pope Gregory sending St. Augustine; and in view of Roman pretensions it is useful for it to be seen how (originally) the country was wholly occupied by non-

Roman Christianity, and (afterward) how largely the conversion of the Saxon and Angles was due to non-Roman missions. The whole of the west (from north to south) belonged to the British Church, being entirely independent of any Roman origin; while the reconversion of the rest of the country after the Teutonic invasions was mainly effected by the Celtic missionaries, who had, of course, nothing to do with Rome. Two of the smaller kingdoms were converted by continental missionaries with Celtic aid, and Kent alone was made Christian by the Augustinian band. To this it may be added that Theodore's organization made the whole Church, with its double origin (British, or Celtic, and Roman), one national Church, and that it was in his days, and for long afterward, under no bondage to the see of Rome (though in full communion with it and the rest of Western Christendom) any more than the Church of the United States in our days is under bondage to the see of Canterbury.

Apart from this more practical lessons are to be learned. They are of an encouraging nature. What could have seemed more like a deathblow to Christianity in England than the Teutonic invasions? Yet what was their final result? They did not destroy British Christianity, but moved westward the British Christians, leaving their land to be occupied by heathen, who in turn were to be converted.

Then the failures of the missions of Paulinus and Melitus surely should teach those who fear—or experience—failure that they should not think their great cause will fail, though a particular endeavor may seem to come to naught.

Further, the length of time occupied by the conversion of England supplies a cogent reply to those who complain of the rate of progress now. The work began in the first century, but it was not until nearly the end of the seventh century that the Church was organized, and the whole land won. Even that is really too early a date, for in the following centuries the Danes seemed almost to undo all the work. It was as late as A. D. 1012 that St. Alphege was martyred by them. Modern missions in Equatorial and Southern Africa have suffered from wars and fightings. We may be encouraged by reflecting how much solid work has been accomplished by them in spite of the troubles, when we recall crushing reverses endured by our spiritual forefathers with ultimate triumphs for Christian truth.—*Mission Field*.

The Funeral of a Chinese Christian.

BY JANNIE ROPER FEEDEGE

A few years ago there died in China an old man of eighty years of age. His home was in a little village in the country, surrounded by many other villages, and not a single Christian lived within a radius of three miles.

Over seventy years of his life he had spent in heathenism, a slave to superstition and a worshiper of idols,

not knowing or caring very much about a future life. But about this time he went on a visit to a neighboring city, and in one of his walks while there he came upon native Christian chapel. Pausing before the door he heard singing as by many voices, and though the words were in his own language the tune seemed new and strange to his ear. Led by curiosity he went in and sat down near the door. A prayer followed—such a prayer as he had never heard before—and yet there seemed nothing to pray to, for he saw no “gods,” no altar, no incense.

A sermon, preached by one of his countrymen, came next; a tender, earnest appeal from the words, “Why will ye die?” And the Spirit of God brought home the truth to that dark mind that he was in danger of death, but that there was a means of escape. He spoke to the preacher after the service; was told about the Christ as “the Way, the Truth, and the Life.” Other rays of divine light gained entrance to his heart, and ere long he found Jesus as *his* Saviour and joined himself to the disciples.

Thus to him “at eventide it became light,” and it was beautiful to see how the old Christian basked in the sunshine of his glorious hopes and the daily felt presence of his gracious Lord. During the next few years he was the means of leading six members of his own family to become Christians, besides many others whom he sought out and told of the great salvation.

During the last year of his life, believing his end to be near, he set his house in order and made careful provision for his family. His little property consisted of a house and four acres of land. Three acres he left to his son, who would keep the little family together in the home, while they lived, and one acre he sold for \$60 to pay the burial expenses of himself and his aged wife. His own half—\$30—he directed to be spent as follows: \$10 to buy his coffin and pay the hired bearers for carrying it to the grave; \$10 for mourning apparel and to pay the boat-hire of the brethren who should attend his funeral, and the remaining \$10 to provide food for all the guests, that none should return hungry to their homes.

As his end drew near he was perfectly conscious, and enjoyed sweet foretastes of the joy awaiting him beyond the river, speaking of it continually to all who approached his dying couch.

He requested that no heathen rites should be observed at his funeral, and earnestly exhorted all his friends to meet him in heaven.

The funeral services were conducted by four native preachers, and many of the Christians from the three nearest stations were present. A large open space in front of the house, and reaching down to the river, was arranged for the meeting, and here on a rude bier, in the center, was placed the coffin, draped in a large red cloth, while sympathizing friends were grouped about it, and at the left stood a company of little boys holding aloft sticks of bamboo, to which were fastened scroll banners of white cloth bordered with blue, and in-

scribed in Chinese characters with Scripture texts relating to the future home of the Christian, the largest one bearing the words, “He has entered into paradise.”

Under an awning at the right were assembled the native Christians, surrounding the platform occupied by the preachers, while in front of the house and back of the coffin were collected all the female relatives, and farther away were a crowd of curious heathen spectators, simply lookers on, and in no way joining in the ceremonies.

The congregation proper were all, except the mourners, robed in pure white, which is the mourning color of the Chinese, the men wearing square, bag-shaped caps of white cotton, and the women a strip of the same material tied about their coiffure. The immediate family wore garments of sack-cloth, with a triangular piece of the same so raveled as to resemble the original fiber, bound around the forehead, with a cotton girdle about the waist, and suspended from the girdle a bag that contained two cash, a bit of raw cotton, and a few grains of rice. “The rice denotes a wish for a numerous posterity, the cash that they may amass wealth, and the cotton, that they may live till their hair is equally white.” This ceremony is a remnant of the old superstition of paganism, and the older and better-informed Christians are trying to do away with it altogether.

After several hymns and prayers, and a tender, comforting address on “the Christian’s gain,” the procession was formed, the boy banner-bearers taking the lead, then the bearers with coffin on the bier, followed by the mourners, the women covering their faces with long veils of sackcloth, and all sending forth piercing wails that were kept up all the way to the grave, and among which might occasionally be heard the words: “*Peah, peah!*” (My father, my father!)

The family burial-place, in the middle of a rice-field and patch of sugar-cane, was reached after a tedious walk of over a mile. The procession halted near the open grave, around three sides of which the company arranged themselves, a prayer was offered, a hymn sung, and then the body was gently lowered to its last resting-place, the near relatives superintended the closing of the grave, and then all quietly returned to the home.

Economy in Foreign Missions.

A PARABLE.

There was once a king who owned large tracts of land, which he desired to have cultivated by means of his servants. Every thing these servants possessed was given by the king, and given with no niggard hand, for he loved to see them happy. Most of these servants lived close together in one part of the king’s domains, and the ground round about them was, on the whole, more cultivated, although there was here and there a tract of marsh-land and many a thorny patch right in

the middle of the most fruitful fields. But further off there were miles and miles of desert, very thinly sprinkled with laborers, and beyond that was more waste land, which had hardly been penetrated at all.

Now, those who inhabited the cultivated part of the king's domain thought it right that the rest should not be left wholly uncared for, and in the midst of their own comforts they set aside a small portion to supply the needs of the laborers in the lonely desert. But as day by day tidings reached them of the crying need for more laborers, and as they remembered that the king's command was plain and clear on the matter, they grew very uneasy.

Certainly more men and women ought to go forth to reclaim these desert lands; there was no mistake on this point; but then they must be provided for; and whence was this provision to come? It must mean considerable fresh self-denial on the part of the home servants to furnish supplies for all this fresh need, and so there was much perplexity on the subject.

At length a bright idea occurred to some of them. It was pointed out that those who were already working in the far-off lands had many little comforts and helps by the way which they really might do without, and that as they had chosen the way of self-denial they were bound to carry it out in every particular, and ought not to want even such things as were deemed a necessity by those at home, who, having made no such profession, could not fairly be called upon to practice it.

Now the need for more laborers pressed on the hearts of those already at work in the desert yet more than on the hearts of those at home, and some among them who were young and vigorous wrote that they were willing to live upon far less than had hitherto been deemed needful for them. This proposal was received with much applause by the home laborers. This was the right spirit, they said, and here was the solution of the difficulty. What one could do all could do. And by distributing the same supplies over a larger area, how many more laborers could be sent out and how much faster the work would progress!

There were some, indeed, who could not see the matter in this light. They remembered that the king's command was given, not to a few, but to all, and that he had laid down this principle—that some should not be burdened in order that others might be eased, but that there should be an equality. What they said was, however, not received with much attention. It was determined by the majority that the sum hitherto allowed for one laborer should henceforth be divided among two. Men and women were found who accepted the conditions. And thus in a short time, without any extra self-denial on the part of the home servants, the number of foreign laborers was doubled, and those who had arranged the matter congratulated themselves that the king's work was now carried on with so much more efficiency. . . . But shall we not add, "God forbid"—*Sarah Geraldine Stock, in The Church Missionary Gazette*

Programme for Easter Missionary Concert.

ARRANGED BY IDA BUXTON COLL.

SINGING,—*"Redeemed," Gospel Hymns, No. 405.*

PRAYER.

RESPONSIVE SCRIPTURE-READING:

Leader. Christ our passover is sacrificed for us. Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

School. And they sang a new song, saying: "Thou hast redeemed us to God by thy blood out of every kindred and tongue."

L. Christ, being raised from the dead, dieth no more; death hath no dominion over him.

S. Now is Christ risen from the dead and become the first-fruits of them that slept.

L. For since by man came death, by man came also the resurrection of the dead.

S. For as in Adam all die, even so in Christ shall all be made alive.

L. I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live.

S. Whosoever liveth and believeth in me shall never die.

RECITATION

"Lift Your Glad Voices."

Lift your glad voices in triumph on high,

For Jesus hath risen, and man cannot die.

Vain were the terrors that gathered around him,

And short the dominion of death and the grave.

He burst from the fetters of darkness that bound him,

Resplendent in glory, to live and to save.

Loud was the chorus of angels on high, —

The Saviour hath risen and man shall not die.

Glory to God, in full anthems of joy,

The being he gave us, death cannot destroy:

Sad were the life we may part with to-morrow,

If tears were our birthright, and death were our end;

But Jesus hath cheered the dark vale of sorrow,

And bade us, immortal, to heaven ascend.

Lift your glad voices in triumph on high,

For Jesus hath risen, and man shall not die.

RECITATION:

"Easter Lilies."

Easter lilies pure and white,

Emblems fan of life and light;

Easter lilies bud and bloom

Close beside the empty tomb.

God's sweet children here below,

In this world of grief and woe —

Words could not so well express

Heaven's deep love and tenderness.

In your bosoms we may read

"He now lives who once was dead,"

Heavenward lift your weeping eyes

To those mansions in the skies

Look unto those pearly gates,

There thy loved one for thee waits,

Last that voice that speaks to thee,

"Haste thy coming unto Me."

Easter lilies, by your breath,
Taught I am there is no death,
In the white light of your bloom
I behold an empty tomb.

—Rev. G. W. Crofts.

RECITATION:

"Easter Morn."

All hail, fair Easter morn!
Thrice hail its welcome dawn
With lofty pæans of resounding praise;
For the long night's dismay
No longer holdeth sway
O'er this the gladdest of our joyful days.

All hail, bright Easter time!
With swelling song and chime
Of bells harmonious let the day begin;
For our sore-wounded Lord,
(Go tell it all abroad)
Hath vanquished death and ransomed us from sin.

Then let the hosannas ring
Unto the Christ our King,
Who for us all hath won the victory;
Let the deep organ's voice
Be heard, while we rejoice
To greet again the glorious Easter day.

—D. A. Kellogg.

RECITATION:

"Easter Bells."

- Ring out, sweet Easter bells, ring out!
The world to life is waking,
And heavenly hosts in triumph shout,
The joy of man partaking;
For he who died our souls to save,
The Lord, is risen from the grave.

The Roman guard no more shall keep
The dark and silent prison,
No more sad Magdalene shall weep,
For Christ the Lord is risen;
The Saviour who for sinners bled,
The Lord, is risen from the dead.

Then ring, sweet bells, the joy of earth
In Easter hymns to heaven,
And tell the new immortal birth
Of man by Christ forgiven;
For our dear Lord is risen indeed,
And lives on high to intercede.

—Selected.

SINGING:

"Joy to the World," (Antioch.)

Joy to the world! the Lord is come;
Let earth receive her king;
Let every heart prepare him room,
And heaven and nature sing.

Joy to the world! the Saviour reigns;
Let men their songs employ;
While fields and floods, rocks, hills, and plains
Repeat the sounding joy.

RESPONSIVE READING:

Leader. What promises have been given us through Christ's death?

First Girl. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life.

Second Girl. And I, if I be lifted up from the earth, will draw all men unto me.

Third Girl. The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

Fourth Girl. As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

Leader. If Christ is not raised your faith is vain; ye are yet in your sins.

First Boy. He saith unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here.

Second Boy. He was buried, and rose again the third day according to the Scriptures; and was seen of Cephas, then of the twelve, after that of five hundred brethren at once.

Third Boy. If in this life only we have hope in Christ, we are of all men the most miserable.

Leader. O death, where is thy sting?

School. The sting of death is sin.

Leader. O grave, where is thy victory?

School. Thanks be to God which giveth us the victory through our Lord Jesus Christ.

SINGING:

Gospel Hymns, No. 21.

I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave my life for thee:
What hast thou given for me?

And I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and my love:
I bring, I bring rich gifts to thee:
What hast thou brought to me?

QUESTIONS AND ANSWERS:

Leader. To whom did Jesus give the first command after his resurrection?

School. To Mary Magdalene.

Leader. What was the command?

School. Go to my brethren and say unto them, I am ascended unto my Father and your Father.

Leader. How is this being obeyed to-day?

Young Lady. Christian women are toiling earnestly to tell the world of our resurrected Lord; our missionary societies, like life-saving stations, are established all along the line, and our brave sentinels, the missionaries, are unfurling the signal flags and saving all who will hear of Jesus.

Leader. What other command did he give soon after to the disciples?

School. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Young Man. Brave men and women are leaving home and kindred to preach the Gospel to the ignorant in heathen countries; consecrated workers at home are aiding them by prayer and financial support.

MISSIONARY ADDRESS ABOUT SOME CHILDREN WHO DO NOT CELEBRATE EASTER.

SINGING: *Gospel Hymns, No. 145.*

To the work! to the work! we are servants of God,
Let us follow the path that our Master has trod;
With the balm of his counsel our strength to renew,
Let us do with our might what our hands find to do.

Chorus.—Toiling on, toiling on,
Toiling on, toiling on,
Let us hope, let us watch,
And labor till the Master comes.

To the work, to the work; there is labor for all,
For the kingdom of darkness and error shall fall,
And the name of Jehovah exalted shall be,
In the loud swelling chorus, "Salvation is free."—*Cho.*

DIALOGUE (For Infant Class):

First Scholar.

There's a call from the far-off heathen land
O, what can *you* give for the great demand?

All.

We have not wealth, like the rich man's store;
We will give ourselves; we have nothing more.

Second Scholar.

I will give my *feet*; they shall go and go,
Till the heathen's story the world shall know.

Third Scholar.

I will give my *hands*, till their work shall turn
To the gold I have not, but *can earn*.

Fourth Scholar.

I will give my *eyes* the story to read
Of the heathen's sorrow, the heathen's need.

Fifth Scholar.

I will give my *tongue* the story to tell,
Till Christian hearts shall with pity swell.

Sixth Scholar.

We have little to give: but by and by
We may have a call from the voice on high—
"To bear my Gospel o'er land and sea,
Into all the world, *go ye, go ye.*"

All.

Though of silver and gold we have none at all,
We will give ourselves, for we hear that call.

RECITATION: "A Little Light."

A little girl once saved a great vessel. Her father kept a light-house in Cornwall, and one day he went ashore and left Bessie all alone. The great vessel was coming and some wicked men wanted it to be wrecked, so they stopped him on the way and would not let him go home. Night came; poor Bessie was very much afraid, but she knew the lamps ought to be lit, and, though hard work, she did it. So a great many lives were saved *because a child did her duty*. A little light may shine a great way. We are only children, but we can send the light of the world to heathen lands, and who knows how many precious souls would be saved if every child did his duty?

DIALOGUE: "Come Over and Help Us."

(For Five Scholars.)

Middle Scholar.

Voices are sounding and calling for me,
Across the mountain and over the sea;
"Come over and help us," they seem to say.
Whence do they come, and from which way?

North.

My voice is weak, but I send it forth
Down the icy hills of the frozen North;
I wish it could sound so loud and clear
That all in Christian lands could hear.
There are long, dark nights in the land of snow,
In the cheerless home of the Esquimaux;
There are nights of darkness and nights of sin.
Will you bring the light of the Gospel in?
Come over and help us, and tell us where,
The Lord is the sun, and there's no night there.
Come over and help us.

South.

Where the tossing waves of the South Sea roar,
And dash their foam on the coral shore,
From the cruel isles of the sea we cry,
Come over and help us before we die.
Jesus said, "Let the little ones come unto me;"
Though we dwell in the uttermost parts of the sea,
Come over the stormy waves and bring
The isles of the sea to their Lord and King;
Come help us to know where our home shall be
In the land where ye say, "There shall be no sea."
Come over and help us.

East.

From the land of the East, O hear my cry;
Come over and help us nor pass us by;
For wrong and cruelty, pain and sin,
Are all of our habitations in.
Wise men of the East came long ago
To seek the wonderful Child, you know;
Yet lands so near where the dear one dwelt
Have never the light of his presence felt.
Come over and help us; we long, like them,
To find the manger of Bethlehem.
Come over and help us.

West.

My voice shall speak of the western wild,
The home of the ignorant Indian child,
Where wicked anger and hatred are,
Where tribes go forth unto strife and war.
Is there somewhere a merciful Prince of Peace?
Is there One who maketh the wars to cease?
I think, if there is, you must love him, so
You will come and help us his name to know.
Come over the wilderness, drear and vast,
And make it bloom like the rose at last.
Come over and help us.

Middle.

And so from the East, West, North and South,
Again and again doth the sound go forth,

All in Concert.

Come over and help us.

Middle.

The earth is the Lord's from sea to sea;
And O, if the children of God are we,

All.

Come over and help us.

Leader. Our risen Saviour has left this work as our inheritance,
promising that all the ends of the earth shall see his salvation.

SINGING.—"All Hail the Power of Jesus' Name."

Address of the General Missionary Committee.

To the Ministers, Members, and Friends of the Methodist Episcopal Church:

The General Missionary Committee, after sixteen business sittings in Kansas City, Mo., extending from Nov. 13 to Nov. 30, it being the first meeting, under the order of the General Conference, held outside of the city of New York, has done its work carefully and prayerfully and closed its session, and reported the results of its deliberations to the Church through the press.

The session was unusually fruitful in its harvest of missionary inspiration, its business meetings being largely attended by ministers and laymen from several States, and its scores of Sabbath and week-evening public gatherings in different churches and in many towns and cities were crowded, enthusiastic, and liberal.

The following figures will repay careful and repeated study; they show the increase in the income of the Missionary Society since 1884:

	Receipts.	Increase.
1884.....	\$731,125 86	\$.....
1885.....	826,828 36	95,702 50
1886.....	992,128 47	165,300 11
1887.....	1,044,795 91	52,667 44
1888.....	1,000,531 24	.....
1889.....	1,130,137 80	129,556 56

Totals....	\$5,725,597 64	\$443,226 61
Decrease in 1884.	20,344 04	.....
Decrease in 1888.	44,214 67*	64,558 71

Net increase in the six years.. \$378,667 90

Total for quadrennium, 1884-87	3,594,878 60
Total for two years, 1888-1889..	2,130,719 04

Amount received in six years. \$5,725,597 64

The income in 1889 was.....	\$1,130,137 80
The income in 1884 was.....	731,125 86

Increase in income for 1889 over 1884..... \$399,011 94

Increase for 1889 over income of 1888.....	\$129,556 56
--	--------------

After mature deliberation and extended discussion the amount appropriated for the ensuing year was fixed at the same figure as last year, namely:

For Foreign Missions.....	\$566,139
For Domestic Missions.....	459,970
For debt.....	\$74,200
Contingent Fund.....	25,000
Incidental Fund.....	31,691
Office expenses.....	25,000
Missionary information.	10,000
Miscellaneous.....	8,000
	173,891

Total..... \$1,200,000

Your General Committee did not think it advisable to increase the appropriations

* Less than \$4,000 of this \$44,214 67 was a decrease in collections.

until the Church reaches \$1,200,000 in its annual contributions.

We congratulate the Church upon its noble advance in collections during the last year. The entire reported amount contributed for Missions by our Church during the last fiscal year is as follows:

Through the Missionary Society of the Church.....	\$1,130,137 80
Woman's Foreign Missionary Society.....	226,496 15
Woman's Home Missionary Society.....	77,534 31
Bishop Taylor's Transit and Building Fund.....	46,627 44

Total..... 1,480,795 70

The reports from both home and foreign fields are most encouraging, while more fields attract us than we can possibly enter. "All the world" is virtually now open for the preaching of the Gospel. Jesus said, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

The Church holds the keys of the kingdom of Christ for the human race, and must open the everlasting gates. The Church is the depository of Christ's truth and grace, and must give them to those redeemed by his death. Indifference is denial of Christ. The commissioned Church, in sight of the perishing world, must be baptized by the Holy Ghost. The ever-increasing obligation is upon the Church at all times to carry the Gospel speedily to all men, but just now the trumpet-call of a momentous crisis smites our ears. Opportunity, ability, and responsibility make the present a pivot, with success or failure facing each other and waiting for the determining force to be applied.

"When Jesus ascended up on high and led captivity captive" he "gave gifts unto men." "When the Comforter is come, whom I will send unto you from the Father, he shall testify of me; and ye also shall bear witness." We exhort you to work earnestly together with the office-work of the Holy Spirit, which is more and more intelligently and extensively recognized in religious effort among Christians as the sole dependence of the Church for effective work. This reliance on the third person of the blessed Trinity has given tone and character and potency to religious experience, and heroism and endurance to religious zeal. It has inspired a multitude of believers with a more vivid sense of personal responsibility, and has multiplied their practical efficiency. It is the motive-

power back of missionary efforts, in the sacrifice of self and of substance.

The largest Protestant denomination, numerically, in our nation ought to be the largest in the invoice of the resources it furnishes the Master for his work of conquest. Obedience to Christ by the Church bearing his name is the only security of its life. Disobedience or neglect destroys its life and crucifies the Son of God afresh. The mission of the Church is a world-wide mission. Universality is the theory, the purpose, the command, of the Gospel.

We earnestly suggest culture in systematic beneficence because of its salutary effect upon the giver. Intelligent, conscientious giving will be large giving in the aggregate, and will furnish regular and reliable resources upon which to base both estimates and appropriations. Cannot every giver to our treasury add something to his usual contribution this year?

Adequate sources of information from all our mission fields will be found in the publications authorized by the Board of Managers of the Missionary Society: *THE GOSPEL IN ALL LANDS*, and *World-Wide Missions*, and in the official church papers. These missionary messengers ought to go to every home represented in our church membership and congregations.

We exhort you not only to enlarged consecration of your means to the cause of Christian missions, but we bespeak your earnest daily prayers for the work and the workers in every field, both home and foreign.

C. D. FOSS,
C. C. MCCABE,
J. M. KING, } Committee.

Annual Meeting of the Foochow Conference.

The Foochow Conference of the Methodist Episcopal Church met in Foochow, December 4, 1889, Bishop Andrews presiding. The Conference resolved that hereafter candidates for admission into the Conference will not be received unless they will wholly abstain from the use of tobacco.

With a membership of 47 and 14 probationers the Conference has only one supernumerary and no superannuate. It provides for the support of two preachers' widows. The statistics show but a small increase in members, but a large number of conversions. The contributions from the native churches amounted to \$5,200.

There were 13 deacons and 5 elders ordained. Venerable Archdeacon Wolf, of the English Church Mission, assisted in the ordination of the elders.

The following statistics were reported: Ordained missionaries, 6; medical, 1;

missionaries' wives, 7. W. F. M. S. ladies, 6; ordained native ministers, 66; unordained native ministers, 68; church members, 2,450; probationers, 1,412; baptisms, 467. Sunday-school scholars, 2,421; boarding-school scholars, 232; day-school scholars, 1,150.

The following were the appointments of the foreign missionaries:

Hangchow district, N. J. Plumb, presiding elder, Hangchow district, I. Donohue, missionary in charge, Hangchow and Ningbo district, N. Sites, missionary in charge, Hock-chang district, W. H. Lacy, missionary in charge, Kucheng district, M. C. Wilcox, presiding elder, Yang-tung district, M. C. Wilcox, missionary in charge, Foochow University, president, G. B. Saxon, Anglo-Chinese College, dean, G. B. Saxon, instructor, W. H. Lacy, Theological School, dean, N. Sites, Foochow mission press, superintendent, N. J. Plumb, Fuhkien Christian Advocate, editor, N. J. Plumb, Shi-Lang Hong, T. Donohue, presiding elder, Foochow medical work, J. I. Gregg, M.D., absent on leave in the United States, Mrs. J. H. Wadley and Miss C. I. Jewell, Woman's Foreign Missionary Society medical work, M. F. Gregg, M.D., F. A. Johnson, Girls' boarding-school, Julia A. Bonafant, Lydia A. Trimble, Women's Society, Mabel C. Hartford, Girls' day-schools and country evangelistic work, Elizabeth M. Farnham.

Annual Meeting of the Central China Mission.

BY REV. EDWARD S. LITTLE.

Our annual meeting commenced in Hangchow on Wednesday evening, Nov. 23, 1889. Our new chapel was under way but not forward enough to admit of holding our meeting within it. This chapel has been one of the good results of the recent riot. We have now a chapel and a chapel property in every way more suited to our work. It is situated on the main city, not far from the former West Gate Street chapel, which has recently passed into the hands of the ladies of our Mission. We are in a position to exert a commanding influence over the city. As we were deprived of the use of the chapel our meetings were held in the parsonage.

It is our custom to spend the first evening in prayer and praise. Bishop Andrews presided with peculiar fitness. For two hours the walls re-echoed the song of prayer and praise. Prayer, testimony, and song followed in quick succession. It was a real old-fashioned Methodist meeting. Love, joy, harmony reigned supreme. The spirit that we sought here followed us all through the sessions of our Conference, and this gave according to the testimony of every present the best annual gathering we have ever had.

The Chinese members of our District Conference are few, and we have long felt that our meetings have not been a source of great spiritual blessing to them. This year, at our first session, we decided to give the evenings to direct aggressive

work among the heathen. Every night the native brethren, headed by a couple of foreign missionaries, carried on a two or three hours' service.

The reports of the workers were very interesting, showing that throughout the bounds of our Mission a good year's work had been done and prosperity had been granted to us. The membership will most likely show a decrease because of the large number of unworthy members we have had to weed out. But we are not in the least discouraged, but heartily praise the Lord for the signs of prosperity given to us during the year. Good, faithful work, steadily done, has, generally speaking, been put in during the year. We are advancing. Some at home will feel discouraged over our apparent lack of success, but let me say you cannot feel the religious pulse of Central China in America. We have God helping us, been doing our best, and have an unwavering faith in the sure and certain ultimate conquest of the cross over the demon, image and dragon.

Our educational work, with the various questions that grew out of it, was very fully and freely discussed. This branch ought within the next few years to be very greatly developed. It will be. In China, of all lands, this side of our work must be pushed, and very thoroughly, too. If some of the good men who oppose missionary educational work could come here and see the problems we have to face, their objection, I think, would vanish. If we will have good preachers we must train them. Heathen men converted after middle life are comparatively of little service. Space to discuss this question is not at my command, but no amount of sophistry can destroy the truth of the fact I have stated above.

Our Mission put itself very plainly on record in reference to the abominable opium traffic, and sent an urgent request to the forthcoming General Missionary Conference to take prompt and active measures to assist the anti-opium societies and members of Parliament in Great Britain to abolish opium from the trade of India. May God lead us in this direction, for we have here one of the greatest foes to the progress of the Christian religion.

In order to give our members generally an interest in our annual meeting, and train them Methodistically, a committee, consisting of one foreign missionary and one native local preacher, was appointed to write a pastoral letter for circulation in tract form among all our members.

Fraternal letters were received from Foochow and Japan Conferences, and return letters ordered to be written to these

two Conferences and to West China Mission also.

Perhaps the most enjoyable and profitable session of all was that devoted to a conversation on the state of the work of God. On this subject every one spoke, and good resulted to all.

We were pleased to welcome to China Brothers Wright and Johnson to our own Mission, and Brother Smith, who goes to West China.

Bishop Andrews won all hearts by his love and godliness. It was a great blessing to us all to have him in our midst. The memory of his visit will vividly remain. I think I have scarce ever seen a man so even tempered and so kind to all as was Bishop Andrews.

On Sunday morning the Bishop preached a powerful sermon in the Baptist Church on the General and Particular Providence of God, after which, as usual, the Lord's Supper was partaken of. In the afternoon the annual Chinese sermon was preached in the school-room of the girls' boarding-school, when six of the children were baptized by the Bishop. In the evening the missionary appointed preached the missionary sermon, after which a brief consecration service was held. With hearts on fire to do the Master's work we separated to our various stations to battle for the Lord.

The following appointments were made:

SECRETARY.—To be supplied.

CHURCH DIST.—John R. Hykes, P. F.

Huang Mei and Kung Ling circuits, James Pan-bury and Shih Sui Yu, Kucheng Institute and Hwa Sheng Lung, James Jackson, St. Paul's and Kucheng circuits, Edward S. Little, Shi Chang and W. Cheung circuit, John R. Hykes.

W. F. M. S.

School and Woman's Work, Miss Gertrude Howe, School Work, Miss Frances Wheeler.

W. M. DIST.—Geo. A. Stuart, M.D., P. F.

Wuhu, Geo. A. Stuart, M.D., and Nish Hien Mei, Tin Ping Foo and Wuhu circuit, John Wadley, Superintendent Wuhu Hospital, George A. Saxon, M.D., Superintendent School Work, John Wadley.

NANKING DIST.—R. C. Beebe, M.D., P. F.

Hospital Chapel, R. C. Beebe, M.D., and Nish Chan Yu, North Nanking, John C. Ferguson, South Nanking and Nanking circuit, Don W. Nichols, Protestant Smith Memorial Hospital, R. C. Beebe, M.D., Medical Work and Student of the Language, F. R. Johnson, M.D., Assistant in Medical Work, Miss Esther Butler.

W. F. M. S.

School and Woman's Work, Miss Ella Shaw, School Work, Miss Emma Mitchell, President Nanking University, John C. Ferguson.

CHINESE DIST.—Wuhai C. Loongden, P. F.

West Gate Street Chapel, W. C. Loongden, Yang Chow, to be supplied, Superintendent of Schools, Yang Chow, C. F. Kasper, Lay Schools and Student of the Language, A. C. Wright.

W. F. M. S.

Medical Work, Miss L. B. Hagg, M.D.; Women's Work, Miss Sarah Peters; School Work, Miss Mary C. R. Brown.

Monthly Missionary Concert.

Present Protestant Missions in Mexico.

The Associate Reformed Synod of the South reports in Mexico one missionary and his wife and a small membership.

The Cumberland Presbyterian Church has a Mission in Mexico, with Rev. A. H. Whatley and wife, at Aguas Calientes, and Rev. F. P. Lawyer and wife, at Guanajuato.

The Friends have a Mission at Matamoros and Victoria, under the care of Samuel A. Purdie, which reports 2 native helpers, 6 native ministers, and 300 church members.

The Protestant Episcopal Church has a Mission in Mexico under the direction of Rev. Mr. Gordon, but we have seen no report of statistics. It probably has 500 adherents and a small membership.

The Southern Presbyterian Church reports in its Mexico Mission 8 stations, 36 out-stations, 400 communicants, 10 native helpers, 240 pupils in Sunday-schools, and 248 pupils in day-schools. The missionaries are Rev. J. G. Hall and wife, Miss Janet H. Houston, and Miss Anne Dysart, at Matamoros, and Rev. A. T. Graybill, at Linares.

The American Board has in Mexico the Western Mexico Mission, formed in 1872. It has 2 stations, 6 out-stations, and 97 members. The Northern Mexico Mission, established in 1882, has 4 stations, 8 out-stations, and 190 members. The missionaries are Rev. Henry M. Bissell and wife, at La Barca; Rev. John Howland and wife, and Miss Belle M. Haskins, at Guadalajara; Rev. Alden B. Case and wife, and Miss Ellen O. Prescott, at Parral; Rev. M. A. Crawford and wife, at Hermosillo; Miss Mary Dunning and Rev. J. D. Eaton and wife, at Chihuahua; Rev. A. C. Wright and wife, at Cosihuriachic.

BAPTIST MISSION (NORTH).

The American Baptist Home Mission Society reports in Mexico 18 missionaries and teachers and 533 members, 20 Sunday-schools, with 479 scholars. The following are the missionaries and their location as reported February 1, 1890:

Rev. A. J. Steelman, City of Mexico.
Teofilo Barocio, City of Mexico.
Mrs. Jacoba G. Vinda de Estrada, City of Mexico.
Rev. T. M. Westrup, missionary for Nueva Leon.
Rev. Trinidad Armendariz, Monterey.
Rev. Emetrio Quinones, New Laredo and Lampazos.
Rev. Francisco F. Trevino, San Luis Potosi.
Rev. W. T. Green, State of Chiapas.
Rev. Jose M. Villareal, Higuera and vicinity.
Rev. M. M. Lopez, Santa Rosa, Salinas, and Apodaca.

Rev. J. F. Kimball, Linares and Montemorelos.
Rev. Manuel Trevino Flores, Caniargo and Wier.
Rev. Ignacio Varrios Heath, Leon.

The following are missionary teachers:

Miss Ora A. Osborne, City of Mexico.
Antonio Garcia, Monterey.
Miss Esther Galvan, Monterey.
Miss Genoveva Garcia, Caderecita Jimenez.
Miss Virginia Varrios, Leon.

METHODIST EPISCOPAL CHURCH, SOUTH.

The Methodist Episcopal Church, South, has two Missions in Mexico, both organized into Conferences. The Central Mexican Mission Conference met in the city of Guadalajara, October 30, 1889. Bishop Galloway presiding. The Conference reported 5 foreign missionaries and 30 native preachers, with 51 appointments to be filled. The statistical report showed 17 local preachers, 1,633 members, 157 adult baptisms, 152 infant baptisms, 55 Sunday-schools, with 1,147 scholars. The missionaries reported are Rev. J. W. Grimes, San Luis Potosi; Rev. D. W. Carter, Rev. James M. Weems, and Rev. D. F. Watkins, City of Mexico; Rev. George B. Winton, San Luis Potosi.

The Mexican Border Conference was held in October, 1889, and reported 5 effective and 1 supernumerary and 29 effective native preachers, 20 local preachers, 1,819 members, 76 Sunday-schools, with 1,860 scholars.

The missionaries in Mexico are Rev. A. H. Sutherland, P. E. of Monterey District; Rev. S. G. Kilgore, P. E. of Durango District; Rev. J. D. Scroggins, La Luz. Rev. B. G. Marsh, Principal of Border Institute, Monterey. Rev. R. C. Elliott, Durango. The Conference extends into Texas and Arizona.

The Woman's Missionary Society of the Southern Methodist Church has a mission-school at Saltillo, Mexico, with Miss Blanche Gilbert, Miss Leila Roberts, and Miss Ellie B. Tydings, as missionaries in charge. The Society has also a school at Laredo, Texas, for the education of Mexican girls, and here are teachers, Miss Nannie Holding, Miss Rebecca Toland, Miss A. E. McClellan, Miss Flora Baker, and Miss Lizzie Wilson.

BAPTIST MISSION IN MEXICO.

The Baptist Mission in Mexico, under the care of the Southern Baptist Convention, reports in Mexico 15 churches and 22 workers. The workers are stationed as follows:

Saltillo.—W. D. Powell, Mrs. Powell, Miss Annie J. Maberry, H. R. Moseley, Mrs. Moseley, Miss I. C. Cabanias, Mrs. J. P. Duggan, Jose M. Cardenas, Miss Virginia Varric, and three colporteurs.
Parras.—A. B. Rudd, Mrs. Rudd, and Miss Sallie Hale.

Patos.—B. Muller.

Musquiz and Rio Grande District.—A. C. Watkins, Mrs. Watkins, and P. Rodriguez.

Progreso and Yucatan.—S. Dominguez.

Matehuala and Cdral.—J. G. Chastain, Mrs. Chastain, and Porfirio Rodriguez.

San Rafael and San Joaquin.—Gilberto Rodriguez.

Galeana.—Jose Maria Gomez.

Rayones.—Felipe Jimenez.

Zacatecas.—H. P. McCormick, Mrs. McCormick, and Miss Addie Barton.

Aguas Calientes.—A. Trevino.

Guadalajara.—D. A. Wilson, Mrs. Wilson.

The Rev. W. D. Powell, of Saltillo, writes to the *Independent* as follows:

The first Mexican Baptist Association met in this city on November 15. The attendance was large. Professor Cardenas, of Madero Institute, was re-elected moderator. The missionary made an encouraging report. There had been seventeen baptisms in connection with his work, and two churches organized. His salary was paid in full; \$360 was raised for home missions, and \$380 for foreign missions. At a general mass-meeting of representatives of all the Baptist churches, societies, and associations in the republic a national foreign mission society was organized; \$680 was secured, in cash and pledges, to begin operations.

We propose to send a missionary to Central America. Thus not only are our churches taught the duty of self-support, but also their duty to send the Gospel to the regions beyond. Several church houses in the bounds of our association are being built without any outside aid. In the town of Musquiz before the church house was completed I took a collection, and we have nearly finished a beautiful parsonage, costing about \$1,000, without asking any aid from the Board. We are also determined to put our school work on a more self-supporting basis. Much mission money has been worse than wasted in this and, I suppose, every mission field.

It was determined to make radical improvements in our paper, *La Luz*, which will make it equal to any evangelical paper published in Mexico. *El Favo*, the organ of the Northern Presbyterians, and *El Abogado Cristiano*, the organ of the Methodist Episcopal Church are equal to the average religious journals in the United States.

Madero Institute, our college for girls, closed a most prosperous year with commencement exercises on the 14th of November. One young lady received her diploma from the State Board of Education. Diplomas in this country are given by the Government.

During the month of November we held a theological institute for our native preachers, and we feel that great good was accomplished. Next year a school

for ministers will be opened in this city under the direction of the Rev. H. R. Mosely.

We have also organized a tract society and propose to unmask Romanism and teach the pure word of God. It seems some of us that tracts to meet squarely the issues before us must be published on the ground. We own a press and have the funds with which to begin operations.

There have been some 300 baptisms in connection with the labors of Baptist ministers during the present year. Many churches have been organized. We think God, and ask the prayers of all God's people for the power of the Holy Spirit to be upon us.

MEXICO MISSION OF THE PRESBYTERIAN CHURCH (NORTH).

The last annual report of the Foreign Missionary Society of the Presbyterian Church gives us the following particulars respecting their Missions in Southern and Northern Mexico.

The Southern Mexico Mission was begun in 1872. In the City of Mexico are Rev. J. Milton Greene, D.D., Rev. Hubert W. Brown and wife, and Rev. H. C. Thomson. Miss Annetta M. Bartlett. Native ministers, Mexico City, Rev. Arcadio Morales, Rev. Severiano Galegos; Toluca, Rev. Luis Arias, Copulhuac, Rev. Evaristo Hurtado, Orizaba, Rev. F. P. Navarez; Zampán, Rev. Miguel Arias; Jacala, Rev. Vicente Gomez, Zitacuaro, Rev. Enrique Huerta, Rev. Felipe Pastana; Tuxpan, Rev. Maximiano Palomino, Jucapito, Rev. Leopoldo Diaz, Tixtla, Rev. Prisciliano Zavaleta, Vera Cruz, Rev. Hipolito Quesada, Jalapa, Rev. Antonio B. Lopez, San Juan Battista, Rev. Salomon E. Diaz, Pánuco, Rev. Manuel Zavaleta, Orizaba, Rev. Eligio Granados; Cuernavaca, Rev. Plutarco Arellano, Minatitlán, Rev. Felix Gomez; Frontera, Rev. Pascual C. Diaz, Merida, Rev. Abraham Franco, Michoacan, Rev. Pedro de la Cruz. Licentiates, 5, native teachers, 30. Bible women, 1.

The Northern Mexico Mission was commenced in 1873.

Zacatecas, occupied 1873; laborers, Rev. Thomas F. Wallace, Rev. Jesus Martinez, Rev. Brigilio Sepulveda, and Rev. Las Amayo, licentiates, 10, native teachers, 5.

San Luis Potosi, occupied 1873; laborers, Rev. Milton E. Beall and wife, Rev. Domingo Foreada; licentiates, 2; teachers, 4.

San Miguel del Mezquital, occupied 1876; laborers, Rev. David J. Stewart and wife, one teacher.

Saltillo, occupied 1884, Rev. Isaac

Boyce and wife, Miss Fannie E. Ward and Miss Mabel Elliott; licentiates, 7; teachers, 3.

In this country, Mrs. H. C. Thomson, Mrs. J. M. Greene, and Mrs. T. F. Wallace.

The statistics of church membership in the Mexican Mission show but a slight advance over those of last year, though 140 have been added to the Church. The changing population in many Mexican towns and ranches renders the matter of tabulating church statistics exceedingly difficult. The thorough sifting process of the last two or three years has in some particulars reduced the general exhibit, but making all allowance for this, it must be confessed that the growth of the Church during the year has been discouragingly small, and there is reason for earnest prayer on the part of all who love the cause in Mexico that the Spirit of God may be poured out upon the churches, and especially upon the ministers who preach the word in the various districts as well as at the great centers. But although the number of accessions to the Church is not large there have been many elements of prosperity and growth.

Statistics.

Ordained missionaries.....	7
Married female missionaries.....	7
Unmarried ".....	3
Ordained natives.....	26
Licentiates.....	24
Native teachers and helpers.....	44
Churches.....	85
Communicants.....	5,033
Added during year.....	268
Students for ministry.....	29
Girls in boarding-school.....	25
Boys and girls in day-schools (401)	1,267
Total number of pupils.....	1,292
Pupils in Sabbath-schools.....	1,795
Contributions.....	\$4,219

THE MEXICO METHODIST EPISCOPAL MISSION IN 1889.

The following is taken from the report of the Mexico Mission of the Methodist Episcopal Church for the year 1889, forwarded from Mexico for insertion in the Annual Report:

Statistics.

Foreign missionaries.....	10
Wives of missionaries.....	9
Foreign missionaries of the W. F. M. S.....	8
Native workers W. F. M. S.....	27
Native ordained preachers.....	10
Native unordained preachers.....	27
Native teachers.....	26
Foreign teachers.....	3
Other helpers.....	27
Members.....	1,286
Probationers.....	757
Scholars in theological school.....	5
Scholars in high-schools.....	14
Scholars in day-schools.....	2,199
Scholars in Sunday-schools.....	1,374

There are four presiding elders' districts, and from the presiding elders reports we make extracts.

Rev. J. W. Butler reports the Central District:

Our work is found in the Federal District, in the States of Mexico and Hidalgo, and one or two preaching places in the State of Puebla. Our head-quarters at the capital have been entirely remodeled and enlarged at an expense of about \$18,000, Mexican, and we now have the best-looking and the most convenient Protestant building in the republic. Besides the church, vestry, boys' school, and press, we have dwellings and a bookstore all under one roof.

There has been a marked improvement in the condition of our schools and in the number of children enrolled. We have enrolled 1,540, against 1,092 last year. Our English school in Mexico City, under the charge of Miss Ada M. C. Hartzell, will be self-supporting next year.

We have also improved in self-support. This year the district has raised \$3,626 66, as against \$1,901 60 last year.

While our persecutions have not been so violent as in other years, yet we have not been entirely free from them. The spiritual condition of our work has improved. Two new churches have been organized, one in Santa Ana and the other at Ixtahuaca. There are at least a score of towns in which we could at once establish services with excellent results if means and men were at our command.

We need very much new property at several points, more missionaries, and a general baptism of the Holy Ghost.

The Woman's Foreign Missionary Society has schools established in Mexico, Pachuca, Matlases, San Vicente, Toton-tepec and Ayapango. In Mexico City their work is under the charge of Miss Mary De F. Loyd and Miss Hattie L. Ayers, and in Pachuca Miss Mary Hastings is in charge. These ladies are most thoroughly devoted to their work, and have never done better work than during the year past. The school in Mexico City has enrolled 120 pupils, and in Pachuca 201 girls during the year. Bible women are supported in Mexico, Ayapango, Matlases, and San Vicente.

We need very much an endowment for the support of our press and theological school.

Rev. S. W. Siberts reports the Northern District:

In some places persecution has been constant and secret, in others open and violent. Still some progress has been made. The new school law in the State of Guanajuato, which obliges all children

over six years of age to go to school, is a help to us and a heavy blow to the Roman Catholic Church. The entire field in the State of Guanajuato presents a promising future. The Literary and Temperance Society, founded by Rev. L. C. Smith, in Guanajuato, has a membership of 45. The boys' school has about the same number as last year. The girls' school is much larger than before.

At Silao we have opened a school, which now has 19 pupils. A good work has been done in Salamanca. In Cuernamero our place of worship has been changed to the house in which the minister now lives. The room is small, but it is the only available place in the town. In Valle de Santiago we have met with considerable opposition, and an attempt was made to blow up the house of our preacher with dynamite.

On the Cortazar Circuit our members are about the same in number, but have increased in devotion, constancy, and spirituality. Opposition is gradually ceasing and our cause is gaining in the estimation of the best classes of the people. We have here a small school.

Queretaro is one of the most fanatical cities in the Republic of Mexico, and the people seem to be absolutely indifferent to all our attempts to reach them. The pastor holds regular prayer-meetings at the homes of the members, and in this way a number who had never heard the truth have been brought under the influence of the Gospel, but for fear of persecution do not join us openly.

In San Juan del Rio our people are subject to constant persecution and insult. Our chapel-keeper has been attacked and severely wounded in the very door of our church, and the year has brought many bitter hours to our minister and his family. During the celebration of Mexico's Independence Day three different attempts were made by the fanatical crowd to attack the house, but the mob was driven off by the State troops.

Rev. S. P. Craver reports the Puebla District:

The Puebla District embraces all our work in the States of Tlaxcala and Puebla, except the Tehuacan Circuit. The general condition of the work is, perhaps, as satisfactory as in former years, but has not been characterized by any marked increase in numbers.

On March 28 we lost by death Rev. Simon Loza, pastor in Puebla, and a devoted and able minister.

Apizaco is under the care of V. D. Baez, last year's graduate of the seminary. He is both preacher and teacher in the

school. Two new points are ready for the establishment of worship as soon as we can attend to them. Both the boys' and girls' schools have been growing during the year, and the prospects for our cause in Apizaco are quite encouraging.

At Atlixco the pastor has vainly endeavored to start a school; the children will not attend. Our congregation is composed principally of farmers from the surrounding country.

In Atzala the work is very encouraging. The congregation is made up almost wholly of pure Indians, and in their ordinary conversation they use the Nahuatl tongue. The devotion and zeal of this group of believers, who have been tried by bloody persecutions, in one of which twenty of their number were brutally murdered, are most inspiring. They have recently raised by subscription over \$72 toward repairs on their chapel, which was built by their own efforts.

Cholula is visited regularly, but the prospects of success are not flattering.

In Puebla the work of the year has been fairly successful, but the very reduced accommodations of the place of worship effectually hinder the growth of the congregation. With the increased numbers of boarding-students in both schools, whose attendance at church is obligatory, there scarcely remains room in the chapel for one half of the members of the church and congregation.

Services are held regularly in Tlaxcala and Panatla, and recently services have been begun in San Felipe Teotlantzingo, where there are good prospects of establishing a congregation. The Panatla congregation is earnest and enthusiastic, and Tlaxcala Circuit as a whole promises well.

In Tetela the work has not had a very prosperous year, owing to the illness of Brother M. Fernandez. Miss Hewitt's school constitutes our principal hold on that point, and has had a year of prosperity.

In Tezuitlan the work has been fairly successful, there being less opposition than last year.

In Xochiapulco the church building has been so injured by earthquake and storm that we have been obliged to abandon it, and no place was left for worship except Brother Hyde's little two-roomed dwelling, and the congregation has naturally diminished. However, by means of his medical work, our missionary there has maintained a strong hold on the people and influenced them for good. Brother Hyde has built a good house for the Mission, which is now almost ready for occupancy.

The villages of Cuaximaloyo, Jilotepec, and Ixhuaco are regularly visited and divine services are held. At Jilotepec a flourishing school is kept up by one of our helpers under most unfavorable material surroundings.

In the Theological Seminary and Preparatory School at Puebla there have been 119 pupils. Of these there were 5 theological, 8 preparatory, 24 secondary, 82 primary. Of the total number 49 were boarding-pupils. Over \$2,000 were received toward self-support. The school has increased in popularity and influence, and the revival in the summer left a most excellent religious feeling among the students.

The Woman's Foreign Missionary Society has 3 schools in the district, at Apizaco, Puebla, and Tetela de Ocampo. In Apizaco the school is more prosperous than last year. In Puebla there has been an enrollment of 136 pupils, about 20 being boarding-pupils. In Tetela de Ocampo the school numbers 41 pupils and is doing an excellent work.

Rev. William Green reports the Coast District:

The Coast District as at present organized comprises the States of Vera Cruz, Oaxaca, and a part of Puebla. The State of Vera Cruz has 19 towns and cities of over 10,000 souls each, while some of these cities have as high as 32,000. The total population of the State is 582,441. The Totonaco family of Indians largely predominates in this population.

The State of Oaxaca has 26 towns and cities of over 10,000 souls. The total population is 761,274. Within the bounds of this State exist eleven distinct families of Indians.

The district has six organized circuits. One includes the entire State of Oaxaca.

Cordoba is a beautiful town of 10,000. It has wide streets and commodious houses. Its inhabitants are renowned for their culture and hospitality. So far it has been a difficult field for our work. This may be accounted for in part by the contrast our humble appearance makes to the fine Catholic church and the pomp of its ritual. Some of the most influential men of the town are favorable to our work, but for social and other reasons have not given us their active assistance.

The circuit has three appointments: Cordoba, Amatlan, and Huatusco. The members are 6, probationers, 17. Conversions during the year, 5; adults baptized, 6; children baptized, 4.

Our work at Oaxaca, the capital of the

State of that name, was opened last year, and we have here 47 members, 24 probationers, 200 adherents, average attendance of 80. As far back as 1871 a society called "The Evangelical Society of Oaxaca" was organized here. The movement originated by one of their number buying a Bible of Brother John Petherick, now of Los Angeles, Cal. Last year there were 10 conversions and 8 baptisms. This is a magnificent field.

Ouzaba is a large city in the heart of the mountains. We have here a good church property valued at \$5,000, and two parsonages valued at \$6,000. We have a school in Ouzaba, with 20 scholars, and one in Atracán, with 20 scholars. We have 104 members and 64 probationers. During the year there were 10 conversions, 25 adults and 14 children baptized. In Ouzaba the Woman's Foreign Missionary Society has a school of 17 scholars, with a teacher and a Bible-reader.

On the San Andres Tuxtla Circuit we have two congregations, one in Tuxtla and one in Catemaco, twenty-five miles away. We have 26 members and 8 probationers, and an average attendance of 31. The pastor, Brother Jose Rumbia, teaches a school in Tuxtla of 30 scholars. Some of the members live ten miles away, but they rarely miss a service, and make the whole distance on foot.

Ichuan is a barren field, but as a center it is important, for within easy reach there are eleven towns, in all of which we have friends. There are three regular appointments with 14 members, one Sunday-school, with 8 scholars.

On the Tuxpan Circuit are three appointments—Tuxpan, Chijolán, and Frimol. There are 25 members and 10 probationers, one day-school, with 67 scholars, and one Sunday-school, with 23 scholars.

Rev. John W. Butler reports for the press.

El Abogado Cristiano Ilustrado has been published semi-monthly without interruption, 2,000 copies of each number. Our *Home Mission Letter* have now reached a circulation of 2,500. We have published a new edition, 2,000 copies, of our hymn-book without notes and 500 copies of the edition with notes. We have also published the gospel of St. Luke in the Nahuatl or Mexican language, the first book ever published by a Protestant press in any of the native dialects of Mexico. We have also printed other books and tracts. Altogether we have printed 30,430,375 pages during the year, making a grand total of 30,521,085 pages since the establishment of the press.

Missionaries of the Methodist Episcopal Church Sent to Mexico.

The first date indicates when they entered the mission field. If there is no second date they are still members of the Mission. If there is a second date it shows when they left the Mission; † designates missionaries of the Woman's Foreign Missionary Society.

William Butler, D.D.	1872	1879
Mrs. Clementina Butler	1872	1879
Thomas Carter	1873	1874
Mrs. E. M. Carter	1873	1874
William H. Cooper	1873	1875
John W. Butler	1874	
Charles W. Drees, D.D. (now the Superintendent of the South American Mission)	1874	1886
Miss Susan M. Warner†	1874	
Miss Mary Hastings†	1874	
Samuel P. Craver, D.D.	1875	
Richard Stephens	1875	1879
Samuel W. Siberts	1875	
Mrs. Bessie Siberts	1876	
Miss Nettie C. Ogden	1876	1878
Mrs. Laura G. Craver	1876	
Miss Julia A. Butler	1877	1879
Miss Ada Drees	1877	1886
J. M. Barker	1878	1884
Mrs. Alice Barker	1878	1884
Miss Mary F. Swaney†	1878	1887
Miss Clara Mulhaert†	1878	1883
Mrs. Sarah A. Butler	1878	
George S. Umpleby	1879	1883
Miss G. S. Umpleby	1879	1883
Miss Maggie Elliott	1879	1883
A. W. Greenman	1880	1889
Mrs. A. W. Greenman	1880	1889
Hermann Laders	1881	1884
Duston Kenble	1881	1887
Mrs. D. Kenble	1881	1887
Miss Marion Hugoboom†	1882	1884
Lucius C. Smith	1884	
Mrs. L. C. Smith	1884	
Miss Eleanor Le Huray (now a missionary in South America)	1884	1888
Miss Mary De F. Lloyd	1884	1887
Miss Laura M. Latimer†	1884	1887
Levi B. Salmans	1885	
Mrs. L. B. Salmans	1885	
George B. Hyde	1886	
Mrs. G. B. Hyde	1886	
Miss Lizzie Hewitt†	1886	
W. P. F. Ferguson	1887	1889
Mrs. W. P. F. Ferguson	1887	1889
William Green	1887	
Mrs. William Green	1887	
H. G. Lummie	1888	
F. D. Tubbs	1888	
Mrs. F. D. Tubbs	1888	
Miss Henrietta L. Ayres†	1889	
Miss A. M. Rodgers†	1889	
Miss Theda Parker†	1889	
W. E. McLennon	1889	
Mrs. W. E. McLennon	1889	
Miss Ada M. C. Hartzell	1889	
Miss Helen M. Low	1889	

* To case 1.

Questions on Methodist Episcopal Missions in Mexico.

Who was appointed to establish a Methodist Episcopal Mission in Mexico? Rev. William Butler, D.D.

When was he appointed? In November, 1872.

When did he leave for Mexico? On February 6, 1873.

Where was property first purchased? At Puebla. The building had formerly been a part of the Spanish Inquisition.

Where was the next property purchased? In the City of Mexico, "on the ground once occupied by the palace of the Aztec sovereign, Montezuma."

What missionary was sent out in 1873? Rev. Thomas Carter, D.D., who arrived in Mexico March 13, 1873.

What other missionary joined the Mission in 1873? Dr. Cooper, of the Episcopal Church, for many years a missionary in Spain, and who was in Mexico, joined the Mission at the close of April, 1873.

When did Dr. Carter leave the Mission? Early in 1874.

What re-enforcements were sent out in 1874? Rev. C. W. Drees and Rev. J. W. Butler reached Mexico May 9, 1874.

What missionaries were sent out in 1876? Rev. S. P. Craver and Rev. S. W. Siberts.

Who were the first missionaries of the Woman's Foreign Missionary Society? Miss Susan M. Warner and Miss Mary Hastings were sent out in 1874.

When was the first Methodist church dedicated? At Miraflores, February 6, 1878, the first regular Protestant church ever erected in Mexico.

When was the Mission organized into a conference? In 1885.

Who are the missionaries now in Mexico? *Mexico City*—Rev. John W. Butler and wife, Rev. W. E. McLennon and wife, Rev. S. W. Siberts and wife, Miss Ada M. C. Hartzell, Miss Helen M. Low.

Puebla—Rev. S. P. Craver, D.D., and wife, Rev. H. G. Lummie.

Ouzaba—Rev. William Green and wife.

Guanajuato—Rev. L. C. Smith and wife.

Queretaro—Rev. F. D. Tubbs and wife. (Rev. L. B. Salmans and wife, and Rev. G. B. Hyde and wife, are now in the United States.)

Who are the missionaries of the Woman's Foreign Missionary Society?

Mexico City—Miss Hattie L. Ayres, Miss Mary De F. Lloyd.

Pachuca—Miss Mary Hastings.

Tehuacan—Miss Lizzie Hewett.

Puebla—Miss Nettie C. Ogden, Miss Theda Parker, Miss Susan M. Warner.

Guanajuato—Miss Anna M. Rodgers.

Notes and Comments.

Our Missionary Secretariat has been strengthened by the marriage of Secretary J. O. Peck, D.D., to Mrs. Alice F. Osterdinger at Washington City, January 18, 1890.

Dr. James L. Phillips, for many years a very successful missionary in India, and lately the General Secretary of the Evangelical Alliance of Philadelphia, has been elected General Secretary of the India Sunday-School Union, and expects to return to India this year.

The Rev. J. M. Thoburn, Jr., now pastor of the Methodist Episcopal Church at Oil City, Pa., and formerly a missionary in India, in sending his article on Sir Lepel Griffin writes: "The facts concerning the conversion of the young native prince were told me by the prince himself."

Canon Robertson has made up his summary of British Contributions to Foreign Missions for the year 1888, as reported by the various missionary societies during 1889. The amount is £1,334,491—an increase on the year before of over £100,000. Nearly one half of this is given by members of the Church of England.

Rev. Moses C. White, M.D., now of New Haven, Conn., writes us that the statement made in last month's magazine that he returned from China in 1854 is a mistake, and that he returned in July, 1853. Our authority was Dr. Reid's *History of Methodist Episcopal Missions*. Those who have that history can turn to vol. I, page 413, and make the necessary correction.

A Students' Missionary Union has been formed in England. It is to band together the students who feel called to foreign missionary work, and to seek to increase their number. Each member signs the following: "Students' Missionary Union Declaration. It is my earnest hope, if God permit, to engage in foreign mission work. Here am I; send me." Dr. Howard Taylor, son of Rev. J. Hudson Taylor, is secretary.

We did not receive the notice of the death of Rev. Dr. Gideon Draper until our last number had gone to press. He died in Yokohama, Japan, Dec. 8, while on a visit to his son, Rev. G. F. Draper, of the Japan Conference. He was not a missionary of our Missionary Society, but has been active in Christian work both in this country and in Europe for many years, and had received an urgent call to become the pastor of a Union Church in Japan.

There is an increased interest in Germany in mission work among the Jews, shown especially in the establishment of Jewish Institutes at the universities of Berlin, Leipzig, Erlangen, Halle, and others. The objects of the institutes are to promote the study of Judaism with a view to direct missionary effort among the Jews, and to create and circulate a worthy Christian literature in their own tongue, including translations of the gospels and other portions of the New Testament.

Dr. Storrs, in writing upon the unwillingness of the Prudential Committee of the American Board to send out as missionaries those who are not fully satisfied that the heathen will never have another probation, says: "To get a good missionary cannot be done, in my judgment, by the mere presentation of creed forms, useful as these are in many ways, and highly as I honor them. The subtler states and processes of thought in an eager, sensitive, and troubled young mind, can no more be accurately measured by such than a perfume in the air can be measured by yard-sticks."

Methodist Episcopal Contributions to Foreign Missions.

Figures are not always reliable. It depends upon who gives them. The *Missionary Reporter* for January, the organ of the Missionary Society of the Methodist Episcopal Church, South, says:

The aggregate collections of the Northern Branch of the Church, (Methodist Episcopal), including its foreign and domestic missions, its Woman's Home Missionary Society, its Woman's Foreign Missionary Society, and Bishop Taylor's Missions, amounts to \$1,203,035 90, but its income for foreign missions alone was only \$566,139.

The cash receipts of the societies named for the year closing Oct. 31, 1889, and reported in our church papers in November, were as follows:

General Missionary Society..	\$1,130,137 80
Woman's Foreign Missionary Society.....	226,496 15
Woman's Home Missionary Society.....	77,534 31
Bishop Taylor's Missions....	46,627 44
Total.....	\$1,480,795 70

The receipts for both foreign and domestic missions are not kept separate. The amounts appropriated to foreign missions at the commencement of the year do not designate either the income or probable expenditure, as the expenditure always exceeds the appropriation by the General Missionary Committee, the Board of Managers during the year authorizing additional disbursements.

Last year the Society expended:

For Foreign Missions.....	\$607,631 77
For Domestic Missions.....	483,699 45
For office expenses, publication fund, interest, and incidentals,	74,680 93

Total.....\$1,164,812 42

Add to the disbursements for foreign missions a proportionate amount of the \$74,080 93 that should be charged to the foreign mission account (about \$40,000), and we have \$647,031 77 as the income of the General Society for Foreign Missions. Add to this the income of the Woman's Foreign Missionary Society and Bishop Taylor's Mission, we have \$920,155 36 as the income of the Methodist Episcopal Church for foreign missions.

The *Missionary Herald*, organ of the American Board, in its issue for February, says:

The Methodist Episcopal Church gave to foreign missions during the last year the noble sum of \$920,000—putting it in the lead of all the denominations in the United States.

"Thoughts on the Methods of Evangelization."

The article on the above subject, which commences on page 119, is written by no enemy of missions, but by one who has shown sympathy for them, liberality toward them, and who has carefully studied the questions involved by travel in the foreign field and an examination of the home methods. He is entitled to a hearing.

Dr. Cust, however, writes in an English magazine, and his criticisms are intended to apply particularly to the Church of England societies; yet in some points they are pertinent to all missionary societies. We comment on two or three points only wherein some may believe the criticisms can apply to our own methods.

Dr. Cust proposes that men of independent circumstances shall be appointed as secretaries of missionary societies, so that they will need no salary and will work without pay.

How will you find such men? Will you advertise for them? Will the fact that they answer such an advertisement and offer to work for nothing be the only reason why they should be appointed?

Is it such an easy task to superintend the missionary interests of a large church, with several hundred foreign missionaries and workers, and several thousand home missionaries, needing an income of considerably over \$1,000,000?

In the selection of secretaries the men who are believed to be the most capable of attending to the duties of the office are elected. Qualification is more important than cheapness.

Those who select these officers will and will elect those who can and will serve without salary if they are believed to possess all the necessary qualifications.

We like the idea of the friends of missions raising a separate fund to pay all the expenses of administration, so that all money raised for missions each year shall be sacredly used for that purpose.

In sympathy with this feeling a fund was raised about twenty years ago which was used in paying for one fourth of the Methodist Book Concern building at 805 Broadway, thereby giving the Missionary Society offices free of rents and some income from rents. That building has now been sold and another building erected, at the corner of Fifth Avenue and Twentieth Street, a portion of which belongs to the Missionary Society, and a part of the expense of administration is paid by money received from rent. We shall be glad to have contributions made sufficient to furnish an income that shall meet all the necessary expenses of the Society. Who will aid in this?

What Dr. Cusi says of the easy life of the modern missionary as compared with the missionary of fifty years ago is true. It is not necessary now that the same sacrifices should be made in order to reach the great mass of the heathen. The willingness of the people to hear, the increase of the number of missionaries, the building of homes for their occupancy, have deepened and widened the work and made it more successful, and the Church at home, with its abundant means, has no right to demand that its agents abroad should not be made comfortable and enabled to labor for the welfare of souls without the embarrassment of poverty. Those who fix their salaries are never enabled to give them more than is needed for a free, moderate maintenance.

As to the prudent system, the paying of salaries to the native Christian workers, this is done only to a limited extent, and is, as a rule, discontinued as soon as possible, just as soon as a sufficient number of converts are made capable of supporting their own native pastors.

Dr. Cusi says: "Every member of the Church should be supplied with missionary publications." We are supplying the publications, and are urging the pastors to see that every member becomes a subscriber. We also like the advice given as to the nature of a missionary address. What we are doing and what there is to do will move to action if any thing will. Facts rather than theories, will move the great heart of the Church.

Help the Indians.

BY THE MISSIONARY SECRETARIES.

The "Indian Problem" is now pressing upon the attention of the American people and must have a solution. Heretofore this problem has only been deferred; now it must be solved. It cannot longer be deferred by displacing the Indian from one reservation and giving him another in a remote region. This cruelty has been repeated until there is no longer opportunity for its continuance. The white man has not only overtaken the Indian, he has surrounded him on all sides. Nothing remains for the red man but civilization or extermination. The latter policy would be a crime of the deepest dye, and cannot be contemplated without a shudder.

The Government, as represented by General Morgan, the present Indian Commissioner, has entered in good faith and earnestness upon the policy of civilization. The Government proposes now to establish schools for all Indian children, and as rapidly as possible to allot them lands in severalty. While the Government gives schools the Churches must furnish evangelizing agencies for all these neglected, unfortunate people.

The first Mission to a heathen people by the Methodist Episcopal Church was to the Wyandot Indians at Upper Sandusky, O. God wonderfully honored our work among that people. The names of John Stewart, James B. Finley, Russell Bigelow, J. C. Brook, and others who volunteered to serve the Wyandots, are enshrined in the heart of the Church until this day because of their self-sacrificing labors in that Mission. It is to be regretted that Methodism in later years sacrificed her zeal for the evangelization of the American Indian. Now that the conditions are more favorable than heretofore for many years let the Church renew her efforts on behalf of the 250,000 Indians that still remain within our borders.

At the recent session of the General Missionary Committee it was decided to open a Mission to the Navajo Indians located in the North-west part of New Mexico and the North-east part of Arizona contingent upon the contribution of \$5,000 for that special purpose. This tribe numbers about 20,000 souls and is almost entirely without teachers and missionaries. A special subscription was opened in the General Missionary Committee and the sum of \$1,850 was subscribed on the spot. We now appeal to the Church to send in special contributions to this fund. For every contribution there will be returned to the donor the receipt of our treasurer, which can be handed to your pastor, and

will count in the aggregate contribution of your church at Conference. Let gifts to this cause, if possible, be over and above your regular annual gift to Missions. Let it be an *overflow thank offering*.

Do not lay this appeal down with the idea that you will take it up again and consider it at a future time. The work should be opened among the Navajos early in the coming spring, and the money should be forwarded at once. Let every member of the Church give something and *give immediately*. If more is given than is needed this year it will be reserved for next year for the enlargement of the work. "Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

Let all contributions be addressed to Dr. A. B. Leonard, 150 Fifth Avenue, New York.

C. C. McCABE,
J. O. PECK,
A. B. LEONARD.

Our Missionaries and Missions.

Rev. J. T. McMahon, of India, has returned to the United States on account of the health of his wife.

Rev. George B. Hyde, of the Mexico Mission, is at the Atlanta (Georgia) Medical College, taking a medical course.

The address of Rev. W. S. Oldham, Superintendent of our Malaya Mission, will be Pittsburg, Pa., for the next three months.

Lum Foon, who was converted to God in San Francisco, under Dr. Gibson, went to China last year as a self-supporting missionary.

On Jan. 30 there sailed for Bishop Taylor's Missions in Liberia Miss E. Kate Orr, daughter of Rev. J. T. Orr, of the Illinois Conference, and Miss Mary O'Neil, of Pittsburg, Pa.

A Methodist Episcopal church building was dedicated at Nykoping, Sweden, on Dec. 22, 1889. It cost \$6,500, all of which has been paid but about \$1,800. The Church has a membership of 110.

Rev. N. L. Rokey, of Cwmpore Memorial School, India, pleads earnestly for \$10,000 toward the endowment of the school, and declares that unless help is soon received the school must be closed.

Rev. K. Miyama and wife, who have been at work among the Japanese in San Francisco and in the Hawaiian Islands, left San Francisco Jan. 22 for Japan, where they expect to enter the regular work in our Missions.

We stated last month that the organ of the Christian Missionary Alliance for Jan. 3 reported Rev. C. F. Kupfer, of our

China Mission, as having taken work under the Alliance. We are notified that the announcement was a mistake.

The Rev. J. Sanaker, of Christiania, Norway, writes that our statistics for the Norway Conference should be: 31 native ordained preachers, 8 native unordained preachers, 4,159 members, 600 probationers, 4,199 pupils in the Sunday-schools.

Bishop Taylor requested that his Missions in the Congo Free States should be incorporated under the title of "Methodist Episcopal Mission of Congo," but they have been officially recognized at Brussels under the name of "Bishop Taylor's Self-supporting Missions."

Dr. Burt writes from Italy that new quarters for our church services have been secured in Genoa at 23 Piazza S. Donato. They are attractive and are centrally located, and consist of an apartment for the minister, rooms for a day-school, and a hall for public services. Sig. G. B. Gattuso is the pastor.

The *Christian Advocate* of Tokyo, Japan, dated Dec. 18, notes the arrival of two workers of the Woman's Foreign Missionary Society of the Methodist Episcopal Church—Miss Ella Blackstock, to establish an industrial home for women in Tokyo, and Miss Lizzie R. Bender, to teach in the Tokyo Ei-wa Jo Gakko at Aoyama.

The *Bombay Guardian* of Dec. 28 says: "On account of overwork the Rev. B. H. Badley has resigned his position as editor of the *Kaukab-i-Hind*. The Rev. R. Hoskins, of Shahjehanpore, has been unanimously elected by the General Book Committee of the Methodist Episcopal Church to take his place. Many friends of the *Kaukab* will be sorry to lose Dr. Badley from the post which he has so ably filled for the past five years."

Rev. A. B. Carlson writes from Helsingfors, Finland: "I have three several offices to perform in the Church at present. I am the preacher in charge in St. Petersburg, presiding elder of Finland District, and editor of *Nya Budbararen*. A new Dissenter law for the dukedom of Finland was proclaimed and confirmed on Nov. 11. Therefore we have a right to organize according to the same law legal church societies in Finland."

Dr. M. C. Harris, of San Francisco, writes that Rev. A. N. Fisher, who had been appointed to visit our Japanese Missions in the Hawaiian Islands, reports the Mission as successful in proportion to its equipment. A large number of Japanese are coming to the Islands, over one thousand arriving on the 8th of January. The workers are stationed as follows:

Island of Kawai, T. Sunamoto; Island of Hawaii, M. Mitani; Hawaii, J. Okahe; Maui, I. Tokatari; Honolulu, T. Hasegawa, Mr. Kobayakawa, Secretary of the Mutual Aid Association and in charge of the hospital at Honolulu.

We have received the first Annual Report of the Pai Chai Hak Tang. On page 115 will be found some account of the school. The faculty are: Henry G. Appenzeller, A.M., Principal and Professor of English Literature; Franklin Ohlinger, A.M., Professor of History; George Heber Jones, Professor of Mathematics; William B. Scranton, M.D., in charge of the medical department; R. Harkness, A.B., Professor of Science; Mrs. Bertha S. Ohlinger, Teacher of Music; Mrs. Ella D. Appenzeller, Teacher of Drawing; Song Po San and Yon Chi Kyem, Teachers of Chinese.

Rev. A. W. Prutch writes from Bombay, Jan. 3: "Rev. John T. McMahon sails for America to-day. Rev. W. E. Robbins and Alfred S. Dyer, of the *Bombay Guardian*, go to China to-day with a petition to urge the emperor to refuse to renew the Opium Treaty. Assisted by my wife and three friends I have held a series of forty-five meetings in a hall. There was good attendance, good attention, and twenty were prayed with, but there was no depth of conviction, and the converts were not satisfactory. If the Church were to send a live evangelist it would be wise. There are in Bombay 50,000 English-speaking non-Christians needing the power of the Gospel."

Ko Tieng Sen is the name of one of the brightest students in Foochow University. Rev. George B. Smyth, writing of him, says: "Last Sunday night at our church, before a large audience, he preached the best sermon I ever heard in the church. He preached especially to the young people, whom he thoroughly understands. They all respect and love him. He is a leader in every thing. He is ahead of every other student in the class, and on the playground he can shout louder, run faster, and do every thing better than any one else. All the while there is no more thoroughly modest boy in the whole school. I sometimes feel it is worth one's while to be here to teach him. He will become a great force yet, and may be the St. Paul of this part of the country."

Bishop Andrews writes of the Central China Mission: "There is reason to believe that a brighter day is about to dawn on our work in Central China—has, indeed, already dawned. The Mission is located in the midst of a dense population. Around our four great centers are gathered cities and villages and hamlets

almost without number. Other great centers to be occupied are close at hand, in many cases separated only by the mighty flow of the great Yangtse River. Here are people enough to demand all the men and the means which the Church can furnish, even were its zeal increased a hundred-fold. Our work in this field, retarded by many causes, now begins to put on new energy and to make gains which are prophetic, as all believe, of much larger results in the near future. The native assistants have been few, but are beginning to multiply, and the schools specially directed to the preparation of teachers, Bible-women, colporteurs, and preachers are being reorganized and invigorated. I see nothing in the present aspect of the Mission to discourage, but much to awaken expectation of rapid growth."

Glorious News from India.

Rev. E. W. Parker, D.D., Presiding Elder of the Rohilkund District, North India Conference, writes to the missionary office under date of Dec. 10, 1889:

"Our Rohilkund District Conference and camp-meeting 'Isai Mela' closed yesterday. It was held as usual at Chandousi. Bishop Thoburn was present, and according to the census taken by the different circuits there were 2,200 in camp on the ground, besides the people who came and went. On the last day in the afternoon our congregation numbered from 3,000 to 4,000 people, who remained for two hours while four of us spoke, besides the singing. Our religious meetings surpassed any thing ever seen in this part of India before. In one day 230 different persons were forward for prayers; 150 were forward at one time, nearly all of whom professed conversion. Their testimony was very satisfactory indeed. These who were converted were wealthy persons who had been recently baptized and had learned much before, and most of them were living consistent lives as far as they knew, but they did not have a satisfactory experience, or perhaps had none at all, only that they wanted to follow Jesus. These came forward until there were very few left in the camp, adults or children, who were not saved. It is a work that will live and grow, and these people will be witnesses all through our field. They come from places all along the lines of work, from seventy to one hundred miles in each direction, and they will go back to many countries to tell their story.

"This year nearly all our work at this mela was in the line of a united, persistent effort to get all really converted, and we

had but few services especially for the workers, but the work for the unsaved did all our workers more good than special meetings for them usually do. The best part of the work was the new inspiration which the workers received. We could not live without this annual gathering. Our people are so scattered among the hill-towns, and often only a very few in each village, with opposition, persecution, ridicule and discouragement, that they would lose heart were it not for this wonderful season of blessing each year. Then, some of our teachers and preachers do not know how to lead people up to receive Christ, but, having taught them the way, they are prepared to receive the Holy Ghost at this meeting. Thus this mela does more to make our work permanent than any thing else. More than 300 were converted. I am sure.

Our District Conference is a very large body.

"There were this year members of the Annual Conference, 32; ordained local preachers, 9; other local preachers, 68; exhorters, most being employed as teachers 138; stewards, leaders, and Sunday-school superintendents, 21. Total members, 268.

This, however, does not show how many men were appointed by the Bishop, for besides the local preachers and exhorters given above as members there were 110 Christian teachers, not members of the Conference, whose appointments were arranged here. So that the Bishop received a list of 205 appointments with the names of 297 workers besides the members who are in our theological school, making a total of 325 persons whose names were read off, not, of course, including the members of the Annual Conference. Is this the largest Conference in the Church? Could you see this mela and these workers and our young people, some 600 present, you would understand why we expect great things for the future.

One thing in connection with this District Conference is worthy of note. Here are missionaries, Eurasians, educated, ordained ministers, head-masters of our schools, with men less educated or down to the convert just from the 'raw heathen,' and yet perfect harmony prevailed from beginning to end, and when the poor ignorant men just out of idolatry were forward for salvation the missionaries, native preachers, head-masters and laymen were all mixed up trying to teach the poor inquirers and help them through.

There were present at our meeting two gentlemen from New York, Mr. Brooks and Mr. Crittendon, of the Florence Night Mission in New York City. They were

very much encouraged by what they saw. In our sacramental service it so happened that they took the elements from the hand of a native minister, and one remarked that he had not expected to ever receive the sacrament from the hands of a man who had been a worshiper of idols. It was an interesting sight, a layman of New York kneeling to receive the sacrament from one of India's sons, redeemed in Christ from the awfully sinful depths of idolatry. 'Glory to the Lamb!'

"One word about our permanent growth as a district. Up to Oct. 3, 1889,—the time of closing our statistical year—our baptisms numbered, children, 1,073; adults, 1,803; total, 2,966. Membership, probationers, 1,545; members, 2,925; total, 6,470. Christian community, children, 2,774; adults, 6,160; total, 8,934. Last year our membership was 4,976—an increase, therefore, of 1,494. Hence our permanent increase is keeping well up with the number of adult baptisms. Though some will fall back, and death breaks our ranks, our children come along and help fill up the vacancies.

"Our baptisms last year were, 1,457; this year, 2,966, and if the brethren during 1890 baptize the present inquirers only they will report quite 4,000, I believe.

"God is setting before us many open doors. One community or caste of farmers—a high caste and independent—is being opened to us of late. There are 37,000 of these in two counties. All we need for such work is a few of those cheap schools, costing about 8 or 10 rupees per month, and yet we can't get even this. God is leading us, and he will give us the means, if not in one way, he will in another. We must go forward, and we dare not go on without teachers.

"Could you have seen our young people's meetings you would have rejoiced, for they are our hope for the future. At the 'Lal Fito lang' (Anti-tobacco army) we marshaled full a thousand strong for pure lives and clean mouths. There are 2,000 in the army in all. At our 'King's Daughters' meeting no less than 300 educated young women and girls were present. Our educated women are mostly young, as so short a time ago no women read in the province. At our Young People's Epworth League district meeting no less than 600 young people were present, and the battalion of boys and girls banded together to collect money for self support came out in strength.

"These young people, with their singing their joyous testimonies, their meetings for self-improvement, form a very blessed phase of our mela. Most of these are converted and members of our Church,

and from these each year we are drawing our teachers and preachers, and with these we can go on gathering in the thousands and be sure of having trained, saved teachers to teach them."

"A Matter of Astonishment" to Methodism's Foremost Historian.

(Rev. Abel Stevens, D.D., LL.D., the eminent historian of Methodism, who is spending the winter in southern California, from these lines of keen discernment.)

CORONADO, CAL. Nov. 19, 1889

Rev. Marcus L. Taft, Brooklyn, N. Y.

DEAR SIR: I thank you most heartily for your letter and the enclosed circulars. The project of the *Peking University* I do not hesitate to pronounce one of the most important phases of our whole Chinese Mission scheme. My article in *The Christian Advocate*, to which you allude, expresses my most sober conviction respecting the means of Christian success in the East; we must promulgate the Gospel there indeed, as the primary instrumentality of our work; but how promulgate it?

I do not doubt, after considerable local study of the question, that the Christian school is our most effective method of its promulgation. Its promulgation, in any way, is what in the apostolic age was meant by "preaching" it, and I am convinced that in India, China, and Japan Christian instruction is the best preaching and the school is the best chapel. We thus bring the young under our influence, and the young in these lands are our chief hope. Besides this instrumentality we should have, and do have, the homiletic or pulpit mode of preaching. The two should be combined, and are, in all our Missions there. It should not be a question among us which is the most desirable; both should be considered indispensable and inseparable. But I am convinced that we could never be thoroughly successful without the school.

It is a matter of astonishment that the capital of China should still be without a Christian college or university. Its existing institutions of this character teach no distinctively Christian or nominally Christian truth. It will be not only greatly to the honor, but also to the efficiency, of Methodism in China if our Church shall be the first to rear in Peking such an institution.

I hope you will be able to impress our people at home with this thought: In a country (the only one in the history of the world) whose only titles to office, and whose only nobility, apart from its royal family, are based on literary qualifications, a well-equipped university, erected

at the capital and excelling all the native colleges there, in the advanced knowledge of Europe and America, cannot fail to exert a commanding influence and to be an imposing and monumental benediction of Christianity.

I sometimes dare to hope that I may again see China and Japan. Great days are at hand there, and I wish to witness their fuller dawn.

With much regard, yours truly,
ABEL STEVENS.

The Nashville *Christian Advocate* of November 14 pertinently says: "The time to help the educational enterprise is when it is struggling into life. When it has succeeded without you your gift will have lost much of its value. When it shall have failed, because you and others, equally hesitant and slow, did not act promptly, your post-mortem regrets will be fruitless."

A Christmas Gift with a Little History, or, a Letter which Explains Itself.

* * * Dec. 27, 1889.

Rev. Marcus L. Taft:

DEAR BROTHER: When I first read of the proposed university at Peking my interest was awakened in the project, and I took your address, hoping some time to send you a little money.

Realizing the urgency of the call for an educational work of a high order among that ancient people, and believing, as Dr. Abel Stevens has expressed it, that great days are at hand for China, I longed for the privilege of doing something for that school, and as Christmas was approaching I decided to send an offering for the work.

A little history attaches to this gift, which, I trust, will not be devoid of interest to the Chinese. Inclosed I send you "The Story of My Life," written by a Chinese woman, which is the introduction to this history.

Prompted by feelings of gratitude, before their return to China Mr. and Mrs. L—F—, made me a present of some money, which at that time I intended to devote to another purpose, but now I prefer to give it to this cause.

A few more words will give the sequel of Mrs. L—F—'s life. Returning to China in the hot season, her younger daughter, a delicate child, sickened and died, and three months later her mother followed her to the spirit-land. Gospel hymns and the sweet promises of the Bible were her comfort in the dark hours of her affliction. She wrote: "I have not the slightest doubt but that Rhoda is safe in the arms of her Saviour." At another time: "We can say, 'the Lord gave, and

the Lord hath taken away; blessed be the name of the Lord.'"

I have added some to the money of which I have spoken, and for the sake of the womanhood of China I wish to give \$100 to the Peking University, as a memorial of this Christian Chinese wife and mother who has passed beyond in hope of a glorious immortality.

Sister sends \$50, and inclosed you will find a check for \$150. I wrote for circulars on Christmas Day, not expecting to be able to send the money quite so soon. I shall be glad to get them, however, when they come.

(Signed with the name and address of the writer.)

A Christmas Card from California.

Last Christmas a Christian lady engaged in mission work among the Chinese in California penned a postal-card with these words:

"Please send me some circulars regarding the Peking University. I am deeply interested in the project and hope to be able to send a little money for it before long."

The evening mail of the same day in which this Christmas card was received brought a letter from the same lady, inclosing a check of \$150 for the Peking University from herself and sister.

Such prompt, cheerful giving as exhibited by these two sisters spontaneously springs from love to Christ. Such love to Christ prompted Isabella of Castile to pledge her jewels, while others hesitated or refused to give, in order that Christopher Columbus might carry the story of the Cross "to the vast and magnificent empire of the Great Khan." Such love to Christ caused Mary to break the alabaster box of ointment to pour on the head of her Saviour.

Notes from Mission Fields.

The increase in the attendance and interest at the Chinese Mission, No. 200 West 23d Street, New York city, is very gratifying. Additional teachers are needed.

The Rev. J. G. Lansing reports that Rev. James Cantine, the first missionary of the recently-organized Arabian Mission, has gone to Syria, where he will spend the winter in carrying on his Arabic studies. He will soon be joined by Mr. T. M. Zwerner, and the two will then proceed to their field of labor in south-western Arabia. The chief object of this Mission is to do pioneer work in behalf of Moslems and slaves. The workers are to be supported by funds sent from America.

MEXICO.

Rev. W. T. Green writes from San Luis Potosi, Mexico: "The priests have great

influence with the people, and teach them that the Protestants are possessed of satanic spirits, and that the Bible from which the Protestants learn their religion is a false Bible and teaches many things that are wrong."

Dr. I. G. John writes as follows: "We saw in the cathedral in Mexico City two pictures of purgatory. In one the Father, Son, and Holy Spirit, supported by the Virgin, were hearing their appeals and sending little angels to rescue the souls from the flames. Among those writhing in torment were kings and queens, popes with triple crowns, and men, women, and children of low degree. In the other picture the pope was the central figure to whom the prayers of the suffering souls were addressed. On either side of the pope was a priest with a rope lifting the wretched souls out of their torment. The control such a belief gives to the priests, whose intervention is necessary to drag the souls of the dead out of purgatorial horrors, can be easily imagined. Men and women who are taught that their departed parents or children are writhing in such intolerable misery will drain themselves of their last dollar to procure their deliverance."

SOUTH AMERICA.

The Presbyterian Mission in Chili has two excellent schools: the Instituto Internacional, in Santiago, with 7 professors and 150 pupils, and the school in Valparaiso, with over 200 pupils.

The Rev. J. H. Harwell writes from Piracicaba, Brazil: "The established religion of Brazil has been Romanism. Among the common people it has planted a paganism as repugnant as that of Africa; and in the higher classes religious indifference, skepticism, and open atheism. The system of morality sanctioned is purely heathenish. Concubinage is approved by the almost universal example of the priests. The stigma attached to illegitimate birth in other countries is here almost entirely wanted. All over the land are scattered miracle-working images."

EUROPE.

The Baptist Mission in Abo, the capital of Finland, has lately celebrated the second anniversary of the organization of the Church. Fifteen members were received by baptism last year.

The death of Dr. Von Dollinger removes one who has been prominent in Europe among those who were unwilling to continue as members of the Roman Catholic Church or enter the Protestant communion, and unable to establish a church which would be either self-satisfying or enduring.

In Bohemia the Austrian authorities have permitted Protestants to conduct family worship in their own houses in the presence of "invited guests." This permission is now withdrawn, and an appeal to Vienna has resulted in the appeal being refused and the intolerance confirmed.

The Old Catholic bishops of Holland, Germany and Switzerland in a joint declaration give notice that while they reject the infallibility of the pope they still recognize him as the Church's primate; and of the eucharist they say, "We adhere in all fidelity to the ancient Catholic faith, believing that we receive the body and blood of our Lord Jesus Christ himself under the forms of bread and wine."

SYRIA.

The new Protestant Church in Bethlehem, the building of which was interrupted in 1888, is now to be completed, the sultan having consented at the request of the German emperor.

Rev. A. W. Schapira, writing about Jaffa Syria and its Medical Mission, says: "A medical mission is the most important agency in any field where the Church of Christ endeavors to extend charity and promulgate its life-giving doctrine. In this way we follow our Master in theory and practice. Christ's great commission was to preach his kingdom and to heal the sick, and thus the doctor opens the door for the missionary from which he might otherwise have been spurned."

Dr. D. W. Torrance is in charge of the Medical Mission on the lake of Galilee, of the Free Church of Scotland, and resides at Tiberias. He writes that it is a hard thing for a Jew to become a Christian in Tiberias. The Jewish rabbi supplies the whole community with bread. The moment one of them is known to have a liking for the Mission or for the New Testament his allowance of bread is stopped and that means starvation. The doctor believes that the moment they can earn their bread hundreds of them will come out boldly for Christ.

JAPAN.

The Rev. Mr. Tyng, writing of Buddhism in Japan, says: "The conflict of Buddhism against the Christian faith is assuming more and more the aspect of a civil struggle."

A missionary in Japan writes: "Japan is melted and waiting for the molding. What shall the mold be: Christianity or infidelity?"

Miss Daughaday writes from Japan: "There has been for more than a year a reaction in the feelings of the people from the perfectly reckless abandon with which they were giving up national thought and

customs and accepting everything foreign, good and bad. Old-time pride and conservatism are again asserting themselves, even Buddhism seems to be making a desperate effort to renew its lease of life. Foreigners are not treated with the same deference as during the past few years, and many of our customs are being openly and severely criticised."

CHINA.

It is reported from China that "the conservative element has triumphed, and the building of more railroads is indefinitely postponed."

Dr. Henry says that the Presbyterian missionaries of Canton, China waited ten years for their first convert, another ten for ten more converts, and a third decade for the first hundred Christians in connection with their native churches. But during the ten years from 1880 to 1890 they have had the joy of welcoming seven hundred new converts.

A missionary in Ichang, China, tells of a noble Christian Chinese boy in his school. He says, "Tan Chee-chie was one of the first to take his stand for Jesus, and he has shown his feet are on a rock. When asked one day to worship the family idols he said he could not do so as he was sure the idols were false, and began to tell them of the true God. His parents were horrified at his presumption and gave him a beating. By and by he got his mother to listen to what he had to say, and brought her to our services. She was also converted, but the father remained very hard and caused them to lead a most miserable life, even coming on Sunday and ordering his wife home in the middle of our worship. Like true disciples the mother and her boy bore all things with patience, and you will be glad to know that old Mr. Tan has just told us that, though he intends himself to follow the ways of his fathers, he thinks well of the religion of Jesus Christ."

In the Amoy China Mission of the Reformed Church are 15 missionaries from the United States. They are Rev. J. V. N. Talmage, D.D., and wife, Rev. Daniel Rapalje, D.D., and wife, Rev. Leonard W. Kip and wife, Rev. Alexander S. Van Dyck and wife, Rev. Philip W. Pitcher and wife, Rev. John G. Fagg and wife, John A. Otte, M.D., Miss Mary E. Talmage, and Miss Catharine M. Talmage. The mission centers at three principal stations—Amoy, Chiang Chau, and Sio-Khe. There are also 19 outstations. The churches number 8, with 861 communicants.

The China Mission Conference of the Methodist Episcopal Church, South, was

held at Suchow, Dec. 11-15. Rev. A. P. Parker, D.D., was elected a delegate to the General Conference that meets in St. Louis next May. Rev. C. F. Reid was made presiding elder of the Shanghai District. Rev. D. L. Anderson presiding elder of the Suchow District. The other appointments were, Coe Station, Y. J. Allen, Sung-kiang Circuit, W. B. Burke, Tsing Pu Circuit, H. L. Gray, Nansiang Circuit, M. B. Hill, Suchow Station, J. L. Hendry, Buffington Institute, A. P. Parker; Anglo-Chinese College, Y. J. Allen, W. B. Bonnell, G. R. Locher. The following are the more important of the statistics presented at the Conference. Missionaries of the parent board, including wives, 18; and of the woman's board, 14; stations, 6; substitutions, 7; native membership, 312; local preachers, 12; probationers, 156; infants baptized, 8; adults baptized 55; ordained preachers (natives), 4; unordained, 10; colporteurs and helpers 5; Anglo-Chinese schools, 3; pupils, 205; boys' boarding-school, 1; pupils, 63; day-schools 31; pupils, 579; foreign teachers, 14; native teachers 45; Sunday-schools, 20; teachers, 72; pupils, 166; Hospitals, 2; patients, 10,427. Missionary collections, paid by foreign missionaries, \$908 38; by native Christians, \$235 58. Total, \$1,143 96.

INDIA.

Dr. J. W. Waugh writes from India: "After more than thirty years in India I am daily more and more impressed with and astonished at the marvelous progress evangelization has made and is making in this country."

A manifesto has been issued by some of the Mohammedan religious leaders of India against the Christians, and especially against permitting Christian women entering their houses. It says, "These women come in order that they may beguile Mohammedan women and make them Christians, and that then they may by means of them ensnare the men also. Therefore whoever allows these women to come into his house he does in truth destroy the root of his true faith, Islam. Whatever Mohammedan allows such women to come into his house commits a great sin."

In the caste schools all over India one very great obstacle has been child-marriages. Many of the children are very young; and Mrs. Pearce, speaking of her school at Madras, says, "It sometimes happens that one of the pupils will be absent for a few weeks and then return with the 'wedding-card' about her neck, but I am thankful the number thus mar-

ried is small." A little later she writes of a boarding-school for girls opened in the mission compound, in a zenana house, that will hold fifty girls; and she adds, "So greatly is the desire for the education of girls increasing that, wonderful to say, though some of the children are poor, and some of the very lowest grades, they are allowed to attend the caste girls' schools, and so Christian and non-Christian girls, caste and non-caste, high and low, rich and poor, sit together side by side, and chat away as though there were no such thing in the world as this abominable caste. Verily, 'this is the Lord's doing, and it is marvelous in our eyes.'"

AFRICA.

The Trappists, an order of Jesuits, have lately commenced work in South Africa on a large scale, and their mode of operations is to civilize them first and then make Trappists of them.

The Baptist Missionary Magazine chronicles what it believes to be the first Christian baptism in the Upper Congo Valley above Stanley Pool. It is in the Baptist Mission at Equator Station, 800 miles from the sea. The convert's name is Mangi, but he took the name of Joseph Mangi.

The Rev. C. L. Powell, who went out to North Africa as an independent missionary, while in a fever and delirium fatally hurt his youngest daughter. French soldiers arrested him and sailed for an insane asylum in France. While on the way he sprang overboard into the Mediterranean Sea, Dec. 19, 1889, and was drowned. He was a native of North Carolina, and his wife and four children will return to Fair Bluff, N. C.

Rev. R. B. Richardson, born and educated in Liberia, and a member of the Baptist Church, says, "The Baptist Church in Liberia shows that it brought with it from America the spirit of self-reliance, self-direction, and self-support. It is the only self-supporting religious body in the country, having generally the largest and best church edifices—numbering 31, with 24 ordained ministers, and a membership of 3,000. We have begun an independent missionary work in the interior, planted among the aborigines. It was dedicated May 15, 1887. With this Mission is connected an educational work—literary and industrial. We have a seminary (Ricks Institute) intended to train Negro youth to be missionary agents, guides, counselors, and rulers for their people; to be also farmers, mechanics, and industrial workers in the country."

Missionary Literature.

M. G. Mulhall writes on "Brazil, Past and Future," in *Contemporary Review* for January.

Arctic Alaska and Siberia, by Herbert L. Aldrich, is published by Rand, McNally & Co., at \$1 50.

D. Appleton & Co., publish *Around and About South America*, by Frank Vincent, for \$5; worth about \$2 50.

A very readable article on "The Realm of Congo," is published in *The Century* for February, written by W. P. Tisdell.

The History of Utah has been written by Hubert Howe Bancroft, and is published by "The History Company" of San Francisco. Price, \$4 50.

The Life and Work of Rev. Masayoshi Oshikawa, of Japan, is written by Rev. A. R. Bartholomew, and published by the Reformed Church Publication House, Philadelphia. Price, 75 cents.

Rev. John W. Tims has prepared a grammar and dictionary of the language spoken by the Blackfoot Indians of Canada, and it is published by the English Society for the Propagation of Christian Knowledge.

India and its Millions, by Rev. Dennis Osborne, of the India Methodist Episcopal Mission, can now be had in paper binding for 35 cents, by addressing John Wanamaker, Philadelphia, or Mary Morton Haines, Cheltenham, Pa.

The Sun-Clad Woman is the title of a pamphlet of 76 pages and is a treatise on woman's agency in missionary work and a plea for liberal giving to the cause. It is a missionary sermon preached by Rev. H. T. Hudson, D.D., of Shelby, N. C.

Mr. Fleming H. Revell, the publisher in this country of the *World's Missionary Conference Report*, informs us that he will send the two volumes post-paid to any minister or missionary in any part of the world for \$1 50. His address is No. 12 Bible House, New York.

The Council Bluffs District Methodist is devoted chiefly to the interests of missions. The number for February gives the names of the contributors and their contributions in each charge, except that no contribution for less than 5 cents is noted. The district under the charge of Dr. W. T. Smith has greatly increased in missionary spirit and liberality.

Heathen Children's Friend is the title of the new paper started by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. The first number, that for January, 1890, is bright and attractive, and it deserves a large circulation among the children. The price is 15 cents a single copy for a year, and only

10 cents a year per copy when ten or more are taken.

David Livingstone, his Labors and his Legacy, by Arthur Montefiore, F.R.G.S., is published by Fleming H. Revell, 12 Bible House, New York; price, 75 cents. The world will never weary of reading the wonderful story of Livingstone, the missionary explorer, to whom Africa is so deeply indebted. The narrative here is well written and the book well adapted to a Sunday-school library.

Pictorial Africa, Its Heroes, Missionaries and Martyrs, is published by Fleming H. Revell, of New York and Chicago; price, \$2 50. It is illustrated with upward of one hundred engravings, including the portraits of the most remarkable travelers who have visited Africa. The reading-matter gives a very good description of the country and people. The book closes with the death of General Gordon at Khartoum.

The four principal home missionary societies of the Congregationalists are publishing monthlies to represent their work. It is proposed by a committee which has the matter in hand to unite all the periodicals into one weekly, to be called the *Christian Nation*, to be published in New York, for \$1 a year, the societies to take turns weekly in furnishing the matter. We shall be glad to have the experiment tried, and see no reason why it may not be a success.

A Century of Christian Progress, showing also the increase of Protestantism and the decline of popery, by Rev. James Johnston, F.S.S., has been having a good sale. The first edition has been exhausted, and a second and cheaper edition has been issued in cloth, at 50 cents; paper, 25 cents. Mr. Fleming H. Revell, of New York and Chicago, is the publisher. The facts presented are encouraging and inspiring. It should be used and studied by every one interested in the progress of Christianity.

The American Sentinel, a weekly paper, has been moved from Oakland, Cal., to New York city. It claims that "the Government of the United States is not in any sense founded on the Christian religion," and is opposed to the National Reform Association, the American Sabbath Union, and to every society and association seeking to secure "national legislation in the interests of religion and for the enforcement of religious observances." It claims that these are "subversive of American principles." We claim in opposition that this is a Protestant Christian Government, and that other beliefs should be tolerated only so far as not subversive to Protestant Christian beliefs and practices.



Eugene R. Smith, D.D.,
Editor

APRIL, 1890.

Fifth Ave. & 20th St.,
New York City



LOW CASTE WOMEN OF INDIA.

Poetry and Song.

What Can I Hold from Thee?

BY REV. ERNEST G. WESLEY.

What can I hold from thee, Jesus, my Lord,
 Who on the cross for me once gladly died?
 All that I have is mine but through thy blood,
 Flowing from heart of love pierced by my sin—
 Pardon and life to give, so long refused
 By faithless heart of mine, wayward and wild!
 What can I hold from thee, since all is thine,
 Lent by thy love to me? Talents and time,
 Powers and blessings rich, health, strength, and life,
 All, all I owe to thee, Saviour divine.
 Naught can I call my own: yet, Lord, I know
 Much is withheld from thee, much I could use
 Now for thy glory, Lord, now in thy cause!
 Pardon my faithlessness, pardon, and give
 Power of thy Spirit now all to devote
 Now to thy service sweet: all to resign,
 All thou hast lent to me, naught to withhold.

Is it my *wealth* I keep back at thy call?
 Touch, Lord, this heart of mine touch, till I pour
 Into pierced hands of thine, bleeding and wan,
 All that thy cause demands; not what I spare
 After my wants are filled, but, Lord, *thy* share
 Upheaped and o'erflowing as giv'n to me,
 Gladly to use for thee when thou dost call,
 Gladly to use for thee first and before
 My wants are satisfied. Glad would I be—
 When I remember, Lord, thy love to me—
 First those pierced hands to fill, anguished for me.

Is it my *life* I hold when thou dost call
 Me to thy harvest fields so long un-reaped?
 Burden this heart of mine with weight of souls
 Dying in heathen lands, Christless and lost,
 Till 'neath the awful weight, crushing and sad,
 Yieldeth my stubborn heart, yieldeth my soul,
 Breaking all ties of earth, *loving* but thee,
 Forth to the harvest fields press I with joy,
 Breaking the fallow ground, sowing the seed,
 Reaping in Jesus' name: smiling mid pain;
 Praying when trials crush down on my soul,
 Praising when suffering's dark shadows are thrown.
 Hasten my footsteps, if thou hast for me
 Place in thy vineyard which *my* hand can till.

Is it a *loved one* I press to my heart
 Holding from service to which thou dost call?
 Master all loving, to thee would I yield
 Dearest and best of mine shouldst thou require!
 But weak the human heart, how weak and frail,
 Dear Lord, thou knowest well! Help thou my soul!
 All would I offer thee for thee to use
 How, when, where'er thou wilt—strengthen me now,
 Surrender full to make, naught to withhold.
 Thy will my will shall be, giv'n thy grace,
 Loved ones and dear to me, Lord, they are thine.

Is it my *time* I hold, working for self,
 Wasting in pleasure brief, useless and vain,
 Spending it heedlessly—careless as fly
 Hours I might use for thee, Master divine?

Well, Lord, my time I know all should be thine,
 Take, Lord, these precious hours, make them thine own.
 Lead me in them to work wholly for thee—
 Souls that are lost in sin daily to seek,
 Bringing them back to thee; teaching thy will,
 Heart love to offer thee, thy truth to know!

From thee what can I keep? when thou, my Lord,
 Hunger and thirst for me, anguish and pain,
 Scourge, nail and spear for me didst not refuse,
 Cross death hast died for me shameful and lone.
 Pardon to bring to me, freedom from sin,
 Fullness of joy for me bought by thy blood!
 Naught will I hold from thee! Lord, I resign
 Wealth, life, and loved, and time, all, all is thine.
 Henceforth to live for thee, working each day;
 Henceforth to live for thee where thou dost choose.
 Henceforth to win to thee wanderers in sin—
 Glad, Lord, to die for thee, thy smile to win!

Providence, R. I.

World, Work, Story.

Sind (India) and British Beluchistan.

BY REV. GEORGE K. GILDER.

Sind is situated on the north-west of India and lies between the twenty-third and twenty-eighth parallels of north latitude, and between the sixty-sixth and seventy-third meridians of east longitude. It is bounded on the north by portions of the Punjab, on the south by the Rann of Katch and the Indian Ocean, on the east by the Rajput States of Jaisalmer and Marwar, and on the west by the territories of the Khan of Kelat. North to south the province extends about 360 miles in length, with an average breadth east and west of 170 miles, containing an area of 57,145 square miles. The southern side is washed by the waters of the Indian Ocean for not less than 125 miles.

Sind derives its name from the Indus, which flows through it, and which was anciently called the "Sindh" or "Sindhu." According to native Sindian history Sind was said to have been so called from Sindh, the brother of Hindh, who was the son of Nuh (Noah). Sind may be regarded as a low, flat country, presenting an uninteresting and monotonous uniformity, excepting, of course, the mountainous tract on its western boundary, which forms a natural line of demarkation between it and Beluchistan. The plains are perfectly flat, and are composed either of rocky formation or of clay, in some places sterile in the extreme, bearing only some coarse, stunted grass, or a few straggling plants.

Along the banks of the river, however, the appearance of the country is slightly improved. Forests of acacia line the banks, together with large groves and gardens; and where the river overflows its banks the district is rendered rich in vegetable productions.

The hill districts extend from Cape Monze, or Ras Muari, on the south, to the Manchar Lake, a huge swamp about twenty miles long and ten miles wide, formed by the overflow of the Indus. A few insignificant ranges

of limestone hills are found in other parts of the province ranging from 80 to 150 feet in height. The mountain barrier between Sind and Beluchistan as far as the twenty-sixth parallel of latitude is the loftiest. This range is known as the "Hala" Mountains. Its highest elevation is above 7,000 feet.

Sind is not deficient in mineral wealth. Sulphuret of lead, iron occurring in the form of magnetic iron ore, and pyrites, iron quartz, salt, borax, saltpetre, niter, sulphur, gypsum, black and green talc, and manganese are all to be found.

The whole surface of the great valley which forms the basin of the Indus from the plains of the Punjab to the sea, and from the Hala Mountains to the borders of Rajputana, is the gift of that river. The soil along the river is so rich that no manure is necessary, though it produces two crops every year, and sometimes three. From the mountainous configuration of the country there are several streams in Sind, chief of which is the Habb.

This river takes its rise near Kelat (Beluchistan), and after a total length of 300 miles empties itself into the Arabian Sea, on the north-west side of Cape Monze.

The Indus, however, is the river *par excellence* of Sind. Taking its rise on the plateau of Thibet at a point nearly 17,000 feet above the sea level it receives in its course the waters of the Dras, the Kabal River, the Jhelam, Chertab, Ravi, Beas, and Satlej. The whole length of its course from the mountains to where it disembogues is 1,977 miles. The Indus, like other tropical rivers, is subject to annual inundations. It also yields abundant fish—barbels, eels, and carps. Of the last named the "palla" is famous throughout Sind. The fisherman of the palla floats on a large earthen vessel, the mouth of which he covers by resting his stomach on it. In this position he drifts with the stream, paddling with his legs, taking the fish with a net at the end of a long bamboo and depositing it in the vessel.

Alligators and a species of porpoise are also to be found in the river. The actual course of the Indus in Sind is 540 miles. At its *embouchure* heavy sand-banks have been formed following the direction of the current by the accumulated deposits from the river, extending a great way along the coast and forming a complete network of mangrove islands and marshes.

Sind is said to be "an extra-tropical country." The average temperature in summer is 95° Fah.; in winter, 60°. But the highest temperature in the hottest days of summer is 110°; the lowest of the nights during winter, 32°.

Karachi has a far more salubrious climate than other Indian towns because of its sea-side position.

The rain-fall is very deficient. In Karachi, farther than which the south-west monsoon does not come, the average fall is from six to eight inches.

The entire population of Sind is estimated at 3,000,000, or, to be more precise, 2,423,823. Of this number there are Mohammedans, 1,887,204; Hindus, 443,874; Sikhs, Parsis, etc., 86,663; Europeans, Eurasians, and native Christians, including Indo-Portuguese, 6,082.

The Mohammedan portion, by far the largest, may be divided into two great sections, namely, the Sindi proper—that is, the descendants of the Hindu population converted to Islam during the rule of the Caliphs, and the naturalized part of that community, such as Beluchis, Serveds, Afghans, Sidis Memons, and Khojas.

Burton, a competent authority, describes the Sindi as "idle, apathetic, notoriously cowardly, dishonorable, addicted to intoxication, unclean in person, and immoral in the extreme."

The Beluchis in Sind are broken up into innumerable divisions and subdivisions. Compared with their brethren of the colder mountain regions of Beluchistan they are not so muscular and large. As a class they are ignorant, wild, and untractable. Their dwellings are poor and filthy. Their language is very little known, and is so barbarous that the Sindis accuse them of having learned it of their goats while in their native land. They are brave, hospitable, but given to "fire-water" and debauchery.

There is a very strong resemblance to the Jew in the Beluchi. His eyes are large and eminently handsome, his complexion swarthy, and his nose aquiline. Tradition, oral and written, assigns him an Israelitish descent as a branch of the Afghans, but the Beluchi himself prefers to be considered of Arab origin.

The Beluchi does not have his head shaved, as usual with Mohammedans, but wears his hair long, in locks or ringlets over the shoulders, which imparts a very wild appearance.

The Seyedas are Persian immigrants who, in common with the Beluchis and Afghans, flocked into the country in the days of Afghan empire and have settled in Sind for generations. They claim descent from Husain and Hasan, the martyred sons of Ali, fourth successor of Mohammed. The Sidis are descendants of African slaves imported when Sind was under Mohammedan rule.

The Memons are Mohammedans of Katch, and the Khojas are believed to have entered Sind from Persia. They are an offshoot of the Shia sect of Mohammedanism, continuing the line of Imams (leaders) up to the present day. Their present Imam resides in Bombay, and is reckoned to be a lineal descendant of the "Assassins" of mediæval history.

The Hindu population is composed of Brahmans, Vaishias (the commercial caste) and Sudras. The Vaishias are represented by one great family known as Lohanos. These compose the main body of Hindus in Sind and are divided into a number of classes according to their several occupations; such as Amils (government servants) and Saukars (traders). The Amils are described as crafty, intriguing and perfidious. They have adopted the Sindi, Mussulman costume, and under the Amirs of Sind were employed to collect the revenue. The Hindu in Sind is of a fair complexion and half Mohammedan in habits and practice, neglecting those rules of caste and religion so rigidly adhered to in other parts of India. Like his Mohammedan confrère he is fond of intoxicants and grossly immoral.

Both Mohammedans and Hindus have several places of pilgrimage in or near Sind, chief of which are Hingrap, in Beluchistan, the Mash hills, near the delta of the Indus, Dhara Tirth, in the Lark hills (Hindu), and the shrine of Lal Sha Baz, at Sehwan (Mohammedan).

The Hindus worship the Indus under the name of "Jind Pir."

Sindi is a language perfectly distinct from any spoken in India. The Mohammedans use the Arabic characters, while the Hindus have a totally different alphabet.

The early history of Sind is lost in obscurity. The oldest authentic records show the country to have been under the rule of a powerful Hindu dynasty, the bound-

Evikhanas conquer Sammas and obtain power A. D. 1555.

Sind annexed by Akbar the Great A. D. 1590.

Kalhoras rise to power A. D. 1736.

Nadir Shah invades Sind A. D. 1740.

Sind becomes subject to Afghan throne under the Kalhoras A. D. 1750.

The Talpurs overthrow Kalhoras A. D. 1786, and rule the country until 1843.

The Talpurs were divided into three distinct families. First the Hyderabad family, ruling in Central Sind; second, the Mirpur family, ruling in Mirpur, east of Hyderabad, and, third, the Khairpur branch, governing Khair-



TRAVELING IN INDIA.

aries of whose kingdom are said to have been from Kashmir in the north, to the port of Surat in the south.

A monarch of the name of Dahur was the last of the Hindu rulers of Sind, for in A. D. 705 the Caliph Walid fitted out an expedition for the conquest of Sind, through his son-in-law Mohammed Kasin, who speedily overran the country and reduced it to Arab subjection. Sind remained an appanage of the Caliphs until A. D. 1025, when Mohammed of Ghazni annexed it to his dominions.

The following is a brief summary of Sindian history:

Ruled by a Hindu dynasty until A. D. 711.

Sind a portion of Arab Empire until A. D. 1025.

Sumras attain power A. D. 1054.

Sumras overthrow Sumras A. D. 1351.

pur, in Upper Sind. One writer quaintly describes the government of Sind under the Talpurs as being "a tailor-like personification of royalty, requiring precisely nine amirs or princes to make up one sovereign."

Sind was annexed and declared a British province in 1843, with Sir Charles Napier as its first and only governor. His successor in office was appointed with the title of "Commissioner-in-Sind," a title retained by the chief of the executive ever since.

Since its annexation the province has enjoyed all the blessings of a regular and settled government, and is in consequence rapidly rising in both political and commercial importance.

The principal towns are, Karachi, which is the seat of the local government, Hyderabad, Shikarpur, Tatta,

Larkhana, Sukkur, Rohri, Jacobabad, Sehwan, and Mirpur.

Abutting as it does on countries inhabited by vigorous and energetic races, and which are the religious and political strongholds of Mohammedanism, the importance of Sind as a mission field is unquestionable. The influences of well-equipped Christian missions in the province would reach Kandahar and penetrate to Mero, Bokhara, Samarkand, and Herat, which lie on our highways of communication and are constantly visited by Sindi merchants.

The Church Missionary Society (Church of England) have been in the field since 1852, their first station being Karachi. Since then they have occupied Hyderabad and Sukkur, and contemplate opening up Shikarpur very soon.

help from him, we continue unto this day. We are able to report two English Sunday-schools, a seamen's mission, a church and parsonage property valued at 9,000 rupees. The membership is very small, but our congregations are large, composed of the subordinate class of civilians and soldiers. Last year our people raised nearly 4,000 rupees.

Native work has not yet been attempted on any appreciable scale. Our efforts on this line hitherto have been desultory and unsatisfactory. On the dollar for dollar principle 244 rupees have been apportioned us by Conference for vernacular work; but with so many demands on a congregation comparatively feeble and poor, and who give liberally and frequently to existing departments of work, we do not think it advisable to make a fresh or additional call, small as it may seem. Besides,



A SCENE IN ALLAHABAD, INDIA.

The Society's missionaries are distributed as follows: Karachi, two unmarried missionaries and two zenana missionaries; Hyderabad, one unmarried missionary and one zenana (medical) missionary; Sukkur, one single missionary.

Besides evangelistic labor the missionaries are engaged in educational work. In their schools they report for Karachi, 557 boys, 80 girls; for Hyderabad, 319 boys and 100 girls. Their total native Christian membership is a little over 100, but not one of these is a pure Sindhi.

Early in 1874 the Methodist Episcopal Church was providentially led to establish self-supporting work in Karachi among the Europeans and Eurasians. The history of this church has been an exceedingly checkered one. The storms that have swept over it have left mournful traces of their violence, but yet God has wonderfully preserved his little flock; having obtained

even were the whole 488 rupees in hand, situated as we are, with the cares of an English pastorate absorbing all our time and energy, we could not do more than open a small vernacular school or support a native helper; and native helpers of the right stamp are difficult to be had in Sind.

The field is large and needy. The senior missionary of the C. M. S. in Sind, the Rev. A. E. Ball, replying to a letter addressed him on the subject by the writer, states that, considering the fact of the small number of the missionaries of his Society, and the impossibility of their encompassing the whole land, he and his brethren in the field would place no hindrance in the way of the Methodist Episcopal Church opening up work in Sind.

Such places as *Tatta*, the "Patla" of Arrian, from which Alexander's fleet is believed to have sailed for Persia; *Sehwan*, an ancient town whose port is said to have been built by Alexander; *Larkhana*, known as the

"Garden of Sind," because of its fertile district, and *Jacobabad*, still a large and important garrison town, are open to us, and could be occupied had we the money and the men.

BRITISH BELUCHISTAN.

At the close of the last Afghan war, as one result of the treaty of Gandamak, a slice of Southern Afghanistan, including the Sibi district, was handed over to the British Government by the amir of Kabul. This slice, along with the Suetta Valley, ceded by the khan of Kelat at about the same time, is now known as British Beluchistan, and is administered by an official styled "the governor-general's agent and chief commissioner." These territories form what is sometimes termed the "scientific frontier." British Beluchistan is connected with India by rail, which, leaving the old frontier post of Jacobabad, crosses the "Pat," a dreary waterless desert, devoid of vegetation, smooth as a table, and some ninety miles wide, lying between Upper Sind and the Beluchistan Mountains. At Sibi the line divides into two routes, one ascending by the Bolan Pass, and the other and longer across the mountains *via* Harnai.

Both routes are marvels of engineering skill, and cannot fail to impress the turbulent border and mountain tribes with a deep sense of England's might and resources.

The road through the Bolan is laid in the bed of the Bolan River or torrent. The pass is nearly sixty miles in length and commences at a spot said to be in latitude $29^{\circ} 30'$ north and longitude $67^{\circ} 40'$ east. It is a succession of narrow valleys and gorges between high ranges of conglomerate and nummulitic limestone hills, in some places about half a mile wide, and in others only a few hundred yards.

The elevation of the crest of the Bolan is 5,800 feet. At this point the line enters the Dasht-i-Bidaulat, or "unfavorable plain," an uncultivated tract of country lying south-west of Suetta.

The Harnai route is carried by, and in some spots *through*, the sides of the mountains and across numerous torrent beds, and reaches its greatest elevation at the "Chappar Rift," a deep, gloomy chasm, crossed by a strong iron or steel bridge.

The "Rift" is reported to be about 7,000 feet above sea level. From this point the line gently descends, although still among the mountains, until Bō-stan is reached, leaving which it enters the northern end of the Suetta Valley. From Bō-stan a line branches off to Killa-Abdulla. This line, so soon as the tunneling on the Khojak Mountains is complete, will yet be extended to Kandahar, and thence, in the course of a few years, to Herat also; there, or near there, to unite with the Russian railway system.

The capital of British Beluchistan is Suetta, situate in a long, narrow and fertile valley. Before the British occupation Suetta was a miserable village with a small mud fort. In 1879 there was not an English house in the place. Now it is a big cantonment, with commodious barracks, numerous bungalows, clean roads, and

a large bazar. From a military point of view Suetta is of the highest strategic importance, commanding, as it does, the road both to Kandahar and the Bolan Pass, which is the line of communication with India.

Suetta is 5,637 feet high. The climate is healthy; in July and August it is warm; and in December, January, and February the cold is intense. Snow falls in December and remains on the tops of the surrounding hills at least till April.

In Suetta one meets with representatives of many peoples, Afghans of various tribes, Brahuīs, Beluchis, Persians, as well as Punjabis and Sindis. Standing in the bazar one hears Pashtu, Brahui, Persian, and Urdu spoken. As a growing place, and occupying a central position among the nationalities of Central Asia, Suetta offers decided advantages for the preaching of the Gospel. The whole country round about for thirty miles and along the railway is safe, especially for a medical missionary. Thirty miles north-east is Pishin, through which the railway runs; and thirty-five miles to the south is the town of Mastung, both important points.

The C. M. S. have two men in Suetta, one a medical missionary. The Mission is quite young, having been opened in 1886.

We have a small following there among the Europeans, necessitating an occasional pastoral visit from the writer, of whose circuit Suetta forms at present a part.

Suetta is 547 miles from Karachi, and 180 miles from Kandahar.

The Parsees of India.

BY REV. J. E. ROBINSON.

Most conspicuous among the various races represented in Bombay are the Parsees. The men are easily recognized by their peculiar tower-shaped hats, and the ladies attract attention by their fair skin, beautiful bright-hued silk garments, high-heeled shoes, and the fact that they ride out with their husbands, and are neither afraid nor ashamed to accompany them to places of public resort, lectures, social gatherings, etc. A rare picture is that which presents itself every evening in the fair weather season at the sea-side, when the walk by the beach is crowded with richly-attired Parsee dames and damsels and gayly-dressed boys and girls. But there are questions concerning the Parsees that we must hasten to ask and try to answer as briefly as possible.

I. WHO ARE THEY?

The Parsees, nine tenths of whom live in the cities of Bombay and Surat, are descendants of a little band of Persians that about twelve hundred years ago were compelled to leave their native land because of persecution by their cruel Mohammedan conquerors. After many journeys and great hardships the exiles finally settled in Gujerat, with the consent of its Hindu rulers, agreeing to adopt a feature or two of the Hindu religion, one of which was reverence for the cow. In Gujerat the little

colony, loyal and industrious, increased in number and possessions and spread out toward Surat and Bombay. When the latter city began to assume commercial importance the Parsees, who ever have a sharp eye to business, flocked into it in large numbers. Here they have acquired great wealth and attained to the foremost place as an influential, public-spirited, and progressive community. The number of Parsees in all India is estimated at about 90,000, of whom probably 50,000, or more, live in the city of Bombay. There are a few thousand Parsees still in Persia, in a very miserable condition. Christian rule has been kinder to them by far than Mohammedan.

II. WHAT KIND OF A RELIGION HAVE THEY?

This is not a particularly easy question to answer. They have scriptures, called the Zend-Avesta, consisting of several divisions or parts. Lately it has been concluded that some of these parts did not belong to their original sacred writings, and one leading Parsee scholar says that much of their scriptures should be rejected. The fact is, no one can tell with any certainty what constituted the original writings. The progressive Parsees are glad to have so good a chance to abolish many of the absurd and repulsive rites and customs that hitherto have prevailed. As the Zend-Avesta stands it is a smaller book than our Christian Bible.

The great teacher, or prophet, whom the Parsees venerate as the founder of their religion, as it has existed for centuries, was Zoroaster, or Zarathustra, as he is called in their writings. Hence Parseeism is often spoken of by the title Zoroastrianism. Some learned Europeans question whether such a person as Zoroaster ever lived; but there seems to be abundant evidence that a great religious reformer of that name did flourish probably between three and four thousand years ago. His teacher taught the existence of a supreme being, whom he called Ormuzd, or Hormuzd, the invisible creator of all men and things, the source of all virtuous thoughts, words and works. With Ormuzd is associated another powerful, but hostile being, called Ahriman, the source of all evil; but whether these are regarded as two absolutely distinct persons, or merely two opposite principles or manifestations of the same person, is not quite clear. Anyhow, Ahriman represents the evil in the universe and Ormuzd the good, and between the two fierce opposition exists. Zoroaster also taught the existence of a limited number of holy angels of high rank and an equal force of powerful demons, forming two opposing forces under the respective leaders mentioned.

The Parsees are unwilling to admit that they are idolaters. They have a convenient way of explaining their fire worship, which, however, is not satisfactory. The fact remains that the Zend-Avesta distinctly instructs them how to carry on this worship in their temples, and prescribes the very prayers to be used. The sacred fire is kept burning, rather, blazing, day and

night, two priests being always on duty before it. The fire is kept in a metal urn which stands on a stone altar in the innermost part of the temple, and is fed by the attendant priests with dry wood, generally sandal-wood, a kind of perfumed gum being also freely used. The going out of this fire would be a terrible calamity. The priests recite prayers before it in the inner apartment, while the worshipers, male and female, in the outer room do the same, each one by and for himself, with his face toward the fire. But it is said that in most cases neither priests nor people understand the words that are uttered. Prayers are also recited in the open air looking toward the sun, and in their private dwellings, five times a day. Much attention is also paid to the house fires.

Parsees believe in a heaven and a hell and in rewards and punishments. But they see no need for a mediator or saviour. God is merciful, they say, and ready to forgive those who pray and express their sorrow. They overlook the fact that God is just, and fail to grasp the awful nature of sin. There are some good moral teachings in Parseeism, but its views of holiness, sin, and salvation are very defective and misleading.

III. WHAT ARE THEIR SOCIAL MANNERS AND CUSTOMS?

Parsees have but one wife each, to whom is accorded more respect than generally is the case among Eastern people. It is said that in former times marriage with a sister, and even with one's own mother, was allowed among them; but this is not permitted or practiced now. Female education is very much favored, and in Bombay there are excellent Parsee girls' schools. Their home-life is much more open and like Europeans than that of Hindus and Mohammedans, though there are many unpleasant features about it. Some rites enjoined in the Zend-Avesta, especially those in connection with birth and death, are cruel, nonsensical, and repulsive. As a community they are progressive and clannish, and evidently love the praise of the world. They are very liberal in their gifts for public objects—hospitals, dispensaries, etc. They copy European style in the building or furnishing of their houses. The residence of one of Bombay's Parsee merchant princes, built like a nobleman's London mansion, is said to have cost five lakhs of rupees!

Their mode of disposing of the dead is peculiar. After a white dog, generally kept in the fire-temple for the purpose, is brought into the room and made to look upon the corpse, the latter is carried by four bearers to the Tower of Silence and laid on a grating at the top. As soon as the bearers retire the vultures sweep down upon the corpse and quickly remove every morsel of flesh. The bones fall or are swept down through the bars into the deep well. The touch of the dead body of a person or dog is regarded as the worse possible kind of defilement.

Parsees, male and female, are initiated into full membership, so to speak, at the age of ten or twelve, by putting on the *kusti*, or string made of seventy-two twisted

woolen threads, which must be spun by the priests' wives; and the *sadarah*, or sacred short-sleeved under-shirt of calico or muslin. These must be worn night and day, it being regarded as dangerous to go without them. Parsees must never be without a head covering; in the house a small skull cap is always worn. They have many curious ideas about the cutting of hair, nail-parings, etc., which cannot be noticed now.

IV. WHAT THEY THINK ABOUT CHRISTIANITY

They seem very much opposed to it, though they cannot but feel that it is immensely superior to all other religions. There is much thinking and reading being done by them, yet the mass of the Parsees, especially the older men, cling firmly to their own faith and speak bitterly of Christianity. There are not more than half a dozen converts from Parseeism in all India. They are greatly incensed when any one of their number shows a disposition to embrace the Christian religion. At our open-air meetings and other religious gatherings there are spectators especially present to see if any young Parsee manifests more than ordinary interest in what is going on, and, if so, to report in the proper quarter. Some have thought that this progressive people would, as a class, be the first to adopt Christianity. It may be so, but certainly there are no present signs of it. They take a great deal of pride in their social progress and conspicuous liberality, and are never slow to blow their own trumpet. They are an interesting people, and the Gospel of Christ is as well adapted to them as to any others. When they become true followers of Jesus they will be a grand element in the Indian Church.—*India's Young Folks*

The Last Emperor of Delhi.

Bahadur Shah, also known as Mohammed Suraj-ooddeen, the last emperor of Delhi, succeeded to the throne on the death of his father, Akbar Shah, in 1837, but his rule was greatly restricted by the British Government. He was not allowed to confer titles or to issue a currency, and he had the control of civil and criminal justice only within the palace. In the mutiny of 1857 he identified himself with the rebel cause. Rev. Dennis Osborne writes: "On May 10, 1857, three

thousand native troops rose in open revolt at Meerut. They murdered their officers, fired the houses of the European residents, flung open the doors of the criminal jails, and then marched off to Delhi, where they laid their arms and standard at the feet of the old relic of the Mogul dynasty, Bahadur Shah, and saluted him Emperor of India."

After the fall of Delhi on Sept. 20, 1857, he was captured and tried on the charges of: 1st, Aiding and abetting the mutiny of British troops; 2d, Encouraging and assisting divers persons in waging war against the British Government; 3d, Assuming the sovereignty



LAST EMPEROR OF DELHI.

of India. 4th, Causing and being accessory to the murder of Christians. He was convicted on each charge, and sent as a prisoner to Rangoon, where he died in 1862, the last sovereign of the Mogul line that had commenced when the first permanent conquest of a Mohammedan sovereign in India was made by Mahmud of Ghaznee, in the year 1001. The city of Delhi is built on the right bank of the river Jumna, and is inclosed on three sides by a lofty wall of solid stone constructed by the emperor Shah Jahan. The fourth side extends along the river.

Nana Sahib.

Nana Sahib is the common designation of one who is justly execrated in the memory of the race. His name was Dandhu Panth, the adopted son of the ex-peshwa of the Mahrattas, Bajee Rao. The title of peshwa was that taken by the sovereign of the Mahrattas, and carried with it both secular and religious authority. Bajee Rao was the last monarch of the Mahrattas, and was deposed by the English Government because of his faithlessness and treachery. Upon his death, in 1851, Nana Sahib entered into possession of his fortune and claimed the title and pension which had been granted to his adoptive father. These were disallowed. In the rebellion of 1857 he acted a leading part and was responsible for the fearful massacre at Cawnpore and for many other atrocities. He disappeared with other fugitives in 1858, and it is believed he fell by his own hand in the jungles of Oude.

Among the many sad scenes of the mutiny there are two occasioned by the order of Nana Sahib that have left an indelible impress upon the pages of history. The one was the putting to death

of 116 persons, Europeans and Americans, residents of Ferozgunj, most of whom were women and children, and among whom were the missionaries of the American Presbyterian Board, Messrs. Freeman, Johnson, Campbell, and McMullan, with their wives, and two children of Mr. Campbell. The other the killing of nearly one thousand English captives at Cawnpore. The slaying of the women and children is thus described by Dr. Wm. Hunter in *The Land of the Vedas*.

The Begum informed the ladies they were to be killed. But the Sepoys refused to execute the order,

and there was a pause. Nana Sahib was not thus to be balked, even though the widows of Bajee Rao, his step-mothers by adoption, most earnestly remonstrated against the act. It was all in vain. The Nana found his agents. Five men—some of whom were butchers by profession—undertook the work for him. With their knives and swords they entered, and the door was fastened behind them. The shrieks and scuffling within told those without that these journeymen were executing their master's will. The evidence shows that it took them exactly an hour and a half to finish it; they

then came out again, having earned their hire. They were paid, it is said, one rupee (fifty cents) for each lady, or one hundred and three dollars for the whole, and were dismissed. Then a number of Metherers (scavengers) were called, and by the heels, or hair of their heads, these once beautiful women and children were dragged out of the house and dropped into an open well that had been used for purposes of irrigation and was fifty feet deep."

A memorial garden of several acres has been laid out on the plain in which were the well and the house of massacre, enclosed and planted with palms, yews, and

other Indian trees and shrubs, and where bloom flowers sent from Scotch hills and English vales. In the center of the garden, encircling the well, is a beautiful octagonal monument, above the entrance of which are inscribed the words

"THESE ARE THEY WHICH CAME OUT OF GREAT TRIBULATION."

Over the well is placed a pedestal on which stands a small statue of peculiar beauty of a female personating sorrow, with palm-branches in her hands, symbolical of



NANA SAHIB.

martyrdom and victory. Around the rim of the stone covering the well is the following inscription:

SACRED TO THE PERPETUAL MEMORY OF A GREAT COMPANY OF CHRISTIAN PEOPLE, CHIEFLY WOMEN AND CHILDREN, CRUELLY MASSACRED NEAR THIS SPOT BY THE REBEL NANA SAHIB, AND THROWN, THE DYING WITH THE DEAD, INTO THE WELL BENEATH, ON THE XVth OF JULY MDCCCLVII.

Opium-Drinkers of Assam, India.

The Assamese dearly loves opium; to him it is life. What matters it if his awakenings are unpleasant, or that his vitality is weakened, or that he is on the path to premature senility, wretchedness, or early death? Nothing. "Hoi-yoi-oi!" shrieks the opium-seller, and presently from rice-fields and villages the "hoi-yoi-oi" is taken up, and, anon, one by one the opium-drinkers flock to the opium-seller's bamboo hut. It is evening in Assam, and about the flooded rice-fields a thick vapor is rising, impregnating the air with its warm malaria-laden moisture. Enervating indeed is this same climate of Assam, and the wretched Assamese, with his inveterate love for the poppy-juice, adds but too surely to its baneful influence.

Down by the opium-seller's hut squat the opium-drinkers, while their eyes roll strangely and their parched tongues loll out in very uneasy fashion indeed. This far they have managed to drag their debilitated forms, and no farther can they go until the soul-reviving elixir has been drunk of. The opium-seller weighs out the drug, eager hands clutch at it, and presently it is dissolved in a brass vessel of water. Excited, eager looks greet those who are tardily—O how tardily it seems to the opium-drinkers!—preparing the mass. When ready it is of a dark brown color, of the consistency and appearance of English porter. "Let me have it!" "Me!" "Me!" yell the now thoroughly-excited mob. Rapidly it passes from hand to mouth, and smiling, ghastly smiling, faces show how satisfied they all are. It is the Assamese opium-drinker's escape from purgatory—from weak, spiritless, and enervated existence—to the seventh heaven of bliss.

As the drug takes effect the victim dozes off into a kind of reverie. Surrounding objects assume a weird aspect—bamboo forests, banana bushes, rice-fields, and villages; the whole panorama of landscape before them is no longer a miserable reality, the scene of their daily toil, but an ever-changing kaleidoscope, the beauty of which is beyond the comprehension of a sober mind. Such, at least, is a description given me by one of the opium-drinkers. Our party, now thoroughly intoxicated with opium fumes, lie about in sprawling attitudes. In the first stages of intoxication all are smiling, and their lips move in rapid speech; for one hears an incoherent jabbering going on, broken occasionally by a loud chuckle from one of the party. This unseemly hilarity wakes up, for a moment the other opium-drinkers; and

they, after an angry look toward the noisy one, soon relapse into their comatose state.

A few of this party, who had evidently been indulging freely, fell immediately into a heavy sleep out of which they did not wake until the night was far advanced. Toward midnight one by one they awoke out of their trance, and shivering with cold—for the night air had cooled somewhat—they made for their respective villages. As I watched them crawling home through the rice-fields, their forms stooping, and their attenuated bodies besmeared with the mud in which they had been rolling, I thought the moon could scarcely shine on more miserable objects. Such scenes may be witnessed by the traveler any evening all over Assam. It is a sad state of things, truly.—*St. James Budget.*

The Bauris of Bengal.

BY REV. W. SPINK.

The Bauris form the most numerous class of people in the Bankura Zilla. While the Brahmans number only 50,000 there are nearly 100,000 Bauris. They are a semi-aboriginal tribe, but profess Hinduism, and according to the true spirit of their religion have made a somewhat elaborate system of caste, which makes it impossible for the Bauris of one quarter to eat and mix with those of another. They have no priests and no *mantras*; in this respect they are unlike the Hindus. Their marriage laws are very convenient, for as soon as a couple get tired of each other they can separate without the least difficulty, and the man can take unto himself another partner, who is called a *Sanga*, though to her he cannot be married. At the time of marriage an iron bracelet is given to the woman; when man and wife separate and a *sanga* is taken the bracelet is thrown away, and the marriage thereby declared null and void.

A new festival has of late years been established for the Bauris in this part of Bengal which has already become exceedingly popular. The daughter of a certain *raja* living at Kasipur, near Purulia, fell sick, and to the great grief of her father the sickness was unto death. After she died the king ordered his subjects to assemble every year on the anniversary of her death and present flowers to an image of his daughter which they themselves were to set up. This day has become a time of feasting, drunkenness, and all kinds of debauchery, and attracts large numbers of low-class people from all the country round.

The chief goddess of the Bauris is Manasa, whom they worship in the Bengali month of Asharha, and who is said to protect them from the bites of serpents. On the great day of the feast a snake is brought which some of the people begin to torment. The snake gets angry and does its utmost to bite, but the agility of its tormenters saves them from harm. The onlookers get excited, and *puce* is thrown freely to the actors until at length the snake is killed. Just before the festival last year a splendid cobra de capella was caught by our serv-

ants, who are Bauris, in one of the godowns. They intended taking it off in honor of Manasa, but the specimen was too fine for us to lose for such a purpose, so we appropriated it and deprived the goddess of her prey.

When properly trained the Bauris make good house-servants, but they are more often employed as day laborers, bricklayers, cartmen, or engaged in coolie work. They eat the flesh of dead animals, and occasionally when times are good even make a feast for themselves by killing a sheep or goat. Such festive seasons, however, are unfrequent, for pecuniary reasons. From these Bauris the wine-seller obtains the large majority of his customers. They see no harm in getting drunk, and are only kept from drinking themselves straight to death through the meagerness of their income. Give a Bauri

at the mission house are of this class. They have learned to read and write and have shown themselves as capable of improvement as any other caste. They are still living in idolatry, though we sometimes hear them sing our Christian hymns, and when any thing is missing from the house they are not slow to assure us, in the name of the one great God, that they know nothing of it.

Sacrifices in India.

Human sacrifices to the gods were common in India and publicly offered until they were prohibited by the British Government. It is believed, however, that the practice has been continued privately, and that even now



A HUMAN SACRIFICE IN INDIA.

ferpice and ask him what he is going to do with it, he will tell you unblushingly that he is going to drink it. Reason with and try to show him the wrong and folly of such a thing and he will misunderstand your solicitude; for is he not an outcast, regarded as an outcast by every body, even by himself, whose life is of no more value than a goat's, and not one-hundredth part as valuable as the life of a cow?

For many centuries no one has cared for the Bauri. No wonder, then, he has lost self-respect, for is he not a thing besides that were a Brahman to kill him the murderer's fault would be no greater than as if he had slain an animal? No wonder he is uneducated, for who would spend time and money on the education of a mere animal? But the Bauri has an intellect, though much debased, and a soul, though some would scorn the idea; he is therefore a fit subject for the quickening and saving influences of the Gospel. Most of our servants

in some of the temples human beings are offered. The Goddess Kali delights in blood, and every year many victims are offered to her. The priests in charge of her worship say that the blood of a tiger puts her in good humor for a hundred years, and that of a human victim for a thousand years. She wields a cineter in one hand, carries a gory human head in a second, and with two other hands she encourages her followers.

Education in India.

BY REV. S. P. JACOBS.

The present system of education in India owes its origin to Christian missions and the British Government. To educate and unify the diverse peoples of India into one homogeneous nation is the task of English rule in India. Looking at those 260,000,000 of

population, composed of 118 distinct nations, speaking more than one hundred different languages and dialects, subdivided into thousands of exclusive religious sects, seven thousand miles away, shows this to be a stupendous undertaking.

Parenthetically I may note that India's population first divides itself into two vast communities—the Mohammedan and the Hindu. Secondly, the Mohammedans divide into two grand sections—the Sunyabs and the Shiahhs—all together subdividing into seventy-two sects. The relation existing between the Shiahhs and the Sunyabs was happily expressed by my *munshi*, or teacher, as follows: "They love each other *above* their hearts; but *in* their hearts they hate each other." Contentions between these sections of the Mohammedan community have frequently resulted in bloodshed. The Hindu community has, first, its four great castes: the Brahman (priesthood caste), the Kshatriya (soldiers), the Vaisya (agriculturists), and the Sudra (servants). The Brahmans are divided into ten principal tribes, with 1,886 subdivisions. The Kshatriyas reckon 590 sects. Even among Sudras many exclusive sects are found. I have said this much about caste to give some idea of the task of uniting into one so many antagonistic nations cut into so many contending factions.

A prominent factor in controlling those heterogeneous peoples and preparing them for Christianity has been the educational system of India.

1. *Universities*.—The British Government established five great universities, locating them at Calcutta, Madras, Bombay, Allahabad, and Lahore respectively. The senate and examiners for the most part constitute these universities. One looks in vain for costly edifices after the American idea of the university; excepting the grand university building at Bombay this is the case universally, I think. The applicant for university degrees may obtain his education where he will; but he must pass a close examination on the university *curriculum*.

During ten years these five universities graduated to the degree B.A., 2,000; M.A., 400 (only by examination); LL.B., 1,000; M.D., 1,060; Civil Engineering, 400. These 4,800 constitute about one third of the actual number of college-bred men; for usually two thirds of all who pursue the university *curriculum* are "plucked" in the examination. Sometimes superior scholars fail on some technicality in the examination. If I mistake not only one fourth of the candidates for degrees in the Calcutta University passed in 1889. This university, in 1888, graduated B.A., 800; F.A. (First Arts—sophomores, U. S. A.), 1,500, and entered freshmen, 6,100. The Madras University graduated an average of over 80 per annum for the last thirty years. In 1884 her graduates numbered 1,399, of whom 899 were Brahmans. All these universities are now open to women as well as men, and the women are quick to avail themselves of the honorable privilege. Two hundred women are now studying medicine in these universities and medical colleges. Some pursue the regular scientific, literary, and classical course. In 1889

sixteen young ladies—three native—passed the matriculation examination in the Bombay University. Mrs. M. McClellan Brown, Ph.D., LL.D., of the Cincinnati Wesleyan College, and Miss Amelia B. Edwards, Ph.D., L.H.D., LL.D., the English Egyptologist, will soon be followed by their Hindu and Parsee sisters in the Orient.

2. *Colleges*: (a) *Christian*.—There are a dozen or more Christian colleges where a full collegiate course is taught: (1) "The Christian College" at Madras, with its 1,700 native students, heads the list. The Bible is taught in all the departments of the college. (2) "The Free Church (Scotch) College" in Bombay; (3) The same in Calcutta; (4) The General Assembly (Kirk) in Calcutta; (5) The Bishops' College in Calcutta; (6) The London Missionary College in Benares; (7) The Lucknow College (Methodist Episcopal); (8) The Missionary College in Lahore; (9) St. John College (Roman Catholic) in Agra; (10) St. Stephen's College (ditto) in Delhi, and several other Roman Catholic colleges.

Mohammedan Schools.—The Mohammedans have but one regular college, at Alygurh, which is well patronized. But in Central India the Muir College, at Allahabad, and the Williams College, at Calcutta, in South India, both teach the Arabic and the classics, so that the Mohammedans are in a measure suited and patronize them.

Hindu Schools.—The Brahmans have many colleges in India—the trustees, faculty, and students all purely native. The *curriculum* comprises the usual scientific, literary, and classical studies, with the Sanskrit and sometimes also the Arabic added as classics, I believe. The Brahman College at Benares is the oldest one in the country. It is *par excellence* their college of religion.

State Schools.—There are many State or Government colleges, like the Engineers' College at Rurki, the College of Technics in Bombay, and the College for Native Princes at Lahore and at Ajmere. Of the Hindu and State colleges there are about one hundred.

High Schools.—There are scores of Christian and many hundreds of government and native high schools. These are all graded with reference to the *curricula* in the national universities. They prepare students for matriculation in the university.

The government colleges and the national universities studiously exclude the Bible. As the result many young men, Hindus and Mohammedans, graduate with honors in science and philosophy and the classics, but without any religion whatever. From this agnosticism and atheism both Hindus and Mohammedans revolt.

Months ago the Brahmans called a convention with a view to elevating the grade of their colleges in South India and introducing religious instruction from the Veda, and so withdraw their patronage from the Madras University. Recent report says: "Hindu religious schools are multiplying in Madras."

The *Indian Witness* tells of a Mohammedan Educational Congress recently convened at Lucknow deciding by a vote of 200 to 20 that missionary schools where the Bible is taught are better than schools where noth-

ing religious is inculcated. They concede that the Koran is not taught as much as formerly. They regard this as a mark of national decline. Methodists rightly anticipate great things for our Lucknow College. A very promising outlook at present greets it, and its managers and faculty will meet the fondest expectations of its friends.

The Future of India.

No one doubts that there is the stir of awakening life in India. No time has been lost. The history of English rule in India traverses the centuries; it dates from 1639. The government of India by the British crown cannot count its scores of years, for it dates only from 1858. The liberty-wave of 1848, followed by the Great Exhibition of 1851, changed the face of Europe and awoke the world. No less did the Education Policy of the Indian Government in 1854, the suppression of the Mutiny, and the transfer of power in 1858 combine to usher in the new life of India. It can never slumber again. For good or for ill, to itself and to millions besides, it is becoming conscious of that life. As these pages pass through the press the Fifth Indian National Congress is assembling.

The India of the future must be a united India, for it can never go back to the carnage and ruin of past ages. But in order to union there must be a medium of communication—a common language. To this place of honor no vernacular can aspire, whilst men of every race are proud to know and use the English language. The study of English has been made a necessity by the fact that without it no native can be employed in any position of special trust. Hence the demand for English education has rapidly increased, and the supply has made possible an interchange of thought among educated men of all the different races and languages. It has done more, for it has brought the intelligence of India into contact with Western life and literature, has made it familiar with the science, the politics, the society, the civilization of Europe. England grew at leisure. It was the eldest of the nations in its experience of freedom and progress. And because it was always foremost there were none to urge it on to hasty growth. It consolidated as it grew, and it abides yet, growing still. It cannot be just so with India. With its first political consciousness it finds itself already side by side with the elder-born, England free and self-governed. It would be unnatural, it would not be human, if it did not make haste in its aspirations and its aims. And the English language which has made this possible has made it inevitable. This tide in the affairs of India can no man turn.

This being true, the future of India will depend upon the character of its English-speaking population. Shall that character be formed under the influence of the Christian Scriptures, or under that of either a blank skepticism or of a blatant infidelity? The old faiths of India, those which Englishmen found in possession, can survive. Western science of the most element-

ary kind must scatter them and drive them far away. In their place English infidelity has done its worst to bring in the teachings of Charles Bradlaugh and his helpers. Those for whom we write will acknowledge that the only safety for India must be sought and found in the word of God, the Gospel of Jesus of Nazareth. How may we hope to bring its power to bear upon the English-speaking, the English-learning youth of India?

The schools and colleges of India in which the English language is taught are of three kinds—native, governmental (or departmental), and missionary. The native schools will not teach Christianity, nor can they be expected to do more than ignore it. The government schools may not teach Christianity, or even the morality which is based upon the Christian Scriptures. They must be neutral. The effect of such schools can only be in one direction, and it is not surprising that the Indian Government is now awaking to the peril of its own policy. Unchristian as certainly as anti-Christian men who refuse to fear God will soon cease to regard their fellow-men. And so the Government itself appears to the missionary societies. It asks them to multiply missionary schools and colleges, and thus to supply that element of morality and religion which alone can counteract the "spirit of insubordination and want of reverence," fostered by a secular policy, in an empire where the homes cannot possibly supply the lack. The future of India depends upon the number and efficiency of the missionary schools and colleges; and therefore loyalty to Christ forbids that they should in any way be weakened.

At the same time no Christian student of history will suppose that the increased influence of Christianity will tend either to repress or to hinder the development of national life or the desire for true freedom. It will quicken and intensify it. Teach a man that he is a child of the one Father, and he will not long be the serf of his fellow-man. Science and literature will suffice to make a man impatient of another's control; but the religion of Christ will bring him both the disposition and the power to control himself. Such men must ere long be self-governed. Missionary schools and colleges are the surest pledges for the liberty and prosperity of the India of to-morrow.

One word more remains to be said. There is the English-speaking population already beyond both schools and colleges. These men, the educated manhood especially of the large towns and cities, are accessible. They will listen to men of culture, to those who can and will meet them on their own level of educated thought and feeling. At all events it might be well to try. By missionaries, as an occasional effort, this is frequently done. Perhaps the Lord himself may fire the heart and touch the lips of some evangelist now in England, who may do for India, as to its English-speaking thousands, what many and various missionaries have essayed to do for the multitudes of England. And if the result of such a mission tour should be to raise up but a few of India's sons to be themselves apostles to their countrymen, who can estimate the harvest?—*Wesleyan Missionary Notices.*



HINDUS MAKING A RELIGIOUS PILGRIMAGE TO THE GANGES.

Caste in India.

MORE UNPACKINGS BY UNCLE UNDERWOOD.

Sickness, which necessitated a change of air, prevented the fulfillment of the promise made at the end of the last "Unpacking" till now. In that article I told the young readers of *GOSPEL IN ALL LANDS* of some of the evils of caste, and promised a further account. Yes, caste is a terrible curse. It paralyzes effort, destroys independence of thought, national unity, and progress. Numbers of well-educated high caste Hindus dare not become doctors, farmers or traders because these callings are not sanctioned by old-time usage, and even among the lowest castes a man cannot change his trade for another, even though it be more lucrative. The son of a goldsmith, for instance, must make the same articles in the same way as his father and grandfather did. The hewer of wood must not exchange the old-fashioned ax for the saw or any other implement of better construction. Cottages are built, fields plowed, water lifted, food cooked, in fact, every thing, nearly, is done as it used to be a hundred years back. Except in large cities, where western developments have had teaching influence, the manners, methods, and customs to-day in India are as old-fashioned as possible. And it is *caste* that does all this. It degrades some and unduly raises others, destroys brotherhood, conserves superstition, keeps woman in ignorance and seclusion, and holds tyrannical sway over millions of poor helpless human beings, keeping them in a position of servitude worse than any other form of slavery. Accordingly, to-day the leading people in India are the higher castes. First comes the *Brahman*, and following him the *Kshatriya*

and the branches of the *Vaishyas*. The unfortunate *Sudra* sits on a back seat and is crushed down by the undue weight and importance of the others. It is a great pleasure, though, to know that Christianity is raising these degraded and depressed millions, giving them educational and spiritual power and causing them to stand up on their feet as men and to believe in a future, as those should who possess immortal souls.

The better to illustrate the workings of caste let me introduce my young readers into an Indian bungalow (European dwelling-house) of the better sort. It is generally a large roomy building, consisting of a veranda or open room, sometimes all round the house. Then come the sitting, dining, sleeping, dressing, and retiring rooms. The Indian bungalow is generally situated in the middle of a large compound (extensive plot of land, sometimes three, four, or more acres in extent), with trees and flower-plants nicely arranged. When you alight from your *gharry* (a carriage on four or two wheels, drawn either by two oxen or a horse) you step into the veranda, and the *kidmatgar* meets you, takes your hat and stick, and announces you to the persons inside. He is the "bearer," or upper servant, and is employed to attend to visitors and keep the furniture free of dust. Another of the same caste will wait on you at table, move the dishes, and chairs, but will not wash the plates after dinner, which duty must frequently be performed by another servant, who is assistant to the *khansamah*, or cook, who, in his turn, will cook the food but will not touch a plate. In a large establishment the head *khansamah* has a *barwarchi* under him, who does all the cooking, while the *khansamah* attends to the arrangements of the table, the cuisine, and stores

used in the kitchen. In some bungalows a third man is employed who has all the crockery under his care, and whose sole duty it is to keep the dishes, glass-ware, and cutlery presentable. Then there is the *mussalcher*, who will do nothing but clean up all the lamps and light them; the *aholi*, who will only wash, starch, and iron the clothes of the family; the *chistie*, who fills the bath-room tubs and supplies drinking-water all around. Added to these you will find the *Ayaks*, or native women nurses, who attend to the children and ladies; the *punkah wallahs*, who move the suspended *punkahs* so as to render the atmosphere endurable in the hotter months; the *keskiedar*, or night watchman, who wanders about in the darkness, occasionally shouting to prevent robbery, and rendering it impossible to sleep until you get used to his noise. Then there are the *mater*, or scavenger, the *ner*, or horsekeeper; the *ghascallah*, or grass-cutter, and the *gharrywan*, or coachman. Each of these belongs to a particular subdivision of some caste, and a coachman will not rub down a horse or feed him to save his life; nor will the bearer lift a dish, nor the butler a chair. Every one does his own little work and thinks his caste rights infringed if he is called on to go out of his immediate range. Servants are therefore most costly, and become a trouble by being so numerous. In the poorer houses, those of missionaries, particularly, and others who draw small salaries, the *bacchar*, *ku*, bearer, and one or two other necessary servants only are retained. A coachman is done away with by the use of a self-driving carriage, and the people of the house help themselves in a way that becomes quite easy by practice.

One great evil of caste is that it keeps women in great degradation and ignorance. They are seldom taught in the villages, are always treated as inferiors, and their moral and spiritual condition is truly deplorable. The laws of caste enforce this state of things. Women are believed to have no souls, and are not consulted on the most important events in the family life. Only recently have girls' schools and zenana work been introduced, so far as the larger villages and country places are concerned; but these are a mere drop in the ocean. There are millions of villages in India where girls know not how to read or write, and grow up degraded and down-trodden. Yesterday I returned from a village named Chindwarra, about twenty-six miles from Jubbulpur, in the Central Provinces—a place containing at least between three and four thousand people, where not a girls' school exists. My heart was grieved to see so many bright and beautiful little girls, who might be taught to love Jesus and live forever with God in heaven if we only had the means to start work among them. Cannot the young readers of GOSPEL IN ALL LANDS combine and start missions to the children of India in various parts? In England three Sabbath-schools in one street of London help a mission in Southern India, which has done a great deal of good to the poor heathen for about 30 rupees a month, equal to about \$13, a native teacher might be supported and a school of 100

girls started in Chindwarra or any other place. With such a work on hand, started by the dear young people at home, they would really be helping while they pray "Thy kingdom come."

Jubbulpur, India.

Children of India.

BY FANNIE ROPER FEUDGE.

When I first went to the East I seemed to miss everywhere the merry carol of children's voices in the full abandon of innocent mirth, as well as the cheery games and boisterous hilarity that render the homes of our own dear native land so bright and joyous. There were plenty of babies, lovely, winsome little creatures, dimpled and charming, but no light-hearted children or frolicsome young people. Only babies and little dwarfed men and women dressed for all the world like their grandfathers and grandmothers, only far more demure in manner and speech. In India, in Burma, and China, wherever we went, we found it always the same; and at length I began slowly to realize that it is only in the religion of Jesus the child finds his true place—a place of safety, of happiness, and of progress.

Of course parents have a fondness for their own offspring in many, perhaps the majority of cases, since even dumb animals exhibit this feeling; but it is not an affection based on principles leading to earnest thought for the child's happiness and future well-being, but a foolish fondness always liable to be swayed by passion, interest, or circumstances.

Very young children, if not destroyed at their birth, are as a rule well cared for, after their own native fashion, in most Indian households. That is, they are bathed and fed, kissed and caressed, by the mother and her female relatives and visitors; but the lordly father rarely condescends to take much notice of the small people of his household, especially if they be daughters. Very many girl-babies, even of well-to-do parents, are strangled or drowned at birth, as the Hindu sacred books declare that it is "alike a misfortune and a disgrace to a woman to become the mother of only girls;" and I think there are few families in which all the daughters have been permitted to live. It is strange that any young infant can live through such an ordeal as it must pass. When only a few days old the little body is smeared all over with mustard-oil, and the hapless babe is then laid out in the sun to dry, the operation being repeated day after day till the skin looks black and shiny. As the only clothing worn consists of one or more gold chains around the neck and loins it is a wonder that the tender flesh is not literally baked beneath the fierce tropical sun.

Yet Hindu babes not only survive, but actually thrive under this queer cooking process, and for the first year of their lives are as "bonnie bairns" as one would wish to see, crowing and crowing, eating, sleeping, and frolicking in their quaint swinging cradles that the mother keeps in motion by means of a long string as she moves

about her household duties. But with their walking and teething these fascinating babies seem to grow lean and awkward, and cease to be winsome and lovely as at first. This result may be due, in part, to their fashion of dress, for all their garments are long and loose, made after the identical models of those they will wear when fully grown. Thus attired, children, of course, look uncouth and move awkwardly, nor can they feel inclined to active sports.

Then, in Oriental lands, children are early taught to keep quiet in the presence of grown people; to amuse themselves silently, and never to take any part in the conversation carried on in their presence unless invited to do so. They are not permitted to ask questions about things they do not understand, and no loving Christian parents are constantly planning and praying for them and seeking to shield them from evil influences. All over the East the very plays are demoralizing, and the instructions children receive in native schools do not make them wiser or better. The one idea of child-training, so far as home-life is concerned, seems to be silence and subjection; and even where the little ones are really loved their lives appear lonely and their habitual manner subdued.

Many of the children attend school, boys especially, but school-going in the East is not, even for boys, the earnest, exciting, pleasant affair that it is among us in free, happy, progressive America. The master is generally lazy, caring far less for the improvement of his pupils than for the collection of his own fees, and he frequently goes to sleep in the middle of a lesson. If his pupils are remiss he inflicts chastisement by beating them on the palm of the hands with a supple rattan, or compels the little culprit to stand for perhaps an hour in a bent posture, holding the big toes with his hands. At other times the unfortunate offender is required to support a pile of books or slates on his back as he stands leaning over with a hand on each knee—a cruel treatment that often results in serious injury.

The pupils all study their lessons aloud at the same time, so that the noise is often deafening. One fresh from an American school, or familiar with the beautiful decorum observed in a European kindergarten, would experience a sense of utter bewilderment on entering an Oriental school-room for the first time. The scholars sit on mats spread on the floor in two rows facing each other, and they rock their bodies violently backward and forward while they repeat the lesson of the day. The queer motions, so violent that the little bodies seem almost in danger of breaking in two, and the confusion of sounds arising from so many discordant voices, remind one rather of bedlam than a place for the attainment of useful knowledge.

In the schools established by the missionaries every thing is conducted on quite a different plan, even though the missionary should not himself teach in the school. As a rule the ladies of the Mission organize the schools, instruct the teachers in their duties, and by frequent visits to each school and careful examination of the pupils see that they are properly taught, and no dis-

cipline introduced that has not first been authorized by the missionary, who also carefully instructs the children in Scripture reading, in singing devotional hymns, and in the way of salvation through Christ.

The female missionaries at the beginning retain the entire control of the girls under their charge; but native teachers, under their supervision, are employed to instruct all the pupils in the language of the country. The teachers employed, especially at new stations, are nearly always men, because so few women of a grade that can be hired read well enough to teach. But gradually, as the older girls progress in their studies, they become fitted to occupy the post of teachers; and in the majority of cases they are the very best teachers the missionary can obtain as assistants.

The old prejudice against female education is rapidly dying out, and intelligent native gentlemen of wealth and position are giving their influence in favor of the highest educational advantages equally for both sexes. Girls are now found in schools of all grades competing successfully with their brothers, some attaining eminence even in the professions of law and medicine.

The mission schools are rendered attractive by being prettily fitted up with chairs and desks or small tables, and are provided with the apparatus and comforts of our own institutions of learning.

One of the greatest difficulties the missionaries have to contend with in training the children of India and the adjacent countries to good and useful Christian lives is that there is so much to be *un*learned as well as learned, so many bad habits to be rooted up before right ones can be planted.

Before children are even weaned they learn to smoke cheroots and chew betel-nut and tobacco, setting at naught all rules of neatness and decorum. At a year old the majority of children have not donned their first garment, unless a variety of gold chains and other jewelry be accounted as such. Of course the Christian teacher has to begin with the "A, B, C," in her inculcation of modesty.

As soon as her baby boy or girl can walk the Hindu mother takes the little one with her to the idol temple, and, putting between the tiny, dimpled hands a wax taper, sweet flower, or some other offering, she teaches the child to prostrate itself before the idol, bowing the head three times till it touches the ground, and causing the infant lips to repeat the name of the god she wishes him to reverence.

Of course these infantile memories, so entwined with mother-love and the gorgeous display of idol-worship, take firm hold of the child's being, and are not easily uprooted. Only the grace of God can do the work, and there must be "line upon line, and precept upon precept," for the Spirit to lay hold upon when he would reveal Jesus to these darkened minds. What shall we do to save these little ones for Jesus? Their hearts are tender and impressible now, but with the years they will be harder to be won. Let us labor and pray and give, this year, more than we have ever done before, that this year thousands upon thousands of the great host of India children may be saved to our glorious Redeemer.

A High Caste Girl's Life in India.

BY FRED MYRON COLBY

"Tara Bye! Tara Bye!" cries a shrill voice at the foot of the stair-way. "The rice and the dates are waiting. Are you never coming? Does the goddess Kali smile on you even yet? Eie! The sun is two hours up, and the birds have sung their morning song."

There is a long yawn, a half-suppressed sigh, a soft rustle of dainty Persian fabrics, and a graceful little brown body leaps from the low divan to the cold stone floor.

"Yes, Mami, I come," answers a girlish voice that has the flow of music in it; and five minutes afterward little Tara descends from the upper chamber (ten to one she has slept on the balcony with a curtain drawn round her to keep the flies and mosquitoes away) to the lower part of the zenana. This is an Arabic word, meaning "the part of the house devoted to the women." The Hindu zenana is very much like a prison, for its inmates cannot go into the apartments of the men only on special occasions.

We will glance at Tara a moment as she comes into the breakfast-room. She is perhaps eleven or twelve years old, but she looks more like a girl of sixteen. She has a slender, elegant form and a very pretty face, though her complexion is as brown as an olive. Her dress is peculiarly becoming, although it will seem queer to you. A close jacket of satin covers the body without concealing its shape; the sleeves are light and reach half-way to the elbow, with a narrow border painted or embroidered at the edges. A long strip of silk, tied round the waist, hangs gracefully to the ankles on one side but not quite so low on the other, while a wide piece of muslin is thrown over the right shoulder, and, passing under the left arm, is crossed round the middle and hangs down to her feet. She wears neither shoes nor stockings, but on her ankles are silver bells that tinkle at every step, and her little brown toes are covered with rings. She has also bracelets on her wrists and jewels in her straight black hair.

Hindu women are extravagantly fond of ornaments. Tara's mother has a ring two inches in diameter in her left nostril, and a small cup-shaped object of gold, called a *naka*, which is stuck on between the eyebrows.

Here is Tara's home, which is in one of the large villages near Delhi. It is a large, two-story house with a great garden attached to it, where there are stone steps that lead down to the river arched over by the densest foliage. On each side of the door toward the street is a narrow gallery covered by the projecting slope of the roof and raised about thirty inches from the level of the street. Here the porters, or bearers of palanquins, and the other household slaves repose themselves. The entrance leads to a court surrounded by a gallery like that on the outside, and on one side of the court is a large room open in front and spread with mats and carpets covered with white cotton cloth. Here the master of the house receives visits and transacts business.

In other parts of the court are entrances by very small doors to the private apartments. Sometimes instead of doors there are only hanging curtains at the passages. In the zenana there is not much furniture like ours, but there are divans and couches and hammocks, and soft carpets are spread everywhere on the cold floors.

The kitchen is very simply furnished. Most of the cooking is done over a queer little stove with a charcoal fire burning in it. Only one pot can sit at a time on the stove. Most families have a head cook, who has an assistant. Hindu servants when at work sit cross-legged on the floor, or on their haunches like a dog.

Tara's father has already eaten. Women and men do not eat together in India. It is a part of their religion that the men should eat first, and the women take their meals after the men have finished. Sometimes the wives cook special delicacies for their husbands. Their food is very simple and is prepared in the simplest manner possible. Tara and her mother sit down to a breakfast of boiled rice and milk and fruit. Perhaps for dinner they will have vegetables and fish, and ghee (oil used for butter), and bread, but they seldom eat meat or eggs, and never taste of wine. Ginger is their favorite spice, and milk their common beverage.

After the morning meal is over Tara returns to the large parlor of the zenana, where she whiles away the hours in making embroidery or playing upon some musical instrument, or else she reads in one of the old Hindu authors. She has never been to school in her life, but she is not so ignorant as you might think. She is well acquainted with the Vedic literature and all the ancient books, and can even read Sanskrit. She is also an adept in several accomplishments. Still, her ideas of practical life are very inefficient, and with all her graces and learning she is but a heathen. She has probably never heard even the name of the Saviour of the world. Poor little Tara! She knows no gods but Brahma, Siva, and Vishnu, and she thinks that if she bathes twice a day and carries offerings to the priests at the temples, and observes the great festival, she will be happy and go at last to the Hindu heaven.

There are no people in the world who pay so much attention to the ceremonies of their religion as the Hindus, nor is there any other country where places of worship are so numerous. No Sabbath is observed, but holidays are frequent, and the temples are visited daily and hourly by persons of both sexes, who carry offerings to the idols and decorate them with garlands of flowers. In the afternoon Tara and her mother put on their sandals and throw veils over their faces and go out to carry a gift to one of the temples. The Hindu matron is about to take a long journey, and she considers it quite necessary to propitiate the good goddess Joli, who watches over travelers.

As ladies cannot walk in the public streets of the cities they have to be carried in a palanquin. This is nothing more or less than a box hung on a long pole. The one Tara used was handsomely carved, and had a

soft bamboo-mattress spread on the floor and pillows on which to rest the head when the traveler wished to lie down. At one end there was a little closet for books, purchases, or a lunch. It was lifted by the pole and supported on the shoulders of four slaves, who sang as they traveled the plaintive repetition, "Hi, hi, hi! Ho, ho, ho!"

On their return they may call on some friend or neighbor, for an exchange of visits is common among Hindu ladies. At home again Tara is called upon to superintend the servants at their spinning, or perhaps she takes hold herself of the wheel or the loom, and I dare say she is as graceful and industrious as Arachne's self, while she does work—which is not long, I will warrant.

A family in India has a large number of servants, and these all come under Tara's care when her mother goes away on her journey. She rides in a bullock-cart, which is the ordinary mode of conveyance when a person travels any distance. The carriage has four heavy wheels, and the top is dome-shaped, with arches like a little temple. It has no springs, and the passengers sit or recline on cushions. The cart is attached to the oxen by having the center-pole fastened to the yoke. In the nose of each bullock is a ring to which the reins are fastened. These Hindu bullocks are the humpbacked kind, or zebu, and are generally white in color. They will travel from thirty to forty miles a day. On account of the heat journeys are generally taken in the night.

When Tara's birthday comes round there is a grand entertainment. Her father makes a feast and all the neighbors are invited to the house. It is a splendid affair. Among the sights are dancing-girls. Strange to say, Tara does not dance herself. All the dancing in India is done by a class of professionals, and these are hired for the occasion. Tara is high caste and looks down upon these dancing-girls. Their dancing amuses her, however, for some of their feats are really wonderful.

It has always been customary among the Hindus to marry their children at a very early age, particularly their daughters; so that it is not unusual for a girl to become a bride when ten or eleven years old, and sometimes the bridegroom is almost as juvenile. The young people of high caste have considerable liberty of choice, and it may be supposed that matrimony is often the result of mutual attachment. Tara's choice is a respectable, good-looking young man, son of the governor of a neighboring village. Soon after her twelfth birthday the wedding takes place.

The nuptials are performed at her father's house, and consist merely of a few simple ceremonies such as have been practiced in India for hundreds of years. Tara, all covered with jewels, allows her hands to be tied to those of her lover with a blade of grass, and while certain magical sentences are repeated she takes seven steps across the floor, the seventh being considered the tie which renders the union indissoluble.

Tara has no dower to carry to her husband; instead,

he has already paid a large sum to her father. But the bride's father has ordered a great dinner to be served, and presents are made to all the guests, after which the newly-married pair are conducted in procession to their abode. And so Tara passes from girlhood to wifehood. We will hope many happy days for her.—*Morning Star*.

The Women of India.

BY SOPHIE S. SMITH.

Much has been written about the degraded condition and hopeless misery of the women of India; but what was true of them twenty years ago cannot now be said of them in every respect. Their condition is no longer hopeless. The English Government has abolished some cruel customs, and Christianity has opened up a brighter future and made it easier for them to bear the evils of her lot where they have not been removed. We cannot speak of the women of India as a class, for their social position regulates certain customs and habits, so that facts which might be given of one class could not be stated of the other. There are three classes of women in India: the poor working-women, the middle class, and the high caste wealthy women. Their complexion varies from light brown to dark, the laboring class being darker than their wealthy sisters on account of the exposure to sun and air. They are small of stature, with a Caucasian type of feature, modest and retiring in manner.

Their ordinary dress is a piece of cotton-cloth six or eight yards long and one and a quarter wide, which they wrap gracefully around their body and keep in place, by tucking the ends in, without the aid of buttons, hooks, strings, or pins. Those of the wealthy class are of richer material, ornamented by bands of embroidery. They have one extravagance, the love of ornaments, which is shared alike by rich and poor. A woman who owns but one garment, and that of the cheapest quality, and who cannot afford more than one meal a day, will often boast of twenty dollars' worth of silver ornaments disposed about her person.

Unwelcome at birth, an object of humiliation and sorrow to her family because she was born a girl, a girl of India is trained for but one thing—marriage; to her a state of slavish servitude to her husband and his relatives. With this end in view her father, without consulting her wishes, often betroths her at the age of six or seven years to a boy of eight or nine, whom she has never seen and knows nothing of. This betrothal is as binding as marriage, and if the betrothed should die before the final ceremony a girl belonging to the Brahman class could not marry again. So important is early marriage regarded among these people that a man who fails to obtain a husband for his daughter before she reaches the age of eleven years is reproached for great neglect of duty, and brings disgrace upon himself and family.

As soon as the girl reaches maturity, which occurs at an early age, the marriage takes place and the young

bride goes to her father-in-law's house. A young couple never set up housekeeping for themselves.

Among the Mohammedan part of the population a bride looks upon her husband's face for the first time after marriage, on entering her father-in-law's house. The Hindu bride may have seen her husband several times after her betrothal when surrounded by her friends. In each case she now becomes the slave of her husband and the drudge for the family. She is ordered around by her mother-in-law, abused by her sisters-in-law, must cook the food, keep the house clean, serve her husband's meals, stand behind his chair while he eats, and content herself with what he leaves. She is commanded to look upon her husband as her god, and it matters not if he is bad and cruel, a very outcast, she must treat him with respect and reverence.

Among the laboring classes, besides the in-door work the women go out and work in the fields, carry dirt, draw water, gather fuel, and do whatever they can to add to the family income. The women of the middle class, who are wives of small tradesmen, live in more seclusion, and only leave their own court-yards when the men are away at business, to visit a friend or relative living near. If they are surprised by strangers they run away and hide like frightened deer, covering their faces and heads with a cotton veil. These women may live near beautiful gardens and green fields, and yet they see none of the beauty and enjoy none of the fragrance.

Women of the high caste and wealthy classes live in zenanas or houses where they are entirely excluded from the outside world. They never leave their homes except upon rare occasions, and then they travel generally at night, in a closely-covered palanquin. They do not look upon this seclusion as a hardship, however. Living in a zenana excludes from the public gaze and work of common life, gives them respectability and is a cause for pride and gratification.

The woman of India makes a fond mother, a true and helpful wife, and with the patience and gentleness characteristic of her race endures her lot as well as she can, seldom trying to rid herself of the burden. Sometimes she runs away to her father's house when things get to be unendurable, and if she fails in escaping thus she may kill her husband or herself. Divorce is unknown among the Hindus, and widowhood brings no relief, unless she ends her woes by burning her body upon the funeral pyre of her husband, which custom has been forbidden by the English Government and is no longer indulged in.

The Hindu women are the great supporters of idolatry. With the fervor and faithfulness characteristic of all women in religion they set up their gods, whom they reverence and worship, and teach their children to do likewise. It has been said by missionaries who have, spent several years in India and who are prepared to judge of these things, that a sudden change in social and religious customs would be fraught with evil before the people are prepared for it by Christianity and education. The change will then come as a natural consequence of their influence and will be voluntary and

genuine. Already Christianity and education are bringing about a condition favorable to reform.

Under their influence, caste lines have become relaxed, the sacrifice of children to the gods has become a rare thing, widow-burning is no longer allowed, some of the educated natives are showing a desire for a change in the custom of child-marriage, while students have formed unions to discountenance such marriages, chiefly because they retard mental progress by imposing upon girls and boys parental and domestic duties at a time when their whole attention should be given to study. Schools have been opened where women and girls receive religious and secular instruction and are taught domestic and household accomplishments. Many of these women and girls have become Christians, and now in their turn are telling their heathen sisters "the old, old story," to cheer their hearts and brighten their lives amid the sorrows and cares of daily life.



Pundita Ramabai.

Ramabai is the name of a remarkable woman in India, who, on the 11th of March, 1889, opened in Bombay the *Sharadasadana*; a place of shelter and a home for the helpless widows of the higher castes, and a school in which lessons are given in general subjects and in languages, and practical instruction in such things as needlework and embroidery, and drawing and painting, and other occupations both useful and ornamental.

The father of Ramabai was Anata Shastri, a man of learning and of advanced ideas, and he carefully instructed his daughter, who became an earnest public advocate of advanced female education.

Such was the impression which Ramabai made at

Calcutta through her learning and eloquence that the pundits conferred upon her the distinguished title of Sarasvati. She settled down and married at Calcutta, but after the death of her husband she returned to her former occupation of lecturing, and through her efforts a society was formed for the promotion of education among native women.

She visited England in 1882, that she might study philosophy, and while there she embraced Christianity, and, with her little girl, she was baptized in the Church of England in 1883. She afterward visited the United States, and formed branch associations which undertook to support her enterprise in India. She returned to India in December, 1888, and has since been devoting herself to the welfare of the women of India.

She wrote a book on *The High Caste Hindu Woman*, which was published in London, in 1888, by G. Bell. The author's name is given as Pundita Ramabai Sarasvati.

Lucy Larcom, one of our own sweet singers, has written the following stirring lines about this brave Hindu woman :

RAMABAI.

The little Hindu maiden heard a voice amid the lull
Of singing streams and rustling leaves, in groves of Gungamul;
It swept along the mountain wind down to the western sea—
Heaven whispering to the listening earth, "Truth, like the air,
is free."

That word had winged her father's feet from fettering caste
away,

To give his fledgelings liberty for flight in ampler way
Than Manu's cage-like code allowed; and so the maiden grew
To reach the thought and insight clear no dim zenana knew.

Child of the lone Ghaut Mountains! flower of India's wilderness!
She knows that God unsealed her lips her sisters dumb to-bless;
Gave her the clew to lead them forth from where they blindly
grope;

Bade her unlock their dungeon doors, and light the lamps of hope.

Bravest of Hindu widows! how dare we look at thee,
So fearless in love's liberty, and say that we are free?
We who have heard the voice of Christ, and yet remain the
slaves

Of indolence and selfishness, immured in living graves?

O Ramabai, may we not share thy task, almost divine?
Thy cause is womanhood's, is Christ's own work, no less than
thine.

The Power that unseals sepulchres will move thy little hand;
The stone rolls back; they rise, they breathe—the women of
thy land!

A Missionary Tour in India.

BY REV. T. E. F. MORTON.

All arrangements had been made on Monday, the 29th of April, for an early start, on our fifth tour in the villages, on Tuesday the 30th ultimo, but unfortunately the cartman failed to turn up, and it was with no little difficulty that we managed to secure a cart late on Tuesday evening. It was, indeed, a time of anxiety. All this plainly points to the necessity of our becoming

possessed speedily of a cart and a pair of bullocks, funds for which had been asked for in a previous report.

Although we lost a day, still we pushed on, and by God's grace did a capital stroke of work for our gracious Master. On our way to Chindai or Raimapur we met a Rajput, to whom we preached Christ. We got him to take the name of Jesus on his lips. We told him that God was holy and that we were all sinners, and as such needed a *muktidata* (saviour). On reaching our destination Bhagwan Patel, with his bright smiling face, received us gladly, and attentively, with the other inhabitants, listened to the precious sound of Jesus's name. A few women listened to the Gospel over a wall, and some from a window. Right here I want to say a word about the disadvantages which poor village women have to suffer through the foolishness of the accursed caste system. They seem to be regarded as inferior objects who must not be summoned to the "Jalsa" (assembly). You address them, but they are silent. If you happen to come upon them in the field or on the road, in a moment's time you will find their "saris" (cloth) drawn over their faces and their persons withdrawn a short distance and their backs turned upon you. Here there is a large and accessible field for our missionary ladies.

After a mile's ride we arrived at Chegaon Devi, a pretty large village of gujars (tillers of the field who deal largely in cattle), a few Brahmans, and a fair number of Ballahis. Water in this village is scarce. The wells have dried up, and the inhabitants depend for their water supply on a small "jhiri," or hole dug in the bed of a dried-up, or almost dried-up, river or stream containing a few feet of water. A Ballahi said to me that when the high caste people found their well drying up they drove his people (the lower caste) from the jhiri and took possession of it. A great deal of oppression still obtains in many parts of British India. May the great Deliverer speedily emancipate her from her chains! We had here a splendid time. A goldsmith's son, by name Dasrat, received a gospel and began reading a portion of the first chapter to some gathered about him.

In some villages we find the children very timid. Immediately after the preaching service, when I turned to the children with a view to instructing them, quite a number of girls fled from the audience, and one of them who had received a Sunday-school ticket was so frightened by somebody as to our object in the distribution of tickets that she returned to the audience weeping, holding the dreaded ticket as one would poison or a dangerous reptile. At Jeshwari, a large village we visited some time ago, two lads followed us to the camp for books. Two gospels were given them, but in less than fifteen minutes they were back at the camp in a state of agitation, saying: "Our people forbid us retaining these books. They say the 'Sarkar' after a few days will demand ten rupees for them, and how could they provide that sum?" So, you see, we have a great deal of other instruction to impart besides that of the Gospel.

Leaving Chegaon Devi at 5.30 P.M. we pushed on to Talkar. Dowlapatel was a guest at the Songhur marriage and heard us there a few weeks ago, so that he gave us a warm and an enthusiastic welcome. Taking our seat in the inclosure, hard by the Dharmasala, we waited patiently for our congregation. O what a crowd gathered; what a showing of children! Two policemen from Bara Chegaon were present in the audience, one of whom told the people not to be afraid, but to listen to the word of God. I told the audience that I was going to read God's word in Hindi, and as soon as I stood up to read a number of men who were seated at a distance came forward and listened most attentively to the truth. We drilled the children in the first lesson of Mudge's Catechism, and then had a good sing, nearly every one in the congregation joining in the hand-clapping as the chorus was sung "Yisuh Masih mera prana bachaiya."

At 8.30 P. M. that same day we reached Jampur. Of course we were too tired to have a big meeting that night. On our arrival several villagers called at our camp. As it was getting late into the night I asked them to go, as we were tired, and would see them in the morning. Of course I had been talking a little, but one in the audience said he wanted to hear God's words, and he listened so well and talked so nicely that I was tempted, and yielded to the temptation, to go and fetch my lamp and look at his face. He was a man with a big head and body, but small deformed legs. He and others heard the precious Gospel till 11 o'clock that night.

Next morning as soon as I awoke what should I see before me under a tree but a large-sized painted idol, and a number of people, and among them my friend the cripple. I hadn't time to have my *chotthazri*. As the rising sun was pouring down his rays rather freely upon our camp I took my men and went to a central shady spot in the village. Crowds came out. There was a good showing of Ballahi women. I used tact in getting at the children. Without gathering them together from the congregation I began instructing them right off, to the pleasure of the adults. As the people were gathering for the service, and not seeing my friend the cripple, I said to Isa Das, our baptized *sadhu*, who is ever willing and ready to please, "Go and bring the cripple from the camp, and, if possible, bring him on your back." To our joy Isa Das brought him along, but not on his back. Our singing delighted the people. The patel and cripple were most earnest listeners. The cripple said to us before leaving: "Come again, come soon." The kotwal, who guided us to the next village, said on the way thither: "All say that the word you preached is good."

We reached Mokulgaon at 8 A. M. on Thursday. At this village there are three fakirs, a number of Rajputs, Brahmans, Banqas, Thelis, Coomhars, Bhils, and Balahis. Good attention here. The patel, a bauya, was most friendly. Adults and children crowded around us at the close and begged for tracts. My time-

piece afforded them a great deal of merriment and pleasure. I put it up to the ear of a lad, and he was pleased with its ticking. Girls and boys, even some adults, pressed forward to enjoy the privilege of seeing the time-piece and hearing it tick.

At 10 A. M. the same day we arrived at Kondawar. Here there is a small dharmasala, to which the patel and many of the inhabitants came at our request. The only Brahman, a one-eyed man, in the audience, sat glum as we proceeded with our exercises. I watched his face closely, and would you believe?—while the service for adults was going on not a smile or ray of light broke on his stern and repulsive countenance. But when we began instructing the little ones just a little smile or ray of pleasure passed over his hard face.

After leaving Kondawar and proceeding further in our journey we came across a trysting-way and were at a loss as to which road to take. Seeing at a short distance in a field two bullocks and a gharry I rode up, but found no human beings with them. The thought struck me that they must be engaged deepening the well near by. I called to them. One said, "Draw near, I want to see you". I replied, "I am a Sahib, and am seated on my horse." Then in a few minutes he ascended and saluted me. After speaking to him a little about the muktidata we, following out his instructions, soon reached Karowli, where we encamped for a few hours and had a most pleasant time with the people. Putwari Rungoba was most friendly. Patel Narron was very kind.

There are in this village Kunbis, Kachis, Nahals, Balahis, and Mangs. Several rejoiced as we preached and sang the Gospel. Several old men tried to sing. A banya from Pandana, a large village already visited, was on urgent money business. He disturbed us by constantly calling to the old patel and a few other villagers. At the close of the service we had a faithful talk with the patel and the banya in question. Rungoba Putwari wanted to see a true picture of Christ. I told him not to trouble about pictures or images. I said "God is a holy Spirit. When we pray we bow our knees and close our eyes without having any image before us." Rungoba, with several others, had the privilege of hearing the Gospel a few months ago before at our bungalow in Khandwa. He gladly received a gospel and several tracts, and promised to explain the teaching to those who were not able to read.

After having a glorious time here we pushed on to Koladit and arrived there at 6.30 P. M. At the blast of the barber's horn and the village Kotwal's call we had a big congregation in the large dharmasala. There is a government vernacular school of 56 boys here, taught by two teachers. There was a large distribution of tracts. Children answered questions in the Catechism after a little drill, and sang and clapped hands joyfully.

Leaving here we reached Owlia in ten minutes. The patel of this village is an excellent man, most willing and ready to oblige. We did not use the spacious dharmasala, as the weather was so close. The villagers,

consisting of Brahmans, Kunbis, Bhils and Ballahis, heard us gladly in the open air. Preacher Soorjoo preached a powerful sermon and exhorted them to repentance. The grandfather of the young putwari, with hands brought together over his knees, heard the Gospel with rapt attention. There was also a large distribution of tracts in this village. As soon as a number received their tracts they hurried off to the lamp to see their gifts. I was told by the Kotwal the following morning that a number of the people were smitten with fear after receiving the tracts, and that a reader read the tracts in the patel's house at night in the presence of the timid ones and explained to them the good they contained. At the service in this village great order was preserved as we prayed to Jehovah. The villager has great respect for Bhagwan (the Supreme Being).

Early next morning (Friday) we started for Rasidpura, and reached there after a long ride. This village is beautifully situated on elevated ground and well fanned by refreshing breezes. The patel was away, but his brother was most hospitable. Without asking for it he brought us a supply of rich goats' milk. In the congregation we had several old men present, one of whom was a centenarian, and spoke of old times before the British had possession of these parts. A number of women listened to the Gospel from behind a hedge and some from their homes. While the service was going on an old man from a neighboring village dropped in. A man in the audience said to him, "Ram Ram." I said to the newly-arrived friend: "Yisuh Masih Mukti-datta hai."

At the close of the service a man turned up on the scene. Pointing to him I said to one of my workers, "That man hasn't heard the name of Christ. Preach to him." Barta patel volunteered the remark that "it wasn't his fate to be present. There is a hell and there is a heaven. Heaven is filling, and hell God will also fill." The heathen are great believers in taqdir (destiny). Of course I explained to him that God doesn't force any man to hell. He loves all and is willing that all should be saved.

The 2d of May, which was the Hindu New Year Eve, was a day for making offerings. The departed fathers are remembered on this occasion, and offerings of tobacco, gauja, etc., according to their habits while they lived, are made.

The following are the statistics of our last tour:

	Men	Women	Children
1. Chindai or Raimapur.	19	3	14
2. Chegaon Devi.	53	8	25
3. Taklai.	100	25	80
4. Jampur.	55	20	90
5. Mokuiguon.	45	7	59
6. Kondawar.	37	3	26
7. Karoli.	40	14	31
8. Koladi.	100	3	75
9. Owla.	80	10	35
10. Rasidpura.	15	9	6
Total.	642	147	1,472

Khandwa, C. P., May 6, 1889



Dr. Alexander Duff.

Alexander Duff was born April 25, 1806, in Auchnatoyle, Scotland. His parents were poor but godly, and he was early taught the word of God and early learned to love and serve the Saviour. He had three books that he loved to read and study while a boy. They were the Bible, *Paradise Lost* and the poetical works of Dugald Buchanan.

At the age of fifteen years he was presented with \$100 by his father toward his education at the university, and from that time he was dependent upon his own exertions for means to finish his education and to care for himself.

When but twenty-three years of age he secured an appointment as a missionary to India, and on August 12, 1829, he was ordained. Soon afterward he was married to a Miss Drysdale, and on Oct. 14, 1829, he and his wife sailed from England, the first missionaries sent to India by the Church of Scotland.

On the way they were shipwrecked twice, and it was eight months before they reached Calcutta.

On the 12th of July, 1830, he commenced a school in Calcutta, which, from a beginning of five scholars, became finally a missionary college attended by 800 natives of different castes. For thirty-four years he was a leader in missionary matters in India and then returned to Scotland, where he was made the Convener of the Foreign Mission Committee of the Free Church of Scotland and a professor in the Edinburgh University. He died Feb. 12, 1878. His name will always be cherished as one of the noble band of missionary heroes whose words and example greatly blessed the heathen world and inspired the Church at home.

Report of the Central India District.

The following report of the Central India District of the Bengal Conference, Methodist Episcopal Church, for the year 1889, is made by the Presiding Elder, Rev. C. P. Hard, A.M.

Thanksgiving.—The fifth Annual Report of this district is presented to the Conference by one who is grateful for continued life in the mission field and for health and strength at least sufficient to enable him to be around

Our Place.—Throughout this extensive territory we all are devoutly thankful that we have been called to labor for Christ in this land; indeed, our entire force in the district belongs to India because of birth or marriage.

Episcopal Supervision.—The Conference will not require that we describe the places and peoples in our region and the phases of our work in their general bearings, since you have recently read in our official paper the five descriptive articles concerning our district from the pen of the Bishop of India and Malaysia. This suggests our privilege of saying that our people will never forget that the past year was the first in our church history in which our beloved denomination provided us with special care from the general superintendency, the first year in which most of the charges throughout the central portions of the empire have been permitted to receive one of our Bishops. The change of administration is so decided that any report which did not give a large place to it by intimation, if not in proportionate space, would fail to reflect the altered situation.

As the Bishop has visited all the charges, given inspiring public ministrations, sat down in the midst of all our pastors' homes, bringing sunshine, taken the hands of all our office-bearers and of our people and many friends, inspected our buildings and our circuit accounts, studied the classes of the population in view of adaptation of agency; and as from all parts of his wide itinerancy he has by post or telegraph kept in constant touch with all our feeble efforts, our pastors and their flocks have thanked the Lord that the General Conference placed a superintendent in India; and as to one who during thirty years of rare advance had been accumulating experience and influence throughout the land, and who has facile command of the vernacular which with varying shades is co-extensive with his field, our people have realized with deepening satisfaction and joy that the entrance of such an one into such wide and commanding and unifying leadership is so distinctly a gift from the divine Head of the Church that our faith in an overruling Providence is strengthened, and in the midst of hard work we thank God and take courage.

Preparing the way.—These five years have been marked by the planting of our native church at successive points until now we have workers and a membership in each circuit. We needed trained toilers and have sent forty from our midst, adults and children, to Bareilly, that on their return we might have preachers and teachers fitted for the high vocations of the missionary

field. The tide has begun to turn southward, and we have just welcomed back two of our men from the theological seminary, to which institution our debt of gratitude is ever growing.

AJMERI.—Rev. A. Gilruth, Missionary.

There has been occasional sickness in the missionary's family, and he has been poorly at times, but the close of the year's steady and faithful labor finds him and his household favored. Our beloved brother and his dear ones will embark for America from Bombay on the 7th of February in order that he may perhaps see once more on earth some sick ones of nearest kinship and that he may lay in an additional stock of strength depleted by thirteen years of continuous missionary activities. We all wish these parents and children a safe journey and return at the end of the furlough granted. Our brother and his esteemed wife will no doubt lead audiences and families in America to take a deeper interest in India. He leaves the circuit in improving condition. Though the English work is in a community which is kind and prosperous the attainment of spiritual results is difficult. Minds are preoccupied with interesting toil and hearts are slow to seek eternal joys, but pastors have not been weary in well-doing, and they have led some like-minded with them.

The holding forth of the word of life, prayer and class meetings marked by the divine presence, the Sunday-school regularly conducted, unwearied pastoral vigilance, increasing attendance in the place of worship, faithful contribution to the support of the gospel ministry, participation of our European members in native work, and a fostering care of the sister native church—these intimate the situation. O for the sound of abundance of rain, the descending grace, the outpoured Spirit of our God.

Our beautiful mission edifice, adapted to the varied wants of the English and native churches as to preaching, education, orphanage, and dwelling, was occupied at the beginning of the Conference year, and a few days ago we saw fourteen Europeans accommodated in the missionary's quarters and an equal number abiding in those for our native force. Our native church in Ajmere is a well-organized and active body. The orphan boys, several of whom work in the railway-shops and are learning a trade, assist the native preachers and Sunday-school and open-air Scripture school-teachers, and visit the *melas* with their leaders and help in song and testimony and distributing of tracts, the weekly sermonettes of Bishop Thoburn being employed here, as in all the circuits of the district throughout its entire length and breadth.

Ajmere is a very interesting place. One who commands the vernacular with English could hardly wish a better field.

We are confident that the Lord will give many converts and mission workers from this vicinity. We are already having the joy of harvest there, and the Gospel has attentive hearers in our audiences in the surrounding villages. Several points on the B. B. & C. I. Rail-

way receive pastoral attention from Ajmere, and we have our friends all along from Aja road on the south-west away to Delhi on the north-east.

Throughout these hundreds of miles the pastor-evangelist speaks for his Master and hands forth the printed page. With the development of the western portion of the North India Conference it may be best that Ajmere should be related more closely to the same. Should this be decided thus it is not without a pang that we should part with Ajmere in case we are far south of it, and we would probably record it "promoted," the rule still holding, "To him that bath shall be given."

MHOW. *Rev. E. Jeffries and Paul Singh, missionaries.*

The English work lies chiefly among the British soldiers quartered here. Of the ninety adherents eighty are Wesleyans, of whom we have spiritual oversight. Many hearts have been greatly stirred up during the year and souls have been saved. The civil community has been growing less year by year during the last half decade, and when the head-quarters of the railway district are removed to Rutland within the next few years, of which there is every probability, owing to the place being about to become an important junction, Mhow will be a purely military station.

The parsonage has been enlarged and placed in a thorough state of repair and the church much improved at an expense approximating 2,000 rupees, all of which has been paid by donations and the 200 rupees from Conference and the 1,032 rupees kindly granted by Government as arrears for church-seating claims. Vernacular preaching in the city and in many of the villages within a radius of six miles, Sunday and Bible-school work, and the steady distribution of vernacular literature are carried on with undiminished zeal. A growing interest is manifested by the people, especially in the outside villages. They readily accept Christian publications, and there is quite a general spirit of awakening and inquiry.

Though Brother Jeffries's health occasioned us anxiety in the middle of the year he toiled on bravely, refusing to be absent from his post more than a few days, and we are glad to record his restoration to vigor with the return of the cold season. Sister Jeffries superintends a native girls' school, conducts a Bible-meeting for native women, presides happily over a beautiful home well filled, and is ready for every good word and work. Brother Paul Singh has been making full proof of his ministry in the circuit and as an evangelist far and wide.

BURHANPUR.—*Rev. A. S. E. Vardon, missionary.*

The past year of toil on the part of this skilled workman will, in the midst of the coming large success, doubtless prove to have been a fruitful one. Though he and his dear family have been often very sick yet they faint not. His keen review of the situation voices the opinion that there are many encouraging manifestations of success. Inquiry into the claims of Christianity has increased more than ever. A great stir was made among Mohammedans by the conversion of one of them; several were about to follow his example, but were hindered by the apostasy of the convert. Things are quiet just now,

but the seekers have not abandoned their inquiry nor have they lost interest. Threats of excommunication prevent them from visiting the mission house as before.

The most interesting feature in this circuit is the great awakening among Mahars. Whole communities are considering the rival claims of the guru (teacher) and Jesus Christ. Only a few days ago three gurus and thirteen men as a deputation waited on the missionary for a discussion. This lasted five hours on the *Nirgun* doctrine (divine attributes), during which the truth was applied and illustrated. The deputation watched the parties all through and went home and reported to the rest of the community the utter defeat of their chief guru, whereupon the people told him to leave their community, as they did not need his guruship any more. Sixteen of this class had appointed a week ago last Sunday as the time of their baptism. The gurus have pleaded for delay and further opportunity to persuade those who appear about to step into the liberty of the Gospel. Our aim is to baptize the communities and take them into our care as soon as possible.

The small dispensary used by the missionary has continued in popularity and has kept the ears and hearts of the people open for the heavenly message. It has been supported this year entirely by the public. The open-air Scripture schools have been maintained. Excellent workers have been secured for our mission staff, as we have sent three brethren having families to the theological seminary at Bareilly. In fifty villages 3,000 Scriptures have been distributed. As to Burhanpur, we believe that this is, in the mining phrase adopted by Bishop Thoburn with regard to promising points and classes, "a pocket," and that we should utilize all possible agency. Our eyes are unto the Lord.

KHANDWA. *Rev. T. E. F. Morton, missionary.*

Brother Morton has been so faithful in telling the public of his tours among threescore villages, and the editors have been so fond of his interesting itineraries, that this report need only remind the Conference of those statements. The latest development is a recent offer of the Ballahis, representing about the largest class in the Central Provinces, to put their children and themselves under instruction by us. A day-school among them and Bible-schools in every part of the city are working away.

HARDA.—Brother Morton now resides here, thus being nearer the center of his circuit, which includes the places to which our members have gone on the new Midland Railway at Hoshangabad, Bhopal, Bena Jhanse Gwalior. Most of the European children of beautiful Harda attend our flourishing Sunday-school, and the people fill the little church Sunday evenings. Two native assistants co-operate in the preaching and teaching which must be done wherever our vigilant brother goes or stays. There has been much sickness in the pastor's home this year, but now this nursery for the missionary field is all right again.

GADAWARA.—*Jacob Samuel, missionary.*

Brother Samuel was taken sick and could not have gone to his station until late in the year, and as Jubbul-

pur had sent two men to the theological seminary at Bareilly he resumed work there. He is now ready with an assistant to go to Gadawara, eighty miles west of Jubbulpur, a large place unoccupied, that district having, according to the census, a population of the greatest density to be found in the Central Provinces.

JUBBULPUR - -*Rev. M. Tindale, missionary.*

The mission house was occupied on the 20th of May. The Conference knows all about this. Its long roof covers quite a number of workers, including those on the pastor's side and those on the presiding elder's side of the good, solid wall. Earnest prayer was heard by our gracious heavenly Father with regard to the imperiled life of one of the little daughters of our dear brother and sister. How can we thank the Lord enough for this answer and that Brother Tindale's health has improved!

The English congregation has received from the pastor during the twelve months, as to pulpit ministration, platform addresses, and social guidance, an astonishing amount and variety of service. It has responded in spiritual activities and larger contributions. But at the present stage of the development of our financial methods one feels sad that such a man is getting only about half the number of rupees monthly which his brethren in native work receive.

How long are men to pay such penalty for possessing the ability which cannot be spared from difficult posts? The Missionary Society grants 700,000 rupees a year for work among Europeans in lands foreign to the United States. Why not give thus in India to aid in ministration to Europeans whose souls are as precious as any, and whose ranks supply the missionary force with many workers and can still yield more largely, as well as be of great service among the native Christians and non-Christian masses?

The native work in Jubbulpur holds its own. Its wide range of influence will be suggested by a study of the statistical tables, to which, however, we give only a portion of the figures while watching the development of the plans used. Baptisms have taken place and the persons are abiding in Christ and useful. A zenana mission has been planted, employing two European young ladies. They have sixty houses and great encouragement. They have reason to believe that heaven has already received some of the fruit of the year. Thus the dying have sent them word.

Hallelujah! The Lord God omnipotent reigneth! The Lord helping us, we will, more than ever before, in the name of our God, set up our banners.

Our College Home.

[A paper read by HENRY T. CHILDS, of Budaon, a member of the Freshman Class of Lucknow Christian College, at a college entertainment.]

Upper India is famous for its dense population and productive soil. In no part of the country can this statement be so well illustrated. Oudh has been called "the Garden of India," and Lucknow "the Athens of India."

Our great want in Lucknow is a good college building to accommodate a thousand students.

This city of precious relics in time past was unsurpassed in beauty and brilliancy, and it is said to have been the cradle of kings and Nawabs of high nobility with large fortunes.

Lucknow is famous for its *baoli* that is to say, for its pure *Hindustani*. The beautiful scenery of the city is proverbial. If any one here has any doubt about its scenery he can obtain a splendid view from the tower of our Centennial High School, which rises high in the air, with its magnificent clock catching the fresh and golden rays of the sun; but the glory of the scene is the American Mission School, which amazes the people of the city with its grandeur.

When a king wishes to erect a palace the first thing he requires is to get a good site, and when he obtains it he erects a splendid palace on it. The place where our college building is to be constructed is the finest and the most elevated site in the entire city, where the mild and gentle air flows freely from all sides and touches its surface, bringing with it clouds of perfume from all sides.

We who reside here do not get ill, as others in the city, should one fall ill medical aid is speedily available, because the great Balmampur Hospital is within a few steps of the premises. The railway-station, the museum, the Riffah-i-amm building and others are not far off.

When we wish to go for a walk we can roam through the shady avenues of the presidency grounds or go across the Iron Bridge to North Lucknow; when we wish to swim we can resort to the great Gomtee, which flows only a short distance away; if we are inclined to fish (on holidays) there are tanks and the river near at hand; indeed, if we should wish to go up in a balloon we could find no better place than these premises.

Having secured a suitable site for our college building the next thing we lack is money.

A good amount has been collected by the exertions of our worthy principal, who regards this college and the school no less affectionately than his own children. In connection with the Christian boarding-house our principal has an ardent desire to have a good boarding-house for Hindu and Mohammedan boys. As the expenditure on this college is very large we require a very large fund.

We hope the worthy Bishop who is before us, and who is of unequalled excellence, and whose kindness and generosity we are unable to describe, and who takes much interest in the education of the poor, will lend us a helping hand in this business. He knows how much money is required to meet the expenses of a grand college worthy of the Methodist Episcopal Church in India, of which he is the head, and we are confident of his help in word and deed after appealing to him on behalf of the Christian college.

This is not beyond his power, but if he likes he can do in a few seconds only, by giving motion to his blessed tongue, or by sending a word to America, where money abounds in such vast quantities.

In conclusion, we hope our honored Bishop will enable us to associate his noble name in our memory in connection with the establishment of the only Christian college building in Upper India on a scale worthy of the greatness of the Mission.

An Open Letter to the Churches from Their Missionaries in Madras.

We, the missionaries of the several societies represented in the Madras Missionary Conference, have gratefully noted in the home churches the awakening of an increased interest in the Indian mission field. In connection with this some of the methods now employed have been subjected to considerable criticism, and various suggestions have been made for their improvement.

We are anxious that the home churches should, as far as possible, possess a clear knowledge of our Indian field, of the conditions amid which our work is carried on, and the elements with which Christianity is now in conflict, for we are convinced that only in proportion as the churches know these things can they truly estimate the value of existing agencies and intelligently discern how missionary methods may be improved.

It is with the view of aiding the friends of missions in obtaining such knowledge that we have drawn up the following brief paper, not because we deprecate criticism, but because we desire that all sympathy with our work, and especially all criticisms and suggestions relating to it, may be intelligent, and because such knowledge, to those far distant from India, must be supplied.

THE SOUTH INDIAN MISSION FIELD.

It should be stated first of all that the Indian mission field is in many respects wholly unique. The attempt, therefore, to compare it with other mission fields is profitless and misleading. Moreover, it is not easily known, and its peculiar characteristics are so many and intricate that a volume would be required to exhibit them in detail. We can therefore mention only a few of them.

First, and generally, the fact should be emphasized that this India, which is the mission field of the societies, consists not of one, but many countries. These countries are inhabited by different races, who speak different languages and represent many grades of culture. They contain upwards of 250,000,000 of people.

To speak of South India, this contains a population of more than 50,000,000. Besides the dialects of the hill-tribes and others, six languages are spoken in this section of India. These languages contain an extensive literature which as yet has been but partially explored. Passing over the Mohammedans, with whom our mission work is but slightly connected, the bulk of the population is non-Brahmanical. Yet, though the Brahmans are few in number, and as truly foreigners in South India as were the Normans in England, their influence has been remarkable. On the ancient tribal system of

the Dravidians they have grafted the Brahmanical caste system, and so successfully that the caste divisions are now numbered by thousands. At the same time they have maintained their exclusiveness, and regard the Dravidians generally as only on a level with Sudras. Viewed as a whole, there can be no doubt but that Brahmanical influence has greatly retarded the progress of the Dravidian races. It has made rigid a social system which was not without elasticity, and has neither fostered the arts nor encouraged culture.

The Dravidians possess strong elements of character, and have played an important part in Indian history. Their contributions to the thought of India have not yet been sufficiently recognized. They form the great bulk of the population.

The Pariahs and other outcasts, formerly the slaves of the higher castes, number several millions. Their social degradation is complete.

MODERN HINDUISM; ITS POPULAR WORSHIP.

The popular religion of India, though often called by one name, namely, Hinduism, is not a unity. Hindus have never had only one religion. Modern Hinduism as a system of worship is idolatry. From the Pariah to the Brahman the Hindus are idolaters, in spite of specious assertions to the contrary. The idolatry of South India naturally falls into two sections, namely, Brahmanical and non-Brahmanical. In the list of objects of worship we find the sun, moon, and stars, clouds, rain, thunder, lightning, and the rainbow; the sky, the earth, the sea, fire, air, water; men and women; the ox, cow, monkey, dog, kite, crow, peacock, snake, lizard, and rat; the fish, tortoise, crocodile; many kinds of trees, also evil spirits or demons. Brahmans and Sudras are professedly worshippers of Vishnu, or Siva, and their wives, but their worship is not limited to these, and it is only too evident that outcast races have no monopoly of that abominable brood of mythical gods and goddesses whose temples abound in South India. Besides all these there are forms of worship too abominable to be spoken of, over which we must draw a veil. No pains are spared to make this varied and debasing idolatry specially attractive, for to it the skill of the artist, the spell of the musician, and the song of the poet are all consecrated. To invest it with a charm all the resources of the land are laid under contribution, and nothing is so attractive to the masses as the idolatrous festivals of the great temples of South India, with their sensuous and imposing splendors. But the sad fruits of this idolatry may be summed up in a sentence. It desecrates the treasures of earth, it degrades the intellect and genius of man, it demands and destroys the virtue of woman, and dishonors the holy God, and practically shuts him out of his own world.

Idolatrous worship is generally rendered from blind allegiance to custom, or from fear, or from a desire to obtain some worldly benefit. Practically, the worship of the land has now degenerated into mere amusement and sensuous display, and it is not associated with any

religious or moral teaching of the masses. We should add that the large temples, which for centuries have been places of popular resort, are richly endowed.

MODERN HINDUISM AS A SYSTEM OF THOUGHT.

Modern Hinduism must also be viewed as a system of thought, though any thing like a summary cannot be presented here. Like the popular worship, the thought of South India is also made up of Brahmanical and non-Brahmanical elements, but it has little connection with the popular worship. Its source and stimulus are elsewhere. The three great schools of thought associated with the names of South India men claim as professed adherents the Brahmins and many Sudras, but the works of their founders, though voluminous, are little known. It should be said, however, that books professing to make known the substance of their teaching are accessible in the vernaculars.

We cannot affirm that the entire thought of South India has sprung from these schools, nor can it be grouped under them. The Agamas, a series of remarkable works representing the Saiva Siddhanta system, have a large following among the Sudras, and their followers are strongly anti-Brahmanical. And besides these, in the literature of South India, there are not a few popular writers, some of whom are considered heterodox, who utterly denounce the popular gods and worship and exert an influence on popular thought.

The result is that the thought of South India is as diversified as its popular worship, and the thinking of that great Christian world, which to Europe or America appears dead or far distant, is all around us, and still lives, though its ancient vigor has declined. We may affirm, indeed, that here all thought is contemporary; that in South India we have an epitome of the thinking of the world, both ancient and modern; for the thought of the West is here side by side with Indian thought of two thousand years ago. Upon the English-knowing section of Hindus western science and thought exert a distinct influence—an influence which has done much to awaken a spirit of inquiry and of earnest thought, but which has also added agnosticism, atheism, and theosophy to the already strangely-tangled mass.

To Hindus native science, which is chiefly empirical, is comparatively void of interest, their thinking being wholly connected with religion and philosophy. "God," "man," and "the universe;" these are the subjects around which the popular mind revolves, and though the masses cannot read it is surprising how much they know concerning these subjects. But the prevailing thought is different from that of the West. It is all more or less pantheistic; creation is but the sport of God. All souls are eternal. All living creatures and things are souls. Man is not a unity, the self is not the soul, the soul can do neither good nor evil, the mind is material. The destiny of souls is fixed by *Karma*. Salvation consists in being liberated from birth and death. Our western Christian idea of personality and individual responsibility is practically unknown and unfelt.

The task of knowing the exact meaning and value of terms which are the current coin of Hindu thought, though not easy, is imperative. The few particulars here given will serve to indicate the difference between West and East, and it should be added that Hindu thought is fed by an extensive literature in the vernaculars, and books on religious and philosophical subjects can be obtained in the bazars from one farthing and upward.

The relation of Hindu thinking to conduct is an important subject; but to this we cannot refer, except to say that, though duties are enjoined upon various classes, these are arbitrary and rest upon no worthy basis or sanction. Hindu ethics cannot be called a system, and they are divorced from religion.

THE PRESENT CONDITION OF THE PEOPLE.

To understand the present condition of the people of South India it should be noted, first, that the old social order has been infracted and changed by the new forces which have come into play during British rule. The effect of these forces, though still limited, is already deeper than that produced by Moslem influences, and by means of education the area of their operation is continually widening. The first and most visible effect is disturbance and disintegration, both social and religious. Authority of many kinds hitherto venerated is visibly weakened. Rigidity in caste observance now appears limited to partaking of food and to marriage, and therefore men cling more desperately to what remains. An increase of social freedom, not regulated by the adoption of any internal standard, is tending to produce moral evils which we deplore. The present transition is most apparent in cities like Madras, where movements of many kinds, political, social, and religious, are now active. As might be expected, the change is most marked among the Brahman community. Their separation from the priestly office becomes more and more manifest, and in the large towns they grow more and more estranged from their ancient customs and mode of living. Religious endowments and an easy life tempt some to linger in the temples, but the strongest and most intelligent are not to be found there. For Hinduism as a religion they show no enthusiasm, and their influence on other castes is decreasing. Illustrations of this are found in town and country.

The Sudras are also moving though more slowly, since western influences have not stirred them so deeply, and the Pariahs in many villages show much anxiety for the education of their children. An effort more or less vehement has been made to secure a revived interest in Hinduism by a vulgar and ignorant abuse of Christianity, but it has not gained the sympathy of the more intelligent Hindus. Its promoters have only been able to produce a superficial irritation. Their preaching cannot deeply move, still less enlighten any one. They are grossly ignorant of Hinduism. A time of disintegration like the present, with uncertainty and unrest everywhere, and life unregulated by any law which men regard as

divine and authoritative, is not one in which religious feeling can be expected to be deep or prevalent. A destructive process is hastening toward its climax; hence confusion is now wide-spread, and a spirit of irreligion and worldliness abounds. The destructive forces are undoubtedly strong as they are numerous, the constructive forces are all too weak, and if dangers already growing imminent are to be averted renewing moral and spiritual forces alone can turn them aside; and in the very nature of the case these renewing forces must long work concealed, nay, in some ways add to the disturbance and evil of the whole seething mass.

We trust that what we have said will strengthen the conviction already possessed by all intelligent men and women in Europe and America, namely, (1) that the conditions amid which Indian mission work is done are intricate and peculiarly difficult; (2) that the elements with which Christianity has here to contend are most various and powerful, and (3) that the present time, which is not only marked by disintegration and social unrest, but also by Hindu struggles after reform—pathetic and hopeful even in their comparative failure—especially calls for every possible sacrifice and for wise and varied effort for the salvation of India.

MISSIONARY AGENCY.

With regard to methods of missionary work, since the Spirit of God still abides in the Church of Christ that Church is not shut up to a mere imitation of methods used in bygone days by men however saintly, successful, or illustrious. God is with us also, inspiring and guiding us as he guided our fathers; and by placing us in such new untried conditions God means us, and the Church through us, to learn new lessons and apply new methods. As missionaries in India for the specific purpose of making all its people the disciples of Jesus Christ, we judge of all methods by the degree in which they contribute, whether ultimately or immediately, to the attainment of this great end. Our methods, as might be expected, are various, and as far as possible the Gospel of Christ is presented to every section of the community. The work now being done may be grouped as follows; namely,

1. Mission work among the Children.
 - Boys' schools.
 - Girls' schools.
 - Mixed schools for boys and girls.
 - Sunday-schools for boys and girls.
2. Mission work among Young Men.
 - Higher education in schools and colleges.
 - Bible classes for young men.
 - Special addresses (English) to young men.
3. Mission work among the Masses.
 - Evangelistic preaching in streets and halls.
 - Evangelistic preaching in circles of villages.
 - Evangelistic tours and visits to Hindu festivals.
 - House-to-house visitation.

4. Mission work among Women.
 - Zenana teaching.
 - Special evangelistic meetings for women.
 - The work of Bible-women.
5. Mission work among the Sick.
 - Medical mission work by means of hospitals and dispensaries.
 - Medical mission work in zenanas.
 - Visitation of the sick in hospitals.
6. Mission work by Christian Literature.
 - The Bible Society.
 - The religious Tract Society.
 - The Christian Vernacular Education Society.
 - Sale of Bibles and other books by colporteurs and at depots.
 - Distribution of tracts and hand-bills.
 - Reading-rooms.
7. Work among native Christians.
 - Preaching and pastoral oversight.
 - Sunday-schools for Christian children.
 - Meetings for united prayer.
 - Young men's Christian associations.
 - Institutions for the training of mission agents.

In all these methods there is no rigidity, nor do we hold the view that we have reached finality. We welcome wise suggestions, whether coming from without or within. Of the methods now employed we thankfully affirm that every one of them has been owned of God in the salvation of Hindus.

To recent criticisms of Indian mission work, in which its failure has been alleged, we do not think it needful to reply, since the Church of Christ in India is visible enough. And we would remind you that in educational attainments and in morality the rapidly-increasing Christian community is well known to be in advance of all other sections of the people of India. Though we gratefully acknowledge the success which has been gained, we attach but little importance to count of heads, believing that the moral test is higher than the arithmetical. The kingdom of God cometh not with observation, and to us there are many signs, subtle and unobtrusive, which assure us more certainly than any figures on a register that the Gospel of Christ "wins its widening way."

We have noted an outcry in some quarters against the work of higher education, but, knowing its value in India at the present time, we are convinced that Providence points out most clearly the duty of effectively maintaining it. The withdrawal from the mission field of this agency, which after all absorbs but a small fraction of our numerical strength, would leave a blank for the filling up of which no hostile critic has yet made any practical suggestion.

While we place the spiritual gifts of all mission agents, their conversion to God, their evident call to and spiritual fitness for Christian work, above all other qualifications, we desire also to lay stress on those other attainments without which Christianity receives only an

imperfect representation. Since the work of European missionaries in India must continue mainly to be that of teaching, inspiring, molding, and shaping the Christian community and guiding its methods of work as well as of preaching to non-Christians, we are convinced that men possessing the highest spiritual and intellectual gifts must always be sent forth, and that any reduction of the number of such men would be a calamity.

In India the question of the salary of Europeans has not been raised. We deem it unnecessary to refer to it beyond stating that in our opinion the allowances now granted are by no means excessive, but fairly reasonable, and that they are in no way superior on the average to what it is thought prudent and even necessary that ministers should have at home. No class of Englishmen in this country, not even excepting artisans, receives such small allowances as the missionaries of the great societies.

The work of the Salvation Army in India has been much extolled by some critics, and attempts have been made to claim for it a measure of success far greater than that which has followed the missionary work of the societies. But such attempts have been made on wholly insufficient grounds.

The statistics of the army for India have not been tabulated with exactness, and its official reports have not placed before the public all the facts on which a true verdict should rest. While we earnestly desire the success of every mission agency which in the spirit of Christ seeks the salvation of India we are compelled to state that in South India the work of the army has not been successful. Recent statistics, and statistics are the approved and applied test of the army itself, show that its adherents, few of whom are really the result of its own work, are decreasing in number. It has swelled its ranks with the converts of other churches, who have not been improved by the transition, and many of them have again returned to their own folds. The whole of its work has been done within areas under process of evangelization by other societies, and only where churches have been planted and work firmly established by other mission agencies have Salvation Army agents planted themselves, and only to exert a disturbing influence on existing churches. By such a course only, unjust and objectionable as it is, has it been possible for the agents of the army to exist in India. Compelled by their rules to seek local self-support they have found it easier to exhibit their need and appeal with success to Christians than to appeal to Hindus, and in this way they have diverted funds from other Christian work. Only the merest fraction of their support has ever come from non-Christians. Though there are many districts in which, from want of laborers, no missionary work is done, the army has carefully avoided these. It has been compelled to seek the common necessities of life first of all, so that the choice of fields has been determined, not by the spiritual needs of Hindus, but by the material needs of the army.

It has been affirmed that the agents of the army have

been able to come into closer sympathy with the natives of India than missionaries do, and that they have done this by discarding the dress and customs of Europeans. Both these statements are incorrect. For at least two centuries the Englishman has been a familiar figure in India. To this generation he is now almost as familiar as the Mussulman. To Hindus his dress seems to be even attractive. While no Hindu dreams of adopting the Mussulman costume thousands of Hindus are now adopting the English dress; it is impossible, therefore, that what is familiar and attractive can at the same time be specially repellent. All who know any thing of human nature will agree that not by a particular dress, but by intelligence and true sympathy do we find access to the hearts of men. Soul must touch soul. And eating curry and rice with one's fingers and wearing long hair are poor substitutes for a knowledge of the language and thought of Hindus. We are certain that the weight of intelligent testimony entirely confutes the Salvation Army statements on this matter.

Following the assumed success of the Salvation Army the question has been raised, "Could not a cheaper European agency be employed with advantage in the mission field?" To this we reply that any European agent who is efficient and who is duly maintained will be useful. With regard to the army, however, we would point out that the cost of its European agents in India has never been made known. Further, it should be noted, that the number of deaths among them has been exceptionally large, and the number of those laid aside by sickness very great as compared with other mission agents. By death, by sickness, or by retirement from mission work, the number of its agents has been terribly reduced, and we attribute this alarming waste and unnecessary wear and tear to the way of living imposed on the agents of the army. Again, the average stay of these agents in India is notoriously brief, and since most of them have never become acquainted with the vernacular their value as effective agents is more than doubtful. The plan of operations which the army has adopted, and according to which its agents are compelled to work, is such that while all the disabilities and risks peculiar to life in India are needlessly multiplied to them, there has been no compensating gain in efficiency or in power. And since Christianity is not Hinduism, why an English evangelist in India should resemble a Hindu beggar is not evident.

In *esprit du corps*, and in completeness of consecration to the work which they are sent to do, the agents of the army have our sincere respect. And because we desire to see the army no longer a parasite, but a powerful and permanent missionary agency, we would urge attention to the following points; namely,

1. That a higher standard of intelligence be fixed for its European agents.
2. That begging, as now practiced, cease to be compulsory.
3. That they be not compelled to denationalize themselves by renouncing European dress and customs.

4. That its work be done in fields chosen in consultation with other societies, so that unnecessary friction and waste may be avoided.

5. That its agents receive an allowance sufficient for their support.

6. That, since influence is cumulative, the itinerant system be less violently practiced and agents be permitted to remain for a longer period in places where they are calculated to be useful.

The Roman Catholic priest has also been referred to as a missionary model, and the successes of the Roman Catholic Church have been emphasized by some critics probably in ignorance of the fact that at least for the past five and twenty years the rate of increase by conversions in Roman Catholic Indian missions has been very much lower than that in Protestant missions. Unless missionary societies are prepared to insist upon a rule that all missionaries shall be celibates, the mode of life adopted by Roman Catholic brethren can never be a model for Protestant missionaries, and such a rule would remove from the mission field many of its most efficient laborers. Besides, India has had enough of asceticism according to prescribed Hindu rules, unless it should appear as the spontaneous and natural setting of a great Hindu evangelist and reformer, wholly devoted to the spread of Christianity. To Hindus generally western men will not appear to be real ascetics, but manufactured and spurious. Moreover, there is nothing among Hindus corresponding to the Christian home, in which woman fills her place of honor and where unity and affection dwell together. Nothing is more necessary and instructive to Hindus than the exhibition of that family life which is the rich fruit of the Christian faith.

But it is not necessary to remark further on the mere outer conditions of missionary life. Our supreme anxiety is concerning the agents. Outer conditions will adjust themselves and will never hinder missionary work if the agents supplied by the Churches are what they should be; and here we would earnestly plead that *the standard of attainment and efficiency be maintained among all Europeans who come to India as mission agents*. If it be lowered, nothing can be gained, but much may be lost. Imperfectly equipped Europeans can only take a place as the rivals of imperfectly equipped native agents, than whom they will be more costly and less effective.

SOME MISSIONARY NEEDS.

We have thus endeavored to state some of the more important elements of the missionary problem in South India and the methods by which we are advancing toward its solution. At the same time we are deeply conscious of how much the Church has yet to do before the end can be reached. You will easily understand how, both within and without the limits of our methods and work, possibilities and needs which are to us clear and impressive may be hardly apparent to you, and you will expect us to refer to some of these. We therefore mention a few.

1. We need for evangelistic work a class of native agents more highly trained and equipped than any yet provided for our field. They should receive a general training equal to that of the best native agents employed in colleges to which theological and other special training should be added. The spread of education, the present opposition to Christianity, which is active, and in part organized, and the prevailing uncertainty and unrest make such a class of agents necessary. Probably this pressing need would be best and most economically supplied by the co-operation of several missionary societies.

2. In the city of Madras, and in other large educational centers of South India, are thousands of Hindus who have been educated in schools and colleges and are more or less acquainted with Christianity, though they have not formally embraced it, while even those not trained in mission schools, and not formally acquainted with Christianity, have imbibed much moral thought from their education which may be blessed by God's Spirit to be the path by which true light may come to them. While we desire Christian effort to continue and increase among the other classes we appeal to you on behalf of these. They must certainly fill influential positions, and are destined to lead or largely mold Hindu opinion in the near future; hence they should receive special attention. European missionaries should be designated for this work. At present we know but of one such agent in the whole of South India. In Madras alone there is an ample field for several Europeans, who could find in this work abundant inspiration and scope for their very highest efforts. At least four experienced missionaries might be thus employed.

3. We would also emphasize the need of a few men with leisure for Christian literary work in the vernaculars, from want of whom Christianity and mission work suffer loss. Neither in scholarship nor in worthy presentation of Christian truth is our literature what it should be, and might be if this want was remedied. Year by year the reading public increases, as does the demand for Christian literature; but we cannot give the best as we ought. What we give is but second-rate. From among those now employed as missionaries none can be spared for its improvement. Our mission field is so barely manned that we have no reserves whom we can thus employ. It is sad also to think how, merely from want of leisure, treasures of knowledge and experience possessed by veteran laborers have not been made available to their successors in mission work. In all studies fitted to equip a missionary for his work each new-comer has practically to start afresh. Surely this ought not to be.

It is needless to remark that the whole general result of our work in India is less than we might desire. There are circumstances to be noted which make it difficult for results to be speedily attained on a large scale. In the West, society, though marked by gradations, is still one united whole—through which those thoughts and sympathies which produce changes quickly

and easily pass. But here in the East, society—if we may use the term—is marked not by gradations but by gulfs. By the caste system it has been cleft asunder into a series of separate and unsympathetic fragments, and through these there is no free and open path along which new thought and emotion can quickly travel. Hindus are unfamiliar with change. It is something to be resisted rather than welcomed. Among such a people great changes are not quickly accomplished. The condition of our field, and all the circumstances of our work, teach us, and should teach the Church, to trust in the Lord and continue to labor with a zeal which is patient as well as fervent.

It has been to us matter for regret that of the criticism recently bestowed on Indian missions so much has referred only to details of secondary importance and so little to the essentials of the missionary problem. The recent traduction of Indian missionaries noisily palmed off as "general criticism," and which within a narrow area appears to have gained a hearing, need not be characterized. When the Church withdraws her confidence from her missionaries let the Church withdraw her missionaries from the work.

We gratefully acknowledge the honor conferred upon us in being made the representatives of that love and sympathy which the Church of Christ in England and America has for the people of India. We desire as the servants of God, understanding the times in which our lot is cast, to discharge with faithfulness the responsibility which this honor involves.

The progress of Christianity is that of "the truth as it is in Jesus," breaking the spell of an antiquity which overawes, and scattering a manifold error which has long bewildered men. And because we know that here in India the battle is the Lord's we rejoice in the certainty that the victory is his also. And all flesh shall see the salvation of God.

W. G. Peel.....	Church Missionary Society
M. G. Goldsmith, B.A.....	
W. T. Sathianadhan, B.D.....	
S. John.....	London Missionary Society
M. Phillips.....	
W. Joss.....	
C. Parthasaradhi.....	
J. John.....	Wesleyan Missionary Society
J. Cooling, B.A.....	
G. M. Cobban.....	
W. Goudie.....	
W. B. Simpson, B.A.....	
T. H. Whitmore.....	Sec'y Madras Auxiliary Bible Society
W. E. Hoare, B.A.....	
S. W. Organe.....	American Baptist Telugu Mission
D. H. Drake, B.A.....	
A. W. Rudisill, D.D.....	Methodist Episcopal Mission
G. W. Isham.....	
H. Jensen.....	Danish Lutheran Mission
J. Lazarus, B.A.....	
D. Sinclair, M.A.....	Church of Scotland Mission
C. A. Patterson, M.A., LL.B.....	
W. Samuel.....	

W. Miller, M.A., LL.D., C.L.E.
C. Cooper, M.A.....
G. Patterson.....
W. B. Martin, M.A.....
G. Pittendrigh, M.A.....
A. S. Laidlaw, M.A.....
J. R. Henderson, M.B., C.M.....
J. M. Russell, M.A.....
A. Wumer Duff, M.A.....

Madras Christian College.

George Milne Rae, M.A.....
A. Andrew.....
J. Colville Peattie, M.A.....
W. Walker, M.B., C.M.....
R. M. Bauboo.....
T. K. Iru.....

Free Church of Scotland Mission.

MADRAS, September, 1889.

The Hill Tribes of Central India.

BY REV. ALBERT NORTON, B.D.

The recent criticisms of Sir Lepel Griffin upon the missions and missionaries of India seem to some of us who have had knowledge of Sir Lepel's career in India to have attracted more attention than they deserve. In his recent article in the *Asiatic Quarterly Review* on "The Bhils and their Country" he simply shows his moral incapacity to give a fair discussion of the questions which he has under consideration. It was our privilege to first meet and preach to some of the Bhils in the hot season of 1875, while on a preaching tour among the hill tribes of the Satpooora mountains.

The Bhils are ethnologically allied to the Kols and Santals of Bengal, and the Korkoos of Central Provinces. They are found chiefly in Gujerat and other northern parts of the Bombay Presidency. They have almost entirely lost their own distinctive language and now talk Marathi, Gujerati, or Hindi, like their Hindu neighbors. They are a small tribe as compared with the Gonds and Santals.

In 1874, at Indore, where Sir Lepel was resident, we formed the acquaintance of a young officer of the English Army. Soon afterward he became the son-in-law of Rev. E. H. Bickersteth, D.D., the present Bishop of Exeter, and through his influence a Mission was started among the Bhils, Bishop Bickersteth giving \$5,000 for commencing the Mission. Other missionaries, though not devoted exclusively to work among the Bhils, have preached to them as they have had opportunity.

There is a heartless mockery and insincerity in the words of Sir Lepel when he says, "I invited . . . the missionaries stationed at Indore to establish a station in the Bhil country," when it is a well-known fact to the people in India who are interested in Christian work that the Canadian Presbyterian missionaries stationed at Indore have received nothing but opposition and underhanded interference from Sir Lepel.

Other rulers in India of equal or greater importance than Sir Lepel Griffin have taken an entirely different and opposite view of the effect of Christianity on the Hill tribes and on the more educated and cultured classes.

Two years ago Sir William Hunter, the accomplished

author of the ten volumes of *Imperial Gazetteer of India*, the standard work of authority concerning India in the Civil Service Colleges of Great Britain and among scholars every-where, delivered what the *London Times* called "a very striking lecture," before the Indian Section of the Society of Arts, on the Religions of India. The distinguished audience included Lord Northbrook (in the chair) and the Marquis of Ripon (both of whom had been viceroys in India), Sir John Strachey, and others who had held prominent positions in the civil service of India. He said:

"Before the Indian Government awoke to the duty of public instruction a great system of *missionary education* had been spread over the land. . . . For long the missionaries made *female education* their own, and even since the Government accepted the duty the number of girls in missionary schools have multiplied fivefold. . . . The official census attests the rapid increase of the *Christian population*. . . . The normal rate of increase amongst the general population was 8 per cent., while the rate of the Christian population was over 30 per cent. . . . In 1881 the native Protestant Christians were 492,882. . . . English *missionary enterprise* is the highest modern expression of the world-wide national life of our race. *I believe that any falling off in England's missionary*

efforts will be a sure sign of swiftly-coming national decay."

Sir Rivers Thompson, K.C.S.I., late Lieutenant-Governor of Bengal, less than two years ago, at a large anniversary missionary meeting in London, said: "*It is worse than pitiful—it is monstrous—to ignore the sublime results of missionary labors.*"

No man in this century has known India better than Sir John Lawrence. Through his long service as a judge in the Delhi District, and afterward as the first chief commissioner of the Punjab, he became acquainted with the real character and the real needs of Hindus, Mohammedans, Sikhs, and Hill people, as perhaps no other man has done. This knowledge, combined with high Christian principle, and a genius for command and government not inferior to that of Wellington, enabled him to transform the turbulent Punjab of 1849 into a Christian province, and to be the leading instrument in God's hand, in the mutiny of 1857, of saving India to Christianity and civilization. "This great proconsul of the British Christian Empire," who was called by his admiring fellow-countrymen the "Saviour of India," and the only one, since Warren Hastings, who had been appointed to the viceroyalty of India not being a peer, did not sneer at the work of the Duffs, the Judsons,



GROUP OF HILL PEOPLE IN CENTRAL INDIA, WHEN LIVING ACCORDING TO THEIR "NATURAL VIRTUES."



HILL PEOPLE OF CENTRAL INDIA, AFTER HAVING RECEIVED "MISSIONARY TEACHING"

the Morrises, and the Newtons, as a failure. He said:

"Notwithstanding all that the English people have done to benefit India, *the missionaries have done more than all other agencies combined*"

It has been said, "You cannot compute hell by arithmetic;" neither can men reckon the results coming from the preaching of the Gospel of Christ by tables of statistics. A great change has come over India since Ziegenbalg and Swartz begin their work in South India last century, and since Carey, Marshman, and Ward set their banner at Serampore. Sir William Hunter says: "I have often amazed myself, during my solitary ruminations, by imagining what a Hindu of the last century would think of the present state of his country if he could revisit the earth. I have supposed that his not-surprise at the outward physical changes had subdued, that he had got accustomed to the fact that thousands of square miles of jungle, which in his time were inhabited only by wild beasts, have been turned into fertile crop-lands; that fever smitten swamps have been drained with healthy, well-drained cities; that the mountain walls which shut off the interior of India from the seaports have been pierced by roads and scaled by railways; that the great rivers which formed the barriers between provinces and desolated the country with their floods have now been controlled to the uses of man, spanned by bridges, and tapped by irrigation canals."

"But what would strike him as more surprising than these outward changes is the security of the people. In provinces where every man, from the prince to the peasant, a hundred years ago went armed, he would look

round in vain for a matchlock or a sword. He would see the country dotted with imposing edifices in a strange foreign architecture, of which he could not guess the uses. He would ask, What wealthy prince had reared for himself that spacious palace? He would be answered that the building was no pleasure-house for the rich, but a hospital for the poor. He would inquire, In honor of what new deity is this splendid shrine? And he would be told that it was no new temple to the gods, but a school for the people."

The *Madras Mail*, in 1886, said, "Few persons, probably, are aware of the vast increase of Indian trade during the last decade as compared with the other nations of the world. During the decade ending in 1884 the trade of England had increased less than 1 per cent., the trade of Germany about 8 per cent., that of the United States 21 per cent., and that of India 59 per cent."

The value of the wheat exported from India increased from \$2,457,255 in 1875, to \$44,479,055 in 1884. The increase of the value of exports from India in 1884 over the exports of 1875 is \$147,002,835.

One might as well try to eliminate the influence of the Pilgrim Fathers, and of Ashbury and his co-workers, from the building up of this great American Republic as to take away from India the influence of Christian missions.

Sir Lepel says, "I do not know that this is a matter for serious regret (namely, that the Indore missionaries did not accept of his invitation to try their hand on the Bhils), for missionary teaching might have undermined the natural virtues of the Bhils."

Our two illustrations will give an idea of the value

of Sir Lepel's judgment on the failure of Christianity in India. Colonel Dalton was for years the Commissioner of Chota Nagpore, one of the subdivisions of Bengal; he is the able author of a large volume on the ethnology of Bengal, no other such standard authority on the Hill tribes of India ever having been published. In 1877 Colonel Dalton wrote to some friends in London. "You are no doubt aware that the Kols and Oraons in Chota Nagpore are the material on which the Anglican (S. P. G.) and Lutheran Missions in that province are successfully working, while the Church Mission, I think, have taken up stations in the Santal country. I do not think that the Kol and Oraon congregations in Chota Nagpore can number less than 40,000 souls. I am not exaggerating when I say that not less than half a million of these people, Kols and Oraons, look to the time when they will all be Christians as merely a question of time."

The mission stations of the Methodist Episcopal Church in the central provinces of Jubbulpore and Khandwa should be made bases from which aggressive evangelistic work should be pushed among the Gonds, Korkoos, Bhils, and other Hill-tribes of central provinces. Something has already been accomplished among these aboriginal races, but more missionaries of an aggressive stamp are sadly needed. If the same effort be put forth there is no reason why we may not see tens of thousands from the Gonds, Korkoos, and Bhils of Central India coming over to Christianity, as has been the case among the Karens of Burma and the Kols and Santals of Bengal.

Sir William Muir (formerly Lieutenant-Governor of the North-west Provinces) says: "Wherever missionary effort has been brought to bear upon these non-Aryans, every-where we find the same tendency, the same favorable impression of the people toward Christianity. Lord Northbrook visited the Kols and came back highly impressed with the advantage not only on Christian and religious grounds, but also in respect of the political and social advantages to the country of efforts like these."

Sir Walter Elliot says: "I have always considered the non-Aryan races to offer the most promising field for missionary enterprise. Simple and truthful to a remarkable degree, with a fair amount of intelligence, and free from the trammels of caste, they are exceptionally open to the influence of Christian teaching."

North Cohocton, N. Y.

What a Pastor Can Do for Missions.

It is becoming more evident every year that the present rate of progress in missionary effort can be maintained only by a corresponding increase in interest and liberality on the part of all God's people.

It is equally evident that if this result is ever to be realized its attainment must depend chiefly on the pastors of the individual churches. Special appeals, visits of missionaries, secretaries, and others, may have a tem-

porary effect; but the real work of enlarging the views, awakening the sympathies, kindling the desires, and increasing the liberality of the great body of believers in relation to the great work of giving the Gospel to the nations, must be done by the pastors if it is done at all. They only have the ear of their people constantly. They are the divinely-appointed teachers and leaders of the flock.

What then can the pastor do?

1. He can himself embrace the *missionary idea*, divinely taught, of the missionary character and constitution of the Church. This too many pastors utterly fail to do. The local church, its interests, its preservation, or its progress, hunts and engrosses their attention. If the thought of missions comes in at all it is only on rarest occasions, and then rather as the thought of two hungry boards or companies of men who are continually begging, to whom something must be given for the sake of decency or to stop their mouths as often (?) as once a year, but to whom care must be taken not to give too much, lest it be so much subtracted from the strength of the local church. Never was mistake more radical or fatal. These are the churches that dry up down to their very roots; that find it hard to hold their own and make good their annual losses. Wiser than they was He who said, "There is that scattereth, and yet increaseth." "Give, and it shall be given unto you."

2. The pastor, impressed with this truth himself, can press it upon his people, illustrate it, enforce it in a multitude of times and ways. He can make it prominent in his prayers and conversations and draw his frequent illustrations from the work and history of missions. He can show how this thought runs through all the Scriptures, and is especially prominent in the last utterances of the Lord, from the first coming after his resurrection, when he said to his disciples, "As my Father hath sent me, even so send I you," to his last appearance on Olivet, preceding his disappearance in the clouds of heaven, and his last declaration, "Ye shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth." And this the faithful pastor is bound to do if he would "teach them to observe all things whatsoever he has commanded." The responsibility of obedience to these commands he can and he is bound to press upon the individual conscience, whether men will bear or forbear.

3. He can carefully inform himself and then inform his people in regard to the nature, history, methods, progress, and prospects of the missionary work. There was a time, perhaps, when it was not easy to do this. It is easy now. The volume of missionary literature is great and constantly increasing. No branch of literature is more thrilling and inspiring or furnishes richer food for thought or material for discourse. Denominational periodicals are abundant, furnishing details of work and progress in distinct fields of operation, while general publications, such as the *Missionary Review*, or the *GOSPEL IN ALL LANDS*, cover the broad field of the world.—*Free Church of Scotland Monthly*.

Monthly Missionary Concert.

Monthly Concert Topics 1880.

April	INDIA AND BURMA
May	MA AYIA
June	AFRICA
July	GERMANY AND SWITZERLAND
August	JAPAN AND POLAND
September	JAPAN AND KOREA
October	SCANDINAVIA
November	SOUTH AMERICA
December	EUROPEAN STATES

Statistics of Protestant Missions in India.

The latest statistics we have of Protestant Missions in India are those furnished by D. Badley in 1885. These show one hundred missionary societies at work in India, reporting 784,307 communicants. Of these 499,869 are in the European and 284,438 in the American Missions.

The workers from Christendom numbered 2,933 ordained, 696 lay, and 2,373 women. The native workers are 30,991 of whom 2,423 are ordained.

Methodist Episcopal Church in India.

The first missionary of the Methodist Episcopal Church to India was Rev. William Butler, who went to India in 1856 and commenced a mission at Bareilly. The North India Conference was organized in 1864, the South India Conference in 1876, the Bengal Conference in 1886, and in the three Conferences there are now 71 male missionaries, 58 wives of missionaries, 47 missionaries of the Woman's Foreign Missionary Society, assisted by 277 native preachers, and over 890 teachers and other native helpers. There are also 6,417 members, 5,770 probationers, 42,342 Sunday-school scholars in 1074 Sunday-schools, 1,973 pupils in 16 high-schools, 18,505 pupils in other day-schools. Last year there were 2,838 conversions, 2,250 adults and 1,662 infants baptized.

We give below the latest reports from each of the Conferences.

Annual Session of North India Conference.

The North India Conference of the Methodist Episcopal Church met in Lucknow Jan. 2, to hold its twenty-sixth annual session. Bishop Thoburn presiding. Dr. B. H. Badley was re-elected secretary.

Notice was given of the transfer to the Conference of W. A. Mansell from the Ohio Conference, of F. H. Northrop from the Central Illinois Conference, J. H. Gilman from New York East Conference, J. B. Thomas from the Bengal Conference, and John Blackstock from the North West Indiana Conference. There were trans-

ferred from the Conference William R. Clancy to the Bengal Conference, and John H. Schively to the South India Conference.

The secretary reported that the parchments of L. Fieldbrave had been returned and placed on file.

Moradabad was selected as the place of meeting for the next annual session.

A resolution was adopted of thanks to W. L. Backstone, Esq., of Illinois for an additional donation of \$2,000 toward the Deaconess Home and Training school at Muttra.

Thanks were sent to Dr. William Butler for his efforts in behalf of the Village Chapel Aid Fund. He has secured money and pledges amounting to \$2,180, and is seeking to raise \$10,000 for this purpose.

Dr. E. W. Parker was re-elected Corresponding Secretary for the ensuing year and also appointed as general evangelist.

An invitation was given to Rev. J. O. Peck, D. D., Missionary Secretary for India, to visit the India Conferences at as early a day as practicable.

Dr. T. S. Johnson and F. L. Neeld were elected members of the Ecumenical Conference to meet in Baltimore in 1891, with J. T. McMahon as alternate.

J. W. Waugh was nominated as Treasurer of the Conference.

None of the preachers had died during the year, but three of the preachers had lost their wives, and memoirs were read of Mrs. Kate D. Hopkins, Mrs. Grace Falls, and Mrs. Nellie Peters.

The following are extracts from reports made by committees and adopted by the Conference:

"Each year of our work has shown growth in our Mission. The past year of our work has brought us by far the largest number of accessions from Hinduism that we have ever witnessed. There has been a large increase in the number of Christian children gathered into our schools. Our force of exhorters and local preachers has increased, and our ministers are growing in intelligence and spirituality. There is a spirit of hope and faith and courage among our Christian workers, which indicates large results for the future. Those workers who are in closest touch with the people of the country testify to the rapid diffusion of Christian truth and the disintegration of Hinduism."

"The large number of persons who have lately been brought from idolatry, vice, and ignorance, makes it very perplexing to know how to provide them with proper teaching and pastoral oversight, and it is evident that there are multitudes who are ready for baptism, but are still unbaptized

because we have not the pastors and teachers to take care of them. These accessions are chiefly from among the village people, they are poor and uneducated, their poverty makes it impossible for them to support the ministers and teachers they need, and their ignorance makes it impossible for them to struggle into a higher life without outside help."

"We should redouble our energies in the direction of raising up pastors, class-leaders, stewards, and teachers from among our people. Efforts should be increased in the direction of making each village outstation a center for training workers; each exhorter and local preacher should have a little band of men and women, boys and girls under training for Christian work."

"Twenty-three native pastors are supported entirely by contributions in India, and as many more are supported in part. The amount paid by parents in Christian boarding-schools is increasing."

"We now have 577 schools of all grades, with 905 teachers and 17,241 pupils—an increase over last year of 89 schools, 142 teachers, and 1,943 pupils. Of these 219 schools are for girls, with an attendance of 5,303. Of the pupils about one fourth (4,324) of the entire number are Christians. The reduced appropriations from home necessitate our closing some of the schools, and our general work must suffer from the retrenchment."

The statistics reported of the North India Conference to the Mission Rooms show

Foreign male missionaries.....	26
Wives of missionaries.....	21
European and Eurasian assistants.....	20
Missionaries of W. F. M. S. ..	352
Native workers W. F. M. S. ..	352
Native ordained preachers.....	54
Native unordained preachers.....	173
Native teachers.....	616
Foreign teachers.....	13
Other helpers.....	110
Members.....	4,939
Probationers.....	4,899
Theological school, 1, with pupils.....	53
High schools 11, with pupils.....	1,413
Other day schools 536, with pupils.....	15,130
Sunday-schools 754, with pupils.....	26,771
Conversions last year.....	2,274
Adults baptized.....	2,019
Children baptized.....	1,433

Collected for Missionary Society.....	1,791
Collected for other benevolences.....	2,628
Collected for self-support.....	11,594
Collected for other purposes.....	68,991

There are 30 foreign missionaries and 71 native ordained preachers connected with the Conference.

The appointments of the foreign missionaries for 1890 are as follows:

K. MAON DISTRICT.	J. H. Mesmore, P. E.
Dewarab, S. S. District.	John H. Gilman, N. Y.
1st Circuit.	1. Craven, Nyong Tal, English Church.

Notes and Comments.

Considerable matter prepared for this number, and now in type, is unavoidably deferred until next month.

The missionary collections have not yet advanced much over last year. The receipts of the treasury for the four months closing with Feb. 28 were only \$64,188 88 as against \$60,437 32 for the first four months of the previous year.

We call special attention to the important communication of the secretaries that commences on this page. If those to whom this appeal is addressed were only at the Mission Rooms and could read the many letters urging appropriations to prevent the giving up of successful missionary work that has already been inaugurated, as well as to enter doors opening in many directions, they would certainly gladly increase their contributions to the missionary cause.

We sometimes receive home news from abroad. It may be true, what the *Congregationalist* of Boston reports, as to a Chinese philosopher having arrived in New York with a bundle of joss-sticks which he proposed to burn at the shrine of Robert Ingersoll. He had heard of him as the American Confucius, and had resolved to come to worship him. If this late arrival should read all the utterances of this so-called American philosopher he would soon learn the superiority of his own sage. We trust that he will be led to a much better shrine.

The banner Sunday-school of the Methodist Episcopal Church in the missionary line is Washington Square Church in New York. Last year it reported a total collection of \$4,400. This year the missionary anniversary of the school was held on Sunday, March 2, and the collection for the year reported as \$5,135 64. The infant class reported \$700 72. This result was secured by a most excellent system under the management of Mr. John D. Slayback, the superintendent of the school. Every member of the school gives something, and nearly every member collects something from others.

We have given elsewhere some account of the work of Pundita Ramabai. During her visit to the United States three years ago a society was formed to aid her in her work. That Society held its annual meeting in Boston, on March 11, 1890, Rev. Phillips Brooks presiding. The reports showed fifty-seven auxiliary circles

in sixteen different States of the Union. Since the formation of the Society \$36,285 have been raised. Rev. E. E. Hale, D.D., was elected president. Among the vice-presidents are Rev. Phillips Brooks, Miss Frances Willard, and Rev. Lyman Abbott. Miss E. P. Granger, of Canandaigua, N. Y., is corresponding secretary.

Missionary societies are sometimes obliged to recall missionaries from the field because of proven unfitness, and other missionaries return, without being recalled, because of discouragement. The *Baptist Missionary Magazine* has some excellent remarks on this subject. It gives the following as the needed qualifications of a foreign missionary: "Health, piety, good sense, energy, courage, self-denial." It also adds, "Unless a person has all these in good measure he should never think of going to preach the Gospel to the heathen. It may also be observed that those who have the power to inspire and direct others in work are, as a rule, more successful than those who have only the ability to work hard themselves. A missionary who is also a general will multiply himself in the persons of his native helpers and accomplish far more than one can possibly do alone."

The Situation.

NEW YORK, March 15, 1890.

Dear Brethren, Sisters, and Friends of the Missionary Society of the Methodist Episcopal Church:

The Missionary Secretaries, oppressed with a sense of the great responsibilities resting upon them, desire to lay before you a statement of the present

FINANCIAL SITUATION

of the Missionary Society. We are in debt, and therefore greatly hindered and embarrassed; not from any fault of the General Committee, but from the very fact that our work was so prosperous, the outlook for future success so cheering, that it was believed in 1887 by that body, composed of your Bishops, Secretaries, Treasurers, and chosen representatives from the whole Church, that it was our imperative duty to advance our appropriations for Missions from one million to twelve hundred thousand dollars. If there had been no failure to raise the full apportionment of course there would have been no debt. But we did not quite succeed. It would have been unprecedented in the history of the Missionary Society if we had. We did, however, make a gain of \$130,000 beyond the million line which we tried so hard to reach in 1887, only two years before. The failure to come

clear up left us a total debt of \$97,000, and that debt prevented us from re-enforcing and strengthening our Missions at a time when they needed it beyond all words to describe. It seemed like "shutting the gates of mercy on mankind" to stop short at the \$1,200,000 line when at least twenty importunate pleading Macedonian voices, representing millions of people, were ringing in our ears, "Come over and help us!" It was with a genuine heartache we did it. Taught by experience, however, we wished to avoid debt. The responsibility of not doing what ought to be done rests with the Church and chiefly with the non-givers, and there are fully one million of them. In some of our foreign missions we are crippled for want of chapels to put our converts in, and for hospitals in which to take care of the sick, and for printing-presses with which to spread the "leaves of the tree of life which are for the healing of the nations," and for means to enter and occupy inviting fields in regions beyond.

The General Committee made

CONTINGENT APPROPRIATIONS

in response to some of these appeals—that is, the appropriations were made contingent upon our getting the money by special contributions to pay them. The arguments in favor of these appropriations were presented with an eloquence and power that moved the hearts and would have swayed the judgments of the Committee if the experience of the past in paying out so much sacred money for interest upon an enormous debt had not warned us that we must not yield. We rejoice that this determination not to get into debt is growing in the minds of that Committee. Too easy a victory in raising the \$1,200,000 might have had an opposite effect. While we have to make appropriations and trust the Church for money to pay them the Church has to trust the Committee to so wisely administer as to avoid debt and the consequent peril and embarrassment. We predict that this policy will prevail hereafter. This is best for the "long run," and it may be quite a long run from now to the Millennium; and the Missionary Society will never close its work or finally post its books until the Treasurer shall lift his eyes from his ledger to listen to the strangely sweet but mighty voice of the angel who shall shout: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

Secretaries and treasurers, committees and boards will come and go, but the Missionary Society will abide, and its work must go on till the world is redeemed. Therefore a policy must obtain which shall be safe, in storm and calm, through-

out all the years that are to come. We can make too much of the fact that we have escaped financial disaster thus far. In stormy times we have seen great monetary institutions thought to be as safe as a rock, go down like ships in a cyclone. The Missionary Society is, of necessity, often in debt, between Conference seasons, from \$250,000 to \$400,000. That is all the debt we ever want to see. Never yet has its paper been dishonored, its credit is good in all lands where its Missions are planted and growing better every day. Let us keep that credit good by careful business-like administration, avoiding distrust of our Father's promises on the one hand and fanatical and presumptuous action on the other.

The General Committee did a wise thing, however, to make contingent appropriations. That is one way of showing the Church what might have been done if we had the money. Every man who voted against making those appropriations actual and contingent knew they ought to be granted immediately. Every man knew what anxiety, what suffering, what disconcerting of plans, what loss of precious opportunities would be caused by their refusal. Every member knew that if the Church could know the facts the money would come. We hope, therefore, in making known to you these necessities we are doing a great deal toward making it possible for the General Committee, at its next session, to make these contingent appropriations actual, and respond favorably to many other appeals that will be certain to come up, so that the work may go forward. This will all come to pass if we can raise the

TWELVE HUNDRED THOUSAND IN 1890.

Let us not fail by a single dollar. Let us go, if possible, \$32,000 beyond the \$200,000 line, and cheer the hearts of the Lord's host by the fact that the Methodist Episcopal Church has added

A FULL HALF MILLION OF DOLLARS

to the annual income of our Missionary Society within the past six years. What that added half million means to this world you will have to die and go home to heaven to fully understand. Think of the messengers it will send among the nations living in darkness and in the region and shadow of death, bearing with them, as they go, the light of the glorious Gospel of the Son of God. Think of the homes, radiant with Christian light and love, that will spring up because of it in heathen lands. Think of the souls that will hear and heed the message and find their dark and hopeless creeds supplanted by living and saving faith in Jesus Christ because of this added half million.

Brethren, "The best of all is God is with us." We are startled by the magnitude of our recent victories. We read of a Conference of workers, three hundred strong, meeting to receive their appointments, and after a pentecostal season going out into the harvest field where only thirty years ago a lonely sentinel paced his prayer-beat, and, amid blood and fire and death, to the anxious cry of the Church, "Watchman, what of the night?" responded with unfaltering faith, "The morning cometh." And this is the morning. We read of a single revival that in one year swept into our fold more than three thousand converted souls, ready to suffer persecution for Christ's sake. A veritable Pentecost. We are sure that our missionaries were never so hopeful as now; never so confident of final victory:

"They see the triumph from afar.

By faith they bring it nigh."

In their sublime enthusiasm they cannot understand why we should deny them chapels, hospitals, school houses, and printing-presses, and re-enforcements.

Can we understand it ourselves? "Now, now is the time," they write us. "Give us the money to advance," says one, "and in a few years we will show you

TWENTY THOUSAND METHODISTS in India." Great success has come to all our Missions where there is perfect harmony and the missionaries are filled with the Spirit of their Master. We need nothing now but fully consecrated missionaries to break through the barriers of all languages and reach the hearts and consciences of men and lead them to Christ.

IN OUR OWN COUNTRY.

where we spend almost \$500,000 of our missionary money, our success is great. Would you see some of the handiwork of our Missionary Society? Look at Iowa, Kansas, Nebraska, and Dakota Methodism. Call the roll of the western States and Territories and of the great South. Every-where, often amid fiery persecutions, our work is prospering. More than four thousand missionaries, upon salaries that would provoke an instant strike amid hod-carriers and flatboat-men, go on with their glorious task of "spreading scriptural holiness over these lands." There they are, four full regiments of them; the light-horse cavalry of Zion, the circuit-riders of Methodism, gathering in the lost sheep of the house of Israel, budding churches, gathering the children into Sabbath-schools, feeding the flock of Christ. On they go through storm and sunshine, rendering service to Methodism and their country so brilliant, so successful, that the future historian will find it difficult to fully

estimate or describe its value to the republic and to the world. And their wives, too! In humble parsonages, doing their own work, unable to keep servants, but uncomplainingly making their homes bright and happy for their husbands and their children on incomes so small that every dollar is needed for the absolute necessities of life. We need a whole nation for our own country. Do you not think so? Our field is the world. Take it in as never before. "Come, let us reason together." Take time to ponder well your personal obligations to a work so vast so fraught with destiny to millions whom you will never see until you meet them at the bar of God. Study the miracles of Missions. Pray for Missions; for we need prayer even more than money. Somebody has been praying. Israel has been at Peniel and has prevailed. Elijah has been on Carmel, and the little cloud has appeared in the heavens, harbinger of abundant rain. We implore you to meet us at the mercy-seat to pray for the success of our work. The Son of man is walking amid the golden candlesticks. He is laying his right hand upon his long-watching disciples and saying unto them: "Fear not! I am he that liveth and was dead. And, behold, I am alive for evermore." Jesus lives to save. He is calling to him his "little ones" and sending them forth to gather their thousands. He is interpreting the meaning of his words, when he sent them forth to take the world: "All power is given unto me in heaven and in earth." "Go ye therefore." The doxologies of the millennial morning are in that "therefore" of Jesus Christ. We read in our hearts, "Power belongeth unto the oppressor." Jesus is teaching us that he can "break every yoke and let the oppressed go free."

We have been thinking that the absolute fulfillment of prophecy was too good to be true, but Jesus is beginning to teach us there is

NOTHING TOO GOOD TO BE TRUE, nothing that the heart can wish for; nothing that the soul can long for; nothing that the inspired seer, just come down from the mount of holy vision, can tell us is too good to be true. "Now unto him who is able to do exceeding abundantly above all we can ask or think, according to the power that worketh in us, unto him be glory." "I will go before thee, saith the Lord, and make the crooked places straight. I will break in pieces the gates of brass and cut in sunder the bars of iron." He is doing it to day. Without realizing it the nations are obeying his voice. Japan has given her people civil and religious liberty and a representative

government. Mexico, after two and a half centuries of Roman superstition, claims for herself the blessed boon of liberty of conscience. Brazil proclaims a republic and opens the way for Protestant Missions. Russia is in the throes of a struggle which can only result in the emancipation of her people. A Congress will soon assemble on the banks of the Neva. Patriotism will no longer seem treason. Her noblest citizens will no longer be sent to die in Siberian prisons. Methodism must be ready to do her part. She must lift the standard of Immanuel in all these lands. Despotism has had its day. The whole world is open to us. The prayers of the ages are being answered. Let us get where Isaiah was when he cried, "For Zion's sake I will not hold my peace; and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." "Put me in remembrance," saith the Lord. Let the whole Church accept this challenge. Hear his own promise, "As truly as I live, all the earth shall be filled with the glory of the Lord." "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Let us enlarge our petitions. "The sun can light up a world as easily as it can illumine a hovel." "Therefore, ye that make mention of the Lord, keep not silence and give him no rest till he make Jerusalem a praise in the earth." What riches of grace and glory would come to the Church if even a hundred thousand souls in all the world would catch the spirit of Dr. Backus, first President of Hamilton College, who, when told he had only half an hour to live, said: "Is it so? Then take me out of bed and place me on my knees and let me spend my time calling upon God for the salvation of the world;" or of Father Gossner, of Berlin, of whom it was said that he "prayed up the walls of a hospital and the hearts of the nurses. He prayed mission stations into being and missionaries into faith. He prayed open the hearts of the rich and gold from the most distant lands."

In the celestial atmosphere of prayer great missionaries would come to the front. Wesley, Coke, Asbury, Judson, Moffat, Livingston, Maclay, Butler, and Taylor, and a thousand others won their great successes by prayer. Prayer is the mightiest force known to mortals. Plead, then, the promises at the family altar, in the prayer-meeting, every-where. "Lift up holy hands without wrath or doubting." We cannot otherwise succeed. We might raise the money without prayer, but in this great spiritual conflict nothing con-

quers but the Spirit of Christ. If we have that Spirit there is no danger we will not brave, no trial we will not endure, no self-denial we will not rejoice in. Then we can press our lips to his cup and drink it with him. Then we can bow our heads for his baptism and let its fire fall upon us. Prayer is our greatest need; our lesser need is money.

Let us pay off this debt, fill up the treasury, and get ready for a grand advance next November. Will you not help us in this also? You can do so by seeing to it that your pastor goes to Conference with every dollar of his apportionment. Ten dollars of a deficit *in each charge* would make a total deficit of \$120,000, and would bring disaster to our work in every land where we have established Missions. Ten dollars of an advance *in each charge* would give us joy and victory, and enable us to mightily reinforce every Mission we have on earth. You can help us also by making a special contribution, if the Spirit moves you to do so, toward the payment of the debt, and thus join in an effort to save \$500 per month in interest for the balance of this fiscal year. Let us enlarge our gifts. Who of us is willing that our offerings for Missions should be regarded as the measure of our love for Christ? "Ye are my friends if ye do whatsoever I command you." Can we neglect or even hesitatingly obey his last command and still account ourselves his friends?

Let us re-estimate this holy cause. Let us re-measure our obligations to it. Let us plan, work, pray, and give until Methodism shall become more than ever, through her great Missions, the inspiration of Protestant Christianity throughout the world.

Cor. Secretaries, { C. C. MCCABE.
J. O. PECK,
A. B. LEONARD.

Luxurious Living of Missionaries.

(The charge has been made that foreign missionaries live too well. Rev. George Heber Jones, Methodist Episcopal missionary at Seoul, Korea, writes as follows on this subject in a letter lately received at the Mission Rooms:)

As I do not belong to that happy class of my brethren who are married, and thus have luxurious homes, I may be permitted to say a few things concerning this charge which they might modestly feel a reluctance to utter.

On its face this charge, like kindred charges which have come to light lately, is self-refutatory. It necessarily implies resources which can supply the costliest article in the East. Luxury cannot be had here for the mere asking any more than in America. If some of our mission-

aries have private sources of income upon which to draw for the "luxuries" which so trouble our critical friends, it is undeniably their right to do so, a right which only personal prejudice would think of questioning. As for those of our missionaries who depend on their salaries, I would simply refer to page 10 of the Missionary Manual, where their source of "luxury" is described in such clear and unmistakable words that this charge is not left ground enough to stand upon. I would also call attention to the fact that the standard we find there is not based upon the superficial observation of non-interested parties, but upon the wisdom and experience of a Missionary Board than whom there is none more competent.

Who our critics are we do not know; doubtless they are moved by kindly and disinterested motives in seeking such publicity; we hope so, at least. When they visit us they generally wear blue spectacles, and the number of things they are able to discover through their spectacles is certainly astonishing. For instance, they saw us paying \$4 to each convert from heathenism—a "fact" they probably unearthed about the same time they discovered missionary luxury. I met one of these gentlemen on my way to Korea. We were both enjoying the hospitality of a mission home, and after dinner he took me aside and called attention to the "evidences of luxury." I tried hard to see them, but was compelled to tell him he had only succeeded in calling in question the ability and neatness of the missionary's good wife. Where our good friends have been misled in their kind reflections on the missionary's home has been in not giving due weight to the force of contrast. They have stepped into our houses from the midst of the filth, squalor, and poverty of a heathen city, which must be seen to form any conception of; and I affirm that under such circumstances the humblest home in America would seem by contrast a palace.

The missionary's wife is the source of what his home is or is not. It is her own world, in which she rules supreme. With the magic of which she alone is master she hides or transforms the ugly deformities of imperfect building or native architecture. Forced to do without money, a thing which would be esteemed necessary at home, she lays the native world about her under contribution and adapts what she finds nearest at hand to the beautifying of her home. Yet along comes one of our friendly critics, for whom the home was never intended, and to which he is only admitted out of goodness of heart, and he can go to the lengths of ut-

tering a cry of reproach against it. Surely, it is small business for any man to be caught at. We invite, and can stand discriminating criticism on methods of work, personal conduct, and elsewhere; but when our critical friends lay their vandal hands on the home it is time to cry, "Quit it."

And, furthermore, the "mission home" is today one of the most potent factors in Christian propaganda. It is an object lesson, whose force works every day and every hour of the day. It speaks to the heathen man in a language he can understand, and shows him what his own paganism has robbed him of. It is the ever-present accuser of the iniquity of his treatment of woman, and its silent influence is ever working for her emancipation and elevation.

Our Missions and Missionaries.

The address of Rev. J. T. McMahon, India, is Lima, N. Y. He arrived in New York in February.

The address of Rev. Wm. Burt, D.D., has been changed from Florence to 57 via Cavour, Rome, Italy.

There have been several changes in the addresses of our India Missionaries. See a paragraph on another page.

The address of Rev. G. B. Hyde, of the Mexico Mission, is changed to Kentucky School of Medicine, Louisville, Ky.

Rev. J. R. Hynes, of the Central China Mission, and Rev. M. N. Frantz, of the Japan Mission, are to return to the United States.

Rev. A. W. Rudisill, D.D., has been transferred from the South India to the Baltimore Conference and stationed as assistant of Dr. Goucher at First Church, City Station, Baltimore.

Rev. Leslie Stevens has been appointed superintendent of the Central China Mission. With his wife and two children he was sent from San Francisco on April 15. His address will be Nanking.

The members of the Malaysia Mission notify their friends that the Straits Settlements is not a part of India. The address of our missionaries in that Mission is simply "Singapore, Straits Settlements."

The Rev. D. W. Thomas, D.D., has named the trustees of the Lucknow Christian College that an aged Christian gentleman has proposed to give an amount of \$17,000 for the erection of the necessary buildings, and the trustees have accepted the proposal.

Rev. T. S. Johnson, M.D., and wife have returned to the United States, and his address is Pingree Grove, Ill. Since

1862 he has had but eighteen months of furlough, and during these twenty-eight years he has not spent a single winter at home. He will act as agent for Lucknow Christian College, assisting Dr. Thomas. He expects to return to India in 1891.

An appeal is issued from our Japan Mission for help to build a Draper Memorial Church at Tokyo, Japan. It is to be in memory of Rev. Gideon Draper, D.D., who died Dec. 8, in Yokohama, and who was buried in Tokyo, not far from the site of the proposed church. The building is greatly needed and \$6,500 are desired from friends in America toward its erection. Remittances can be made to the Corresponding Secretaries, Mission Rooms, 150 Fifth Avenue, New York.

The India Theological Seminary reopened Jan. 15th with 60 theological students, and 24 in the normal department, and 40 women students, wives of those attending the school, who study a special course, fitting them for mission work. This institution is of vital importance to our work in India and is sorely in need of funds. Fifty thousand dollars are called for immediately to build up the endowment and furnish additional recitation-rooms and dormitories. The Church has ample money for all this. Who will respond at once?

The *Indian Witness*, speaking of Rev. Dr. E. W. Parker's appointment as a general evangelist for India says: "Dr. Parker's plan is to begin his work in the districts where native churches have already been gathered, aiming to go to those that need such services most. Downright revival work will be carried on from these centers, with the double view of quickening and inspiring the converts already, and of bringing the Gospel to bear directly on the heathen round about. The work will be carried on from village to village, publicly and from house to house, with the direct object of bringing the heathen to conviction and decision."

Rev. G. F. Draper writes from Japan respecting the church building at Kanagawa: "The lease of the land on which the present church stands expires in April, and cannot be renewed. The building is so poor that it cannot be removed, nor, if torn down, can much of the material be used in a new structure. There must be a new church or none. The members are too few to raise the needed amount, but by strenuous exertion and self-sacrifice can perhaps raise one half. The Missionary Society was asked to help to the amount of \$250, but found it impossible to include this within

the appropriation for the current year. The breaking of this news to the Kanagawa Quarterly Conference, a few weeks ago, was no pleasant task. The quarterly love-feast was turned into a season of weeping and prayer, and prayer meetings were held every afternoon during the ensuing week, that they might unitedly entreat their heavenly Father not to leave them houseless, but in his infinite mercy to open some door for them in this hour of need. Are there none who can help to answer the prayers of these few disciples?"

The Chinese Mission in New Orleans.

BY REV. L. F. KUEHL.

While visiting this great mart of the South *en route* for Texas I found much that was interesting and new, much that was pleasing to the eye that just came from the bleak North. But what pleased me more than the sweet-smelling roses, the evergreen villas, the moss-covered trees, or the heavy-laden boughs in the orange-groves, was to find a most flourishing Mission among the sons of the "middle kingdom." Forty-five young ladies of the Presbyterian, Methodist, and Episcopalian Churches were working in beautiful harmony in trying to make life more pleasant to these men.

The Mission, under Presbyterian management, has been most successful. Only a little over five years old; twenty have been converted, one has returned to China as missionary to preach to his countrymen the Saviour of the world.

Forty-three were present when I visited the Mission, and I must admit that never before have I seen so many men of this class together who were so cheerful, happy, and content. The cordial way in which these ladies welcomed them and the polite reciprocation of these men convinced me that, however hard cases they may be, with love and sympathy they can be gained.

This work interested me so much because of its bearing and influence upon our work in China. Most of the Chinese now living in this country will sooner or later return to China, and their attitude to the Church and the missionaries will then entirely depend upon the treatment they have received from the Church here.

I have often been asked since my return from China whether the Chinese Exclusion bill will not injure our work in China, and my answer has always been "not likely, among those who have not been abroad." The element we have to fear most will be found among those who have lived here and have been led to feel that the Church took little or no interest in them.

Now, friend of the China Mission, there is an opportunity for you to help counteract the influence of the "Exclusion bill" upon our work in China.

If there is a Chinaman living in your town or city, visit him; invite him to your home. Let him feel that you love him. Do *not* ask the usual question: "Well, John, are you making plenty of money?" But let him feel that he is welcome to every "cash" he can earn with honest industry. And if you do not win him for the Church he will, I assure you, only speak good of the Church when he returns to his native land. He will say: "Well, if that nation does not want us, the Church there welcomes and loves us;" and his influence in China will not be against us but for us.

San Antonio, Texas.

The Conversion of Shiv Dutt, written by himself.

TRANSLATED BY REV. J. H. GILL.

I belong to the hillmen of India, and in youth was a student under Rev. J. H. Budden, in the mission school at Almorah. In 1872 Mr. Budden made me teacher of the mission school at Gangolahat, which position I held for two years. From that time till 1878 I was a teacher in the Methodist Mission. In 1879 I was appointed an assistant accountant in the Naini Tal Brewery Company, and in 1881 became their agent in Moradabad.

At first I was without acquaintance there, and even without books with which to amuse myself. The Company's storehouse was not far from a sub-station of the police, where Mr. Mackenzie had charge. That gentleman kindly lent me a Roman-Urdu copy of the Holy Bible, and I began to read it and to make acquaintances among the native Christians. A beloved brother, M. C. Plumer, became my friend, and from him I obtained a copy of *Sat Mat Nerupan*, which I began to study.

By degrees the light of Christianity shone into my heart. In childhood I had read the New Testament, but then it made no impression upon me. I knew, however, that Christians were good people and friendly. I often attended the church services unknown, and heard the preaching of the missionaries. I read such books as I could find, and continued a seeker of salvation. I questioned Mohammedans about religion, read the works of the Arya Somaj, and attended their meetings. From all this there came to me no comforts.

I began critically to examine the several religions, but none satisfied me. At last the Christian seemed to be the only true

religion. A great impression was made on me by the friendship I had for Rev. Isaac Fieldbrave, Rev. J. T. Janvier, and Rev. J. H. Gill. Clearer and clearer became the light of the Christian religion, until finally I came to know that in Christ alone is salvation. It was on December 30, 1884 (three years before my baptism), that I observed "watch-night" all alone. On that night, at 11 o'clock, while in my own room alone, I became conscious of a certain light shining into my soul, and from that hour I was assured that the presence of God was with me, and so great was my joy at the fact that God accepted me, a poor sinner, that I perspired from head to foot. In my happiness I began to sing "Muk'ti mile, muk'ti mile," "mujhe muk'ti mil gar"—"Salvation I have found, salvation I have found through thy blood, O Christ, I salvation have found."

I then knew that the ball had hit its mark, and, like a wounded deer, I would certainly fall somewhere. [Referring to the certainty of his being baptized and coming out openly as a Christian.]

From that time I sought an opportunity to influence my wife and children. In February, 1885, I obtained with difficulty fifteen days' leave. I went home purposing to explain my feelings to my wife, that she too might be baptized with me, but I did not plainly avow my faith to her, and only talked on the surface of the subject. The year following an opportunity occurred for my wife to come and visit me. Now I opened my heart to her, but she heeded not my words and grieved over my course. The summer came on and she went back to her native hills. In the meantime many thoughts filled my heart, and the subject of salvation caused me deep concern.

Betimes I was so greatly moved that I thought I must avow my faith openly or I would become insane. When 1885 was closing I begged that Christ would pardon my delay. In 1886 I still waited, lacking the courage to come out boldly in avowal of the faith I had. Then, later I said, "'God is not mocked,' I know his will, and if I refuse to do it I will be beaten with many stripes."

Henceforth I feared no one. My hope was upon God. I made known my state of mind to my friend lagannath, and he encouraged me. On December 31, 1886, I was ready to be baptized, and in the watch-night service I was baptized by the Rev. E. W. Parker.

For two years after my baptism I continued my work as agent for the brewing company. Then in 1889 I gave it up and became pastor of the Methodist Episcopal

Church in Moradabad. Now I am happy in the Lord Jesus Christ. I take up my cross with joy. I am still striving to win over to Christ my wife and children. I long to be the means of bringing multitudes of my countrymen to the Saviour.

Report on Wine and Opium.

At the last session of the North China Mission the Report on Temperance and Anti-Opium was written by a Chinaman, Li Choa-wen. The following is the report as translated by Rev. F. D. Gamewell:

"Wine is a remedy to ease sorrow, opium is a powder for disease; consequently men of the present day are extremely devoted to them. They are unwilling to put them away. Therefore the lover of wine abides in the habitation of drunkards, and the lover of opium delights in a heart made comfortable among the host of smokers. Yet do you not know that wine and opium are destruction itself?

"Wine is the product of grain and of fruit, within which is hidden a spirit of fire. He who by drink would ease sorrow only adds to his sorrow. Opium came from India. The smoker wastes his property, destroys his home, and ruins his body. He who would remedy his disease by opium returns to still greater disease. It is thus with wine and opium. Not to abstain will not do. Among the ancients were those who forbade wine and opium.

"Lu hated wine and prohibited its use. But many of his descendants drank wine. In the time of Chieh, of the kingdom of Hsia, at the roll of the drum three thousand men came for wine like cattle running for water. Lin Tze Hsu burnt the opium to prevent smoking; nevertheless, it would be difficult to count the smokers of the Middle Kingdom. Thus we see it was not possible to prevent the smoking of opium. Why? Because their warnings related only to the loss of the kingdom and the death of the body, and did not mention the offense against God and the loss of the soul.

"Therefore when the Church exhorts men to abstain from wine and opium it first teaches that the wine-bibber and the opium-smoker cannot enter the kingdom of heaven. Refuges are established where medicine is given to cure the craving for opium. Men are taught to shun the ruin of wine and opium and to understand the mercy of God, and that with faith, relying upon Jesus, they may escape these snares of the devil."

Leaves from a Japan Missionary's Journal.

BY REV. D. S. SPENCER.

I have been asked to give items of interest about my work, to say if we have gathered any spiritual fruit lately; to give the Church an idea of our daily life, and to state what are our expectations as to future success.

I can perhaps best do so by copying my journal for a week. I take a representative week:

Sunday, Dec. 1, 1889. I taught my Sunday-school Bible class as usual this morning at 9 o'clock. The classes in Sunday-school were re-seated and put in much better shape. I then conducted the baptismal service, Brother Johnson assisting, and baptized seven students who have completed their six-months' probation. They are, with one exception, very promising. I then administered the sacrament of the Lord's Supper, Brother Johnson again assisting. A large number communed, at 4 P. M. listened to a sermon in English by Brother Martin, earnest and spiritual. At 7 P. M. I spoke at Kojya Machi appointment on the evidences of Christianity. A large audience attended, the crowd filling the house and extending to the middle of the street. If I mistake not we shall gather good fruit here.

Monday, Dec. 2. School passed off today about as usual, the lightest Monday yet I have seen for many weeks. We had an excellent prayer-meeting at the school to-night, and deep feeling was manifested. Two boys rose voluntarily and wished to be enrolled as probationers. They are boys for whom I have worked and prayed for a year. This meeting was from 6:30 to 7:15 P. M. From 7:15 to 7:40 settled November school accounts with treasurer, 7:40 to 8 P. M. settled home accounts with Matsuda, the collector; 8 to 8:30 P. M. talked with Abo, the theological student, about his previous career in the ministry and his present call here in a heathen mother; he does not want to go. 8:30 to 10 P. M. prepared class work for to-morrow.

Tuesday, Dec. 3.—I was in the school-room from 8 A. M. till 2:30 P. M.; from 2:30 to 4 P. M. studied with my teacher. From 4:30 to 5:30 taught in the Kojya Machi school (a branch school just established for the purpose of reaching the city indirectly with Christianity), reached here for supper at 6 P. M., 6:30 to 7:30 P. M. at the school prayer-meeting; a very good one; both prayer and testimony flowed freely: 7:30 to 9:30 entertained all of the first class and the third at our house, to get better acquainted socially

and personally with the students, 9:30 to 10 P. M. prepared Scripture references in a tract to be printed.

Wednesday, Dec. 4.—In the school-room constantly from 8 A. M. to 3:30 P. M., with 30 minutes for dinner; from 3:30 till 5 P. M. posted Mission accounts for October and November; 5 to 6 P. M. attended to business in the city; 6:30 to 8 P. M. prepared work for to-morrow; 8 to 10 P. M. entertaining students socially and religiously.

Thursday, Dec. 5. In school from 8 A. M. to 2:30 P. M., with 40 minutes for dinner; 2:30 to 5 P. M. finished school accounts and worked on school work for to-morrow; 5 to 6 P. M. out for exercise; 6:30 to 7 P. M. led the school prayer-meeting. Five boys in the new class voluntarily arose after the benediction had been pronounced and asked to be accepted as probationers in our church. We get our reward as we go along. The meeting was a quiet one, but the Spirit is working deeply. Our best men are evidently very thoughtful just now. 8 to 9:30 attended the Mission prayer-meeting.

Friday, Dec. 6.—Taught in the school-room from 8 A. M. to 2:30 P. M., with 40 minutes for dinner; 2:30 to 5 P. M. spent with my teacher; 5 to 6 P. M. out taking exercise. On my return I was called to the room of Mr. Kuroda, who has been bleeding at the lungs. If the poor fellow cannot begin to rally soon he is not long for this world. He is a good Christian student, and in this trial shows genuine Christian fortitude. From 6:30 to 7:10 P. M. I gave the first of a series of short lectures to our students on the evidences of Christianity, from 7:30 to 9:30 P. M. entertained another class of students at our house.

Saturday, Dec. 8.—Worked in the morning with my teacher, in the P. M. attended Mission Station meeting, and also assisted the doctor in a surgical operation on Mary's eyes.

This, dry reading it may be to many, is a fair specimen of the days that pass, varying in detail, through ten months of each year, and few will understand fully the joys that come to the missionary's heart as he sees the foundations being laid and the signs of spiritual growth here and there along the line. My good wife is interested in the Kojya Machi school, which is entirely self-supporting, and some of the time in our seminary work. Our church here is self-supporting, and, as will be seen from the statistics, contributes well to the benevolences. The money is not all given by the foreigners either. My chief interest is in our seminary where the foundations of Christian

character are being laid in the Bible classes, chapel exercises, and prayer-meetings, from which we expect present and future results. We are sure of victory here. We have no idea of failure.

NAGASAKI, JAPAN, Jan. 6, 1890.

Sunday-school Pete in Lucknow.

The Christmas *fete* for the Hindustani Sunday-schools connected with the American Methodist Mission, Lucknow, was held in Wingfield Park on December 28. The various city Sunday-schools from Sadatgunge, Nakhas, etc., marched through the streets early in the day, and assembled on the Lal Bagh Cricket ground at ten o'clock, where the procession was formed; this took its way past the Deputy Commissioner's house up Hazratgunge along line of children with bands of music playing and banners flying. The unusual spectacle called out many spectators, the procession contained about fifteen hundred children, and was a quarter of a mile long. As it reached the Methodist Peabody House the employees of this establishment (170 in number), with a bright new banner and a band, fell into line and marched to the park to enjoy their "outing" with the Sunday-school children.

Arriving at the park, the schools were seated under a large *shamiana*, each near its banner. The English and American flags were prominently displayed. A large number of people were attracted to the spot, so that at least two thousand were in the audience. Dr. Johnson called the schools to order, and, after the singing of a hymn, offered prayer. This was followed by singing by the various schools, each represented by a small choir of boys vying with each other. Some of the boys sang very sweetly indeed; they deserved prizes, but unfortunately a lack of funds made this impossible.

Mr. Dyson, Officiating Judicial Commissioner, well known for his liberality and interest in all good work, served as chairman. After the singing the Rev. Dr. Badley, Superintendent, read the annual report, which was as follows:

"Our Sunday-school work has been carried on as usual during the year. The following is a list of the superintendents:

Central	Rev. M. Stephen.
Nakhas	Mr. A. Forbes.
Sadatgunge	" S. F. Dave.
Hasangunge	" H. Angelo.
Reid Chapel	" G. D. Presgrave.
Cashmere Mohalla	" O. Judd.
Nayagaon	" P. Andrew.
Hasangunge	{ Rev. C. Lal.
Lal Kuan	
Rakabgunge	Munshi Brij Lal.
Takaitgung	Mr. D. S. Paul.

"Besides, a number of members of the Hindustani church, including about

twenty of the Christian students in the Christian College, have labored faithfully as teachers.

"The students have been regular in attendance and in learning the Sunday-school lessons. We trust that they have received good

"In most of the schools the *kauri* collection is taken up every Sunday, where the boys cannot afford to cast in pie they give kauries. In the Sadatgunge school one boy, Durgahi Lal, has been present every Sunday throughout the year and has given a pie each Sunday. In the Nakhra Sunday-school 25 boys have been present each Sunday.

"On behalf of the Mission I desire to thank the friends in Lucknow who have responded in so liberal a manner to our appeal for funds, if all were here to-day I am sure they would be both satisfied and pleased. We are also under obligation to Mr. Dyson for kindly consenting to preside at our *fête* to-day."

After singing, the chairman addressed the children in Hindustani.

Mr. Dyson's address was as follows:

"My friends, through the kindness of your friend and, to many, your esteemed pastor, the Rev. Dr. Badley, it is my privilege to address a few words to you to-day.

"The sight of so many young persons and children who, though for the most part Hindus or Mohammedans, look at least kindly on those who profess the Christian religion, and who are willing to hear from its ministers those truths which we hold to be eternal, is a great fact which I can never forget, and which, to one who has seen the fierce passions and hatreds that were kindled by the mutiny of 1857, is a hopeful, nay, a blessed sign of the better times in which we live. We have since then surely learned a great deal, and I would fain believe that all here present know that the religion which Christ came into this world to teach is a religion of peace and good-will to all men. These good results are, under God, in a great measure due to the devoted lives and unceasing labors of Christian missionaries of many denominations. Conspicuous among these have been the efforts of the vast evangelizing body under whose auspices we are now assembled, and which is nobly supported by the American nation. Truly that great country understands something of the divine command to preach to all nations, for it spends much of its substance and many valuable lives in administering to a people who, however interesting in themselves and deserving of such efforts, do not owe it allegiance.

"May the Society continually increase

in prosperity! I wish it Godspeed. And to all here I heartily desire that happiness and contentment which we Christians, especially at this season of the year, when we celebrate the birth of our Redeemer, are wont to ask for each other."

Mr. Dyson, on taking his seat, was loudly cheered. Then came the distribution of prizes, 29 boys and 1 girl (a native Christian) received a rupee each for successfully repeating the year's lessons, and a hundred "good attendance medals" (London Sunday-school Union) were given to as many deserving children.

"God Save the Queen" was then sung, after which three rousing cheers were given in honor of her majesty the Empress of India, three for his royal highness Prince Albert Victor, and three for Mr. Dyson. The schools then dispersed, each to its own nook or corner, and a hundred rupees' worth of sweetmeats were distributed to the Hindu and Mohammedan boys; these were soon despatched, and then a rush was made for the merry-go-rounds.

The refreshments for the Europeans and native Christians were in the hands of Mrs. Badley, whose zeal in collecting funds and whose talent in managing picnics have been demonstrated more than once on such occasions. Coffee, cake, sweets, and fruits were served to all, and old and young were made happy. After refreshments the native Christian children gave their attention to sports, races, tug-of-war, etc., and the air resounded with their happy shouts.

Among the visitors present we noticed Lady Gough, who evinced much interest in the occasion, Mrs. Dyson, various Lucknow missionaries, several friends from Cawnpore, and a number of others. The *fête* was a great success and will long be remembered by all who were present.—*Lucknow Express*.

Persecution of Protestants in Mexico.

Mr. Howland, of the American Board Mission in Mexico, writes of the persecution the Protestants are receiving in a place not far from Guadalajara. He says:

"One of the resident priests preached a violent sermon against the Protestants, urging the people to extirpate the evil root and branch. It was like a spark to powder. A league of over 200 was formed, who signed a promise to spare no expense, nor even life itself, to eliminate the heresy. Notices were served to all Protestants to leave at once. There probably would have been an attack on the house on the following Sunday had not two of the members of the congregation stood guard with

arms. The next night the door of the school was set on fire with kerosene, and the next day the house of one of the believers was broken open by a mob, who, we have good reason to believe, hoped to find our preacher there; not finding any one, they destroyed every thing, clothing, dishes, loom; in fact, there was not any thing left. The believers, seeing that the danger was becoming more and more imminent, and that the Government could not be relied upon to protect them, fled.

"Nearly thirty came here. I at once lodged a complaint with the authorities, but little has been done; the governor sent a small detachment of troops but refused to do any thing to punish the offenders, saying it was the business of the local officers. A few of the believers remained, and I have hopes that services may be reopened very soon. But it will be under the greatest disadvantages and with considerable danger. Only a part of those who fled will return, most of them having found work in Guadalajara."

Peking Notes.

The *Chinese Times* of Jan. 11, 1890, published at Tientsin, China, gives the following items respecting the Peking University:

A series of popular lectures in Chinese, before the students of the College of Liberal Arts of the Peking University, was inaugurated at the beginning of the season. The first four lectures in the course were delivered by Dr. Dudgeon, taking for his topics the blood, the heart, the lungs, and the digestion. These talks were illustrated with charts and diagrams, and many valuable scientific truths and practical suggestions were imparted in a manner adapted to the comprehension of the coldest listener.

The lectures now in progress are being given by Rev. Dr. Blodget, on the History of Christian Missions in China. They include sketches of the Nestorian Mission and of the introduction and progress of Roman Catholic and Protestant Missions. These will be followed by lectures from Professor Russell, Rev. G. R. Davis, Rev. G. Owen, and others, on themes from astronomy, history, geology, etc.

This flourishing Institute now numbers over 100 pupils in its several departments. The examinations on the work of the semester will be held the latter part of next week, and the term will close with the usual literary entertainment by the boys of the preparatory school on the evening of the 17th, in the chapel of the Methodist Mission.

MISSIONARY SOCIETIES AND MISSIONS

The thirty-nine missionary societies in the United States managed by women support 1,200 missionaries, and last year contributed \$1,731,083 for missions.

The New York Office of the American Board is changed from room 39 to room 121, Bible House. Rev. Charles H. Danes is the Secretary in charge of New York and the Middle States, Connecticut, and Ohio.

The Evangelical Association re-enforces its Japan Mission by sending out Rev. J. Sauer and wife. They left the United States in February.

The Reformed Church in the United States reports 836 ministers and 200,538 communicant members. It has a Mission in Sendai, Japan, and is asking that twenty persons give \$250 each, in order to raise the \$5,000 needed for the Theological Seminary building in Sendai.

The Moravians have appointed Miss Anna Leous, of North Dakota, a missionary to Alaska. Another missionary is needed for the same field.

The Mexico Mission of the Associate Reformed Church at Tampico a new church was dedicated on January 17, the anniversary. Rev. Neil E. Pressly, preaching the dedicatory sermon.

The missionaries of the United Brethren in Christ sent to establish a Mission at Canton, China, have arrived there and commenced their work.

METHODIST CHURCH OF CANADA.

The eleven Conferences have an aggregate of 228,939 members, and 217,737 pupils in Sunday-schools. The income of the Missionary Society last year was \$215,775. The Society sustains domestic missions in all the Conferences, Indian missions in eight Conferences, French missions in the Montreal Conference, Chinese missions in the British Columbia Conference, and a foreign mission in Japan which has 22 missionaries and 1,538 members.

Rev. H. J. C. Atkins has been chosen treasure of the Missionary Society, to fill the vacancy caused by the death of Hon. John Macdonald.

UNITED PRESBYTERIAN.

In the Sialkot India Mission the Roman Catholics have lately entered, interfering with the Protestant work. The Belgian Dominican Brothers are to be superseded by English Jesuits.

Miss Mary E. Work, of Rochester Mills, Pa. has been appointed a missionary to Egypt.

Rev. Andrew Watson, D.D., of the Egypt Mission, and Miss Euphemia Gordon of the India Mission, are in the United States.

LUTHERAN

Dr. Uhl, Mr. and Mrs. Aberly, and Miss Sadler have recently gone to re-enforce the Mission at Guntur, India. Dr. Uhl had formerly been in the India Mission.

Rev. Mr. Hubler of the African Mission is dead, and Mrs. Hubler has returned to the United States.

Miss Dryden writes from India that a beautiful site has been bought in Marsaropett for the new ladies' home, and a dormitory for the boarding girls will be built as soon as the needed money is received.

REFORMED CHURCH IN AMERICA.

The theological seminary at Palmaner, India, has graduated its first class. There are fifteen pupils in the seminary.

The pupils in Fernis Seminary at Yokohama, Japan, have a society of the "King's Daughters." They are much interested in it and are supporting two Sunday-schools.

A most valued native pastor, Rev. T. Hoat-Lek, the pastor of An-hai church, in Japan, has lately died.

Professor M. N. Wyckoff writes from Japan that the Japanese students of to-day are in morals inferior to their predecessors, and all the foremost native educators are bewailing this and casting about for a remedy.

METHODIST EPISCOPAL CHURCH, SOUTH

The Woman's Missionary Society has in its China Mission Miss Lochie Rankin, Miss Anna J. Mose, Miss Laura Haygood, Miss Mildred Phillips, M.D., Miss Lou Philips, Miss Dona Hamilton, Miss Jennie Atkinson, Mrs. J. P. Campbell, Miss Kate Roberts, Miss Emma Kerr, Miss Lula Lipscomb, Miss Bette Hughes, Miss Ada Reagan, Miss M. McClellan.

The Mission in Japan has been re-enforced by Miss Laura C. Strider and Miss Dr. King. Miss King is a Chinese lady, educated in the United States, and formerly connected with the Reformed Church Mission in China.

METHODIST PROTESTANT.

Rev. F. C. Klein has returned to Japan. He is stationed at Nagoya. The Japan Mission has been re-enforced by Rev. E. H. Van Dyke and wife. The other two male missionaries are Rev. Mr. Colhouer and Rev. Mr. Morgan.

Miss Hattie E. Crittendon, who has been in the Japan Mission, and returned to the United States in November last, was married in December to Mr. S. W. Margerum.

The Board of Foreign Missions received last year \$1,283,398—an increase of \$3,000 over 1888. The Home Mission Board received \$4,298,01 during 1889, being the first year of its existence. The membership of the Methodist Protestant Church is 150,076.

SOUTHERN BAPTIST CONVENTION.

Rev. T. C. Bratton and wife have moved from Shanghai to Suchow. A house for him is being erected in the heart of the city, through the liberality of Mrs. Yates.

Rev. W. D. Powell, of Saltillo, Mexico, writes that he has baptized fifty-six since last May. He has been making an evangelizing tour, during which he traveled twenty-eight hundred miles.

The native Baptist Church at Tungchow, China, sends an earnest appeal to the churches in the United States to send more missionaries to China, and also asks for special prayer for its members.

A flourishing night-school is being maintained at Torre Pellice, Italy, and is attended, among others, by a number of Catholic young men.

Some of the members of the North China Mission have voluntarily reduced their salaries one third in order that more missionaries may be sent into the field.

The Southern Baptists opened last year a Mission in Japan by sending Rev. John A. Brunson and wife and Mr. J. W. McCollum and wife. They are stationed at Kobe.

PRESBYTERIAN, NORTH.

Dr. Mary Blackford writes from Tahriz, Persia, that during the past year she has visited 225 houses, written 529 prescriptions, had 197 calls on her at her office for treatment, received \$94.14 for visits and medicine, and that through her medical work many have heard the Bible and been told of Christ as their Saviour.

Rev. F. G. Coan, of Oroomiah, Persia, urges an increase in the missionary force, as there is much that could be done with additional missionaries.

Dr. Hunter Corbett has made a successful missionary tour in the Shantung Province. Nineteen adults were baptized and admitted to the Church in one town, two of whom were widows aged 84 and 78 years. The total number baptized and added to the church on profession of faith was 52.

SOUTHERN PRESBYTERIAN.

In the mission church at Santa Luzia, Brazil, are 91 members. The church was organized five years ago.

Rev. S. I. Woodbridge writes from Chinkiang, China, that he and Mr. Bear have been at work in the villages and meeting with some success. He also says: "The inherited aptitude of the Chinese to hate us, and to believe every thing any idle opium-smoker can circulate about us, is incredible. Deeper insight into the heathen character, obtained by experience, reveals such a horrible condition that the missionary is in danger of becoming hardened."

Rev. H. B. Price has moved from Kochi to Tokushima, Province of Awa, Japan, and Rev. W. B. McIlwaine, who has lately gone to Japan, will be stationed at Kochi.

A new Mission is to be opened by this Church in the Congo Free State. Two missionaries leave for Africa this month. They are Rev. S. N. Lapsley, of Alabama, and Rev. W. H. Sheppard, of Virginia.

AMERICAN BOARD.

In Marsovan, Turkey, a revival has been in progress for some weeks, and a revival is also reported at Hadjin, Turkey. In the latter place over one hundred men and women have expressed a desire to become at once followers of Christ.

A new church has been organized at Shibetschiya, Hokkaido, Japan.

Miss Kate C. Woodhull, of Foochow, China, wishes a young lady assistant. She is to remain with the doctor five years, learn the Chinese language and what she can of medicine by assisting the doctor; then return to this country and graduate in medicine, to return again, at last, to China. Any one seeking such a position is to confer with Dr. Judson Smith, Congregational House, Boston, Mass.

The year 1889 was a very prosperous one in the Madura India Mission. The number of adherents increased by 839, which means accessions of about 1,000. There are 35 churches, 15 having native pastors, and about half of these are assisted by the Native Evangelical Society, while nearly all are supported without mission aid. The communicants number 3,562.

The death of Rev. Joseph Hardy Neesima, LL.D., the president of the Doshisha School at Kyoto, Japan, is a great loss to the Christian missions. He was born in Japan, February, 1844, long before Japan was opened to the world, educated in America, and returned to Japan in 1874. There were 900 pupils in the Doshisha, and 172 of these have confessed Christ during the past year.

AMERICAN BAPTIST MISSIONARY UNION.

Miss Adele M. Fielde has been obliged to leave China on account of her health. She is now in Europe. She went to the mission field twenty-three years ago.

Rev. S. B. Partridge and wife, of Swatow, China, have returned to the United States. Mr. Partridge went to China sixteen years ago, and is obliged to return on account of his health.

Rev. F. P. Sutherland writes from Saigang, Burma: "I am more than encour-

aged by what I see. The great coming work I feel is to be among the Burmans."

Rev. J. Newcomb writes from Cumbum, India: "The work here is flourishing. A general revival of religion and 523 baptisms, and schools in good condition, encourage us to work on. I think the year will close with 700 baptisms, if not more."

Rev. J. B. Murphy writes from Equator Station, Africa, that up the Maringu and Lopori rivers, on the Upper Congo, is a glorious opening for missionary work. The people are highly intelligent, very industrious, and most enthusiastic in their reception of missionaries.

Rev. C. B. Banks, of the Congo Mission, writes: "I am going over my translation of St. John's Gospel, and hope soon to have it ready for writing out for the publishers."

Dr. J. N. Cushing, of Burma, has completed the revision of the New Testament in Shan.

The Judson Memorial Chapel at Mandalay is nearly completed.

At Banza Manteka, on the Congo River, is a big iron church seating 400 persons, and it is nearly filled at every service. There are three native evangelists and three out-stations with schools. One of these is entirely paid for by the weekly contributions of the church. People bring handkerchiefs, beads, and bells as their contributions.

PROTESTANT EPISCOPAL.

The Rev. Dr. Edward Abbott has declined the Missionary Episcopate of Yedo, Japan, to which office he was elected by the General Convention last fall.

Mr. J. Lindsay Patton, of the Theological Seminary of Virginia, has been appointed missionary to Japan, the appointment to take effect upon the date of his ordination to the diaconate next summer.

Mr. J. D. Hind, a professor in the Agricultural College of Maryland, has been appointed missionary teacher to the Japan Mission with the expectation that he will be connected with St. Paul's School, Tokyo.

A new station has lately been opened at Kioto, Japan. A Japanese house has been rented, and three young men and one woman, all Japanese, have been sent there to preach and teach and gather together such people as are willing to hear.

Mrs. Katherine L. Locke, wife of Rev. Arthur H. Locke, of the China Mission, and Mrs. Belle T. Laning, wife of Dr. Henry Laning, of the Japan Mission, have lately died.

The Protestant Episcopal Church Missionary Board has appropriated for the present year for domestic missions \$242,484.08, and for foreign missions \$162,504, divided as follows:

Missions to White People.....	\$125,876.48
Missions to Indians.....	42,295.00
Missions to Colored People.....	40,075.00
Missions to Chinese in California.....	500.00
Traveling Expenses of Bishops.....	3,600.00
Missions in Greece.....	2,800.00
Missions in Africa.....	26,546.00
Missions in China.....	48,177.00
Missions in Japan.....	55,537.00
Missions in Hayti.....	7,780.00
Support of Mr. Gordon in Mexico.....	1,400.00
Aid to disabled Missionaries and Widows and Orphans of Missionaries.....	3,762.00

The appropriation for central expenses and cost of administration is divided as follows:

Missions to Colored People.....	\$2,637.50
Other Domestic Missions.....	16,500.00
Foreign Missions.....	16,500.00
Total.....	\$35,637.50

Notes from Mission Lands.

The Rev. J. Small, of Poona, India, says that the great number of Jesuits who are pouring into India from Europe are "a great rock ahead," to which the various Protestant bodies must not close their eyes.

Mr. A. J. Muller, a traveler exploring Central America, found on the Wauks River some roving independent savage tribes who worship the sun, moon, and stars, torture the body as penance, and have a blind faith in witchcraft. Polygamy is practiced among them, and it is reported that they are cannibals.

Mrs. Alexander writes from Hamadan, Persia: "I am grieved to tell you that we have been suffering petty persecution at the hands of Mussulmans. Church members and those who have attended service have been arrested, and only released after a bribe had been given. Soldiers watch at the church-door every Sunday, and woe to any unfortunate Mohammedan found worshipping with us. He is seized instantaneously and taken to the guard-house."

The Sultan of Turkey has issued a decree forbidding the slave-trade throughout the whole Ottoman Empire. The first article makes it illegal for black slaves to be brought into or taken out of the empire, and puts slave-traders beyond the protection of the law. Article second makes exception of slaves going out of the empire with their masters in the capacity of domestics, and also of slaves who are sailors. Yet all such are to have certificates of ownership and location. If the attempt is made to take slaves out of the sultan's jurisdiction without such certificates, they become free by that very act.

Entrea is the name given to the Italian territory along the Red Sea in Africa, which has been erected into a colony, and over it will be placed three Italian citizens who shall be called prefects. These, together with the commander of the Italian troops in Africa, will constitute a council of government.

Rev. C. C. Newton writes of the people of Lagos, Africa. "No people on earth need the Gospel more. They believe in a deity and worship him, not because they think he will do them good, but because they think that, so long as they serve and worship him, he will do them no harm. One hundred and fifty children are taught daily the word. It is pleasing to note the progress the children make. Many mothers thanked me for the encouragement given the school in which their children learn of Jesus."

A missionary at Hanamaconda, India, writes of a young Brahman who is now seeking to learn all he can of Christianity. Two years ago, when he was preparing for matriculation in one of the government colleges, he was a sincere worshiper of the goddess of wisdom, and daily spent much time in walking round and round her shrine, muttering her name and offering flowers to gain her favor; but he failed to pass his examination, and became so disgusted with the goddess that he stopped worshipping her. He thinks now that if he had spent in study the time wasted at her shrine he would have passed his examination. He has given up his idolatry and prays to God alone.

The city of Tarsus, in Asia Minor, has a population of nearly 20,000 Mohammedans, Feleahceens, Armenians, Greeks, Catholics, and Protestants. Missionary work among Turkish-speaking people has been carried on here for thirty-five years and great difficulties and discouragements. Though there is not yet a church building, a common dwelling, somewhat fitted up as a chapel, having been used all these years, still hundreds of immortal souls have here heard the Gospel and scores found life everlasting. Many have been called to their heavenly home, while many more have returned to their mountain villages, carrying the good news of salvation to others. At present the church membership is 90, of whom 38 united last winter, through the quiet inworking of the Holy Spirit. The whole Protestant community is about 250.

Rev. T. S. Tyng writes from Japan: "Our difficulties here are greatly increased by the fact that unprincipled politicians are making use of the Buddhists for their own ends. They have formed an asso-

ciation with the tremendous name of *Sonne Ho-Fukku Daido Dan*, or Grand Union of Loyal Subjects of the Emperor and Devout Buddhists. Even this long translation does not quite convey the full meaning of the original, *Daido* meaning unity in essentials, and indicating that different Buddhist sects and political parties are to sink their minor differences and unite upon those points that are common to all. In this are enrolled, in this part of the country, many of the better class of people, and nearly the whole of the lower classes. Associate members pay a fee of 20 cents, full members 50 cents, and managers \$1. Their tactics toward Christianity are almost altogether confined to a system of 'boycotting,' extending to all matters of social and business intercourse."

The Rev. J. Milton Greene, D.D., writing from Mexico, mentions the following difficulties encountered in Mexico by Christian missionaries: First, the ignorance of the people; not more than one in five being able to read. Second, The poverty of the people; the ordinary *peon* or farm-hand receives not more than 25 cents a day for his labor. Third, The race prejudices of the people, fearing that the missionaries are emissaries of the United States to secure the annexation of their country. Fourth, The lack of character of the Mexican people. Fifth, The power of priestly influence. To espouse the evangelical faith is to fall under the priestly ban, and thus become an outcast from the circles of favored society. Sixth, Social persecution visited upon all evangelical Christians. Seventh, Disbelief. Many who have been alienated from Romanism by its absurdities, inconsistencies, anti-patriotic principles and history, and the vicious character and conduct of the priesthood, have abjured all faith in any form of Christian teaching and worship.

An Appeal from Japan.

(An urgent appeal endorsed by three Bishops and by the General Missionary Committee.)

We, the members of the Japan Methodist Episcopal Mission stationed at Nagasaki, would respectfully and prayerfully call attention to the following statements, introducing them with the preamble adopted by the General Missionary Committee, which was ordered inserted at the head of contingent appropriations:

"The General Missionary Committee, greatly regretting its inability to make the following appropriations, which are very urgently needed, orders them to be placed in the list of appropriations as contingent on special contributions for purposes named, and earnestly calls the attention of our wealthy and benevolent people to these objects, in hope that they may be provided

for by generous special contributions without diverting the regular contributions of the donors."

Among the contingent appropriations which are thus officially recognized as urgently needed is "\$5,000 for a dormitory in Nagasaki, Japan, on condition that it be contributed for the purpose."

In making our appeal we ask you to consider (1) what we are here to do, (2) what we have done and are doing, and (3) what we need in order to meet the obligations now resting upon us.

1 We are here (1) to lead young men to Christ, "to prepare them for right living" in the highest sense, and to assist them in the formation of right characters. The late Dr. Curry never uttered a truer statement than that "Education, unless it has a decided infusion of specifically Christian elements, tends directly and with fatal certainty toward skepticism, and to beget a spirit of destructive questioning respecting all that pertains to supernatural religion." This is just what the government schools of Japan, excellent as they are in many respects, are doing, and we are here to counteract their influence by winning young men to Christ and preparing them for usefulness.

(2) We are here to raise up leaders, teachers, and preachers, who shall mold the thought of the 6,000,000 of this island. Chinzei Gakkwan (Cobleigh Seminary) is the only Methodist school, and with two exceptions the only Christian school open to young men in this island and among this vast population. This is the island that has given to new Japan most of her great leaders. Shall the next generation of these be Christian?

2 We have done and are doing this work as may be seen. (1) As an evangelizing agency our school has not its superior in this island, if in Japan. In the three years, 1886-9, over one hundred of our students were converted and brought into the Church. At the close of our revival last year thirty per cent. of our boarders and twenty-five per cent. of our day students were Christians. This is the highest average of our Christian day students in the history of the school and the highest of which we have heard, the usual average being from three per cent. to twenty per cent. On a certain day recently an examination of our classes was made with the following result:

	Christians	Converted in this school
No. in III Acad. Class 9	9	8
No. in II Acad. Class 12	12	7
No. in I Acad. Class 16	16	9
No. in II Prep. Class 23	18	17
No. in I Prep. A Class 33	15	15
No. in I Prep. B Class 41	6	6

This does not indicate our total enrollment. The students in the lower classes

have been with us but a short time, hence the large number of unconverted. Quite a religious awakening is beginning to be felt. Ten have been recently converted and others are inquiring.

(2) We are training teachers for our own and other schools. Some who have gone from us are in government employ and are exercising a good influence. We find that our very best teachers are those whom we have raised up and trained. Among others we have one from Mr. Fukuzawa's famous school (now a university) and one from the Imperial University.

(3) We are raising up and training Methodist preachers. Of the five young men in our most advanced theological class four have been converted and called to preach since coming here. Three not yet in the theological department, but who feel called to preach, were also converted in our school. Some who came here Christians to study English have been called to preach, and are now in the theological department. What more profitable work can we possibly do than this of raising up a consecrated native ministry?

3 We need, in order to meet the obligation resting upon us, \$5,000 immediately, to aid in erecting another suitable building for dormitory purposes and for recitation-rooms. (1) We need this to increase the efficiency of the schools. Our buildings are inadequate, and quite unsuited to the needs of a growing mission school. For the past two years we have had to rent very unsuitable buildings outside for the accommodation of our boarders. When it is remembered that from fifty per cent. to ninety per cent. of our boarders become Christians, and only from three per cent. to twenty-five per cent. of our day students, it behooves us to provide suitable buildings in which to house and restrain them. Again, we wish to reach, not only the young men of Nagasaki, but of the whole island, and in order to do this we must have more room.

(2) We need the new building that we may keep up with the spirit of the times in Nagasaki. This old and conservative city has taken on new life. Every lot in the foreign concession has been taken up and new buildings are being rapidly erected. The native city is making rapid strides in the line of improvements and is increasing in population daily. The increase of business demands an increase in the knowledge of English, and we are here to supply that need and to turn the attention of these ambitious young men Christward. Shall we do it?

(3) We need this new building to aid in solving the question of self-support, one of the most important questions con-

nected with mission work. A certain number of teachers, foreign and native, is needed in any successful graded school here. As the number of students increases the revenue increases and the school becomes more and more self-supporting. In our judgment the school, with the additional dormitory building, can be made entirely self-supporting with the exception of the expenses of the foreign teachers.

It was the opinion of Bishop Fowler when here a year ago, concurred in by all the missionaries here, that the erection of a new and suitable dormitory building would secure the addition of 300 students immediately. He also said: "If you [subscribers] can help this new building enterprise, you will strike the largest returns for Christ and his kingdom known to me anywhere in the world." This was just as the Bishop left Japan.

Bishop Andrews, when here, urged the erection of another building at the earliest possible moment and strongly indorsed our estimate.

Bishop Merrill (in charge of Japan) did the same by moving the conditional appropriation of \$5,000, when it was found that the item could not be included in the regular.

By authority of the General Missionary Committee we now appeal to the Church, and ask you, reader, to help us. If you cannot give us a large amount, will you give us something? We especially request that when you have determined what amount you will give to our building enterprise you will at once inform the secretaries at New York, or the Rev. M. S. Hard, Binghamton, N. Y., or the Rev. C. Bishop, 653 Walnut Street, Chicago.

J. C. DAVISON, P. E.
C. BISHOP.
D. S. SPENCER.
H. B. JOHNSON.
E. R. FULTERSON

"The Little Missionary."

The *Little Missionary*, commencing with the April number, has been changed from a four-page to an eight-page paper, the pages the same size as those of the *Picture Lesson Paper*. The price is only six cents a year per copy when twenty or more copies are sent to one address. The contents of the April number are:

Two pictures of Hindu fakirs. A picture of Bishop Thoburn, of India. A picture of three girls who met to form a missionary society. There is also reading-matter and stories on the following subjects:

Religious Teachers in India.
A Boys' School in India.

Asking Questions of Hindu Boys
Belief in Transmigration of Souls
Fakirs of India.

Worshiping Snakes in India.

Bishop Thoburn, of India.

The Sacred River of India.

Three Missionary Girls.

A Penny Fract.

Notes About India.

Methodist Episcopal Missions in India.

The Child Missionary

Little People and Missions.

The Spirit in the Snake.

The Seeing Note.

Worshiping a Picture.

The Spirit in a Kitten.

Bowing to an Idol.

The Changed Man.

The God of Self-restraint.

Questions on India

Questions and Answers on the Missionary Society, taken from 'The Great Commission,' an Easter Missionary exercise.

The editor of **GOSPEL IN ALL LANDS** is the editor of the *Little Missionary*.

Every month it will contain the same variety of subjects and a missionary lesson. Examine it and see if you wish to introduce it into your Sunday-school. A sample copy will be sent free on application to the publishers, Hunt & Eaton.

"Little Missionary" for May.

The *Little Missionary* for May will contain:

A picture of the God Ravana of India, a picture of the God Ganesh, a picture of a Chinese boy and a Chinese girl; a picture representing travel in Java, a picture of a boy receiving a missionary letter; a picture of a girl who gave her doll to missions.

Also reading and short stories about

The God Ravana.

The Tiger at the White God's Shrine.

Learning Bible Verses in India.

The god Ganesh.

A God for the Kitchen.

Loving the Boys best in China.

Going to Juggernaut.

Johnny's Letter from China.

A Little Girl's Money.

Malaysia and its People.

Methodist Episcopal Mission in Malaysia.

Missionary Rain.

Malay Children.

Notes from Heathen Lands.

Baby Nell and her Dolly.

A School in Madagascar.

Questions on Malaysia.

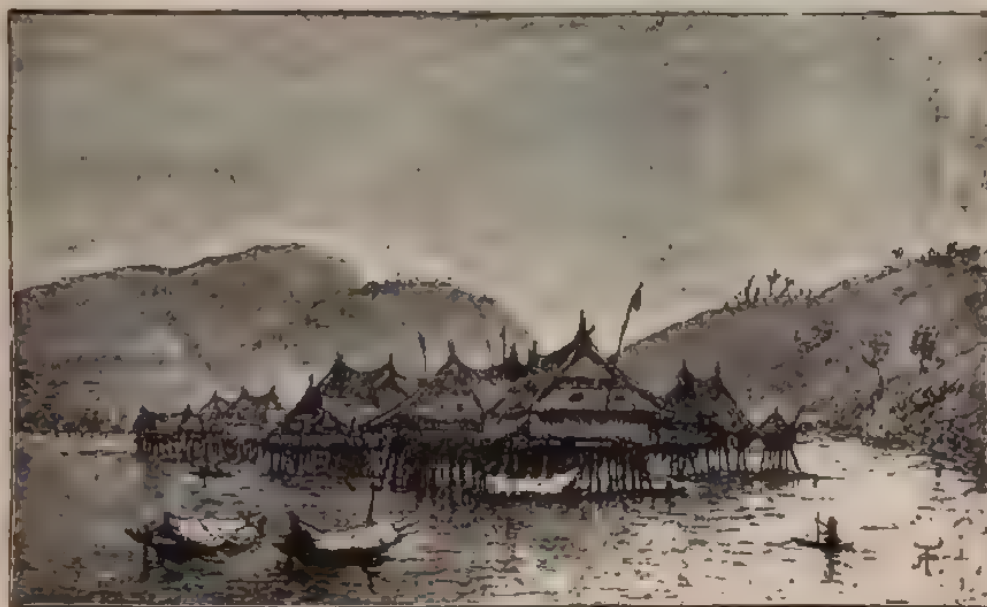
There is nothing better to interest the children in missions. Sample copy free.



Eugene R. Smith, D.D.,
Editor

MAY, 1890.

Fifth Ave. & 20th St.,
New York City.



A MALAY VILLAGE.



FRUIT MARKET AT SINGAPORE.

Poetry and Song.

A Prayer for Missionaries.

BY F. J. STEVENS.

Christian workers far away— If they little ones behold,
 Now for them we bow and Members of their own loved
 pray: fold.
 Jesus, Saviour, let the light May the parent pathway bless
 Flood their way with blessings In its pure unselfishness,
 bright; Writing on their little hearts
 For thy work sustain and All the faith that love imparts,
 nerve, Give them many years, and fill
 And whate'er cald to serve, With desire to do thy will.
 Lord, wilt thou prepare the
 field?
 For a rich abundant yield?
 Lord, thy promises we plead;
 As thou knowest all their need,
 Wilt thou every want supply
 Grant them wisdom from on
 high,
 Since afar from kindred dear, Health and strength and length
 Father, Brother, be thou near; of days
 May they know the holy ties Freely offered for thy praise,
 Which a trust in thee sup- Food and raiment, rest and
 ples, cheer,
 Be their Counselor and Friend, And of duty knowledge clear!
 Be their King: protect, de-
 fend,
 Shelter from the sun by day,
 Nightly all their fears away.
 And when end life's toil and
 tear,
 Freely give the Spirit's rain, When they shall the summons
 The ingathering of the grain, hear,
 Precious souls, a harvest great, Open heaven, O Lord, for them,
 Lifted to their true estate, And the New Jerusalem,
 Make them with thy word to Bear, sustain them by thy grace
 smite 'Till they stand before thy face
 All the enemies of light; Thou shalt have the glory then,
 Sweeping heathen gloom away All we ask through Christ,
 With the opening of day. Amen

"My Wealthy Neighbor."

BY ELIZA CARROLL SNELL.

You may see him yonder, he's apt to be merry,
 So that accounts for the smile on his face.
 Yes, I know that his coat is shabby, very,
 And his residence *isn't* a *costly* place
 But he has his capital finely invested,
 And it's bringing him interest every day.
 O, he is a fortunate man, I can tell you -
 My wealthy neighbor just over the way.
 It wasn't much that the man invested
 I think a few hundred dollars or so.
 It was all that he had, and his friends protested—
 'They thought he was foolish to let it go.
 But he lent it out to the Lord of heaven
 (He told me about it the other day)
 And he says his returns are simply tremendous—
 My wealthy neighbor just over the way.
 Why, since he lent out his bit of treasure
 His joy seems more than his heart can hold,
 And his face is bright with a richer pleasure
 Than if he had struck on a mine of gold!

And his sympathies have broadened so widely,
 He's a different man from the man he was then.
 He can't do enough for the cause of Jesus,
 Or work enough for his fellow-men

Yes, I think my neighbor is right in the matter -
 His money is safe, his returns are sure,
 He needn't fear that his bank will shatter,
 And he be left dependent and poor.
 Ah yes, he's a fortunate man, and a happy!
 And I should be glad if I knew to-day
 That I had as much treasure laid up in heaven
 As my wealthy neighbor just over the way.

World, Work, Story.

The Expansion of the Last Command.

BY W. H. MORSE, M.D.

With the light of the nineteenth century making the modern time a day of excellent brightness, there may well occur the question as to whether there might not be something done in the way of missionary effort which would result in the accomplishment of the last Christian command more expeditiously, more perfectly, and more in the manner worthy of the time, than is agreeable to the methods pursued as the stereotyped rule of action. Cannot the work of missions be advanced so as to be in consonance with the fashion of new things and yet lose nothing of its pristine worth?

There is nothing irreverent about the question or about the plain statement of the fact that the great cause demands other plans and a different course from that which characterizes the prosecution of the work. Beyond question a great deal has been accomplished, but at the same time there remains a vast amount of labor to be done, for which the exerted means are scarcely adequate when measured by the line and plummet of the hour. There is no other occupation of mankind which runs in the same ruts that it did nineteen hundred years ago, and there does not obtain a single valid reason why the discipling of the nations should constitute an exceptional case.

It is not conceivable that the Founder of Christianity can regard with wholesome favor the truth that the toil and task of his prescription should not be kept apace with other occupations and employments of much less importance. While there are none so indiscreet or incautious as to seriously propose any departure from the rules laid down by the Christ, it is nevertheless sufficiently patent that, if a new interpretation cannot be given to the command of Olivet, that command may receive a development in accordance with the most recent valuation of knowledge. Such development, and such conformity to the time, need not, and must not, lose from its structure the one underlying principle, "Go, preach."

That which is to do is to adapt that principle to the course and the manner of to-day. Though the farmer employ unproved machinery in the sowing, harvesting, and threshing of wheat, the labor is as conformable to

the factorship of light, heat, moisture and exercised force as when the peasant of the time of the Cæsars buried the grain with his foot, harvested it with the rude sickle, and threshed it with feet of his ox. The same would be true of the work of the missionary were it leavened by the progressive spirit. Whatever means may be adopted, the factorship of the divine Spirit still abides, and the acts of going, and the attitude of preaching, are not other than the same that they always have been. There assuredly is a "diversity of gifts," and it lies in the line of duty that they be accepted and manifested.

There is no innovation about it, and there has not to be an inception of effort. The adaptation has already begun. In addition to the action of fundamental propagation there is the auxiliary assistance of the teacher and the physician, and the potential aid of the press, various modern inventions, diplomatic protection, and the practical application of the spirit of advancing civilization. None deny that the missionary preacher has powerful help from the exercise of the sciences of medicine and pedagogy, and from the art of printing. As well there is a gain of great influence in the agency of the sciences of invention and political place. However talented and enthusiastic a missionary may be, it is to his incalculable advantage if he is skilled to heal the sick and teach the young, or if he has behind him the reputation of coming from a great and enlightened country like the United States or Great Britain; or if he can command and operate the telegraph, the steam-engine, or the improved implements of husbandry.

These facts being obvious and conspicuous, there is an encouragement and inducement to go still further, and bring the system to a higher plane and more in harmony with the demands of the age. Other exertions are justifiable. "These ought ye to have done, and not leave the other undone." Plainly and incontrovertibly, any endeavor is warrantable if it is of such a character that it commands the approbation of the spirit, and is demonstrable as the "missionary spirit."

Naturally there are acts and deeds of good worth and energy, which, though admissible, are not feasible simply because theirs is the human spirit of progress rather than the divine. Thus, the Christian religion cannot be spread as a component of popular opinion, or of conquest, or of migration. Evangelizing efforts of the kind of Iulian, Chrysostom, and Honoratus can hardly be appropriate. Aggressive energy of the mediæval type is not to be accounted timely. Efforts of excellent results in Christian pulpits are not calculated to be attended with the same measure of success when put forth in a heathen land. These inadequacies speak as eloquently as the successful operations, and point the same issue. The auxiliary endeavors must be encouraged, and more must be added to their number.

What Others? The question may be answered by a proposition. If there could be an arrangement whereby the doctrines of Christianity could have the doctrines of other notable religions brought into harmony, would

not the ends of true discipling be served? The answer cannot be any thing else than affirmative, as, in fact, the making of such a possibility is to earn receptivity, a condition placed in demand as a factorship in furtherance of the divine command. But can there be, by any possibility, a reconciliation of the Eastern religions (for example) with that of the Christ? Is such a reconciliation within the power and province of the missionary?

This would be tantamount to a treaty, and, looked at in the right light, a treaty is allowable and eminently proper. We make reference to two religions, with points of agreement existing between them, and on this fact predicate with confidence the belief that a treaty of peace can be adjusted between either one of them and Christianity. Although so apparently opposed as systems, there is surely no vast moral gulf separating Christianity and Mohammedanism on the one hand, or Christianity and Hinduism on the other. Not improbably a middle term can be discovered or determined between the two systems. Indeed, such a term is not far from present recognition. Let us look a little closer at the matter.

The Christian and the Mussulman have reason to look upon each other as of near relationship. They are both children of Judaism, insisting with equal clearness and force on the doctrine of the unity of God. Mohammed's conceptions on this subject were exceedingly severe, but none more so than those of the sincere Christian. To this doctrine is joined that of the divine attributes, and there is no Christian but who can subscribe to the cardinal expression, "There is no good but God." It is important to keep in mind that the two names Islam and Allah are as much the key to the Christian's apprehension of the divine nature as they are to the Muslim's. By "Islam" is understood complete resignation to God's will; perfect submission of the man and the human nature to the will of God Almighty. As Carlyle puts the interpretation, the "whole strength lies in resigned submission to him, whatsoever he does to us. The thing he sends to us, were it death, or worse than death, shall be best." "If this be Islam," says Goethe, "do we not all live in Islam?" Yes, all of us that have any mortal life. We all live so. There is not a missionary or a Christian of any kind who cannot subscribe to this and pronounce the word with the emphasis of the heart. Christianity also commands resignation before all things else. "Though he slay me, yet will I trust in him." "Islam," to quote Carlyle again, "means, in its way, denial of self, annihilation of self." Is not this also the substance of real Christianity? Every follower of either religion, who is true of heart, must be peacefully resigned to the will of God. Surely there is no need of "reconciliation" here.

The same holds true of the appellation of God, *Allah akbar*, "God is great." Who cannot fervently say this? Where is the missionary who would deny his heart of reverence when listening to the Muslim, speaking under

his breath, in the most beautiful of all prayers "Thou art to me all that I desire. Make me to thee what thou desirest, O thou, the most merciful." To both the disciple of Jesus and the disciple of Islam, God is just the same as was revealed to Moses, the "I will be I will be," the All-powerful one, the Eternal. Next to the fact of God's unity is regarded that of his omnipotence, and closely after this comes the recognition of his great mercifulness.

Every chapter in the Koran begins with the words: "In the name of God, the compassionate, the merciful." Moreover, the opening chapter, daily repeated in every mosque, over and over again, contains an eloquent and especial ascription "to the Merciful;" to him who by the same name is known to the Christian. "Mohammedanism," says Frances Power Cobbe, "has pre-eminently maintained the character of all creeds in which one God alone is adored; namely, reverence."

The objection may be raised just here that the Muslim is too much of a Unitarian to make agreement of correspondence with Trinitarian Christians. It is to be admitted that Christians, as Trinitarians, are styled *mushrik*, those who give a partner to God. The fifth *sura* is very explicit. "They surely are infidels who say God is the third of three, for there is no God but one God." But Mohammed, as Sir William Muir has shown, quite misunderstood the doctrine of the Trinity. To him the triune God was father, mother, and son, the idea being derived from a sect of Arabian Christians who worshiped the Virgin. There is no disposition to dwarf Christ or the Paraclete. The Koran ascribes to Christ the power of working miracles, (for instance, *Sura* 3, 41-43), a power which the Arabian leader always disclaimed for himself. In the teaching as to the day of judgment, Christ is to descend on the mosque at Damascus. And all through the Koran there is nothing written of Christ or of the Holy Ghost that is not strictly respectful.

In the second chapter of the Koran it is expressly stated that "Christians who have done that which is right shall have their reward with their Lord." Again, in the twenty-ninth chapter, it says: "Dispute not with the people of the Scripture, Jews and Christians, unless in the kindest manner, except against such of them as deal evilly, and say ye, 'We believe in that which has been sent down to us (the Koran), and also in that which has been sent down to you (the Bible), and our God and your God is one, and to him are we all self-surrendered Muslims.'" Even the object of a religious war (*ihad*) is stated to be "the protection of mosques, synagogues, and churches in which the name of the one God is preached." Verily, there is a brotherhood between the possessors of "a Book," and the kindest feeling is calculated to exist between the sister faiths.

This is also shown otherwise. The Muslim has as notable ideas concerning angels as has the Christian. All bad angels are presided over by *Iblis*, corrupted from the Greek *diablos*, the devil. Mohammed's teaching in reference to the last day and the resurrection

is mainly borrowed from the gospels. Very little allusion is made to the intermediary state between death and the judgment, and in this there is something like an agreement with the vague opinions of Jews and Christians. To the Muslim, however, punishment is not eternal, the belief on this score being quite as liberal as any thought ever born of an "Andover Controversy," or aught of that kind and character.

If we turn to the practical side of Islam (*din*) we find a religion pre-eminent for its external acts, and with a standard of morality of a high Christian type. There are five "principal virtues:" confession of faith, creed-repetition, fasting and prayer, alms, and pilgrimage. Fasting all through the month *Ramadan* is on a parallel with our Lent, and has no anti-Christian features. Alms to the Muslim are, in the language of the present Sheikh-el-Islam, "a pecuniary prayer;" a remarkably happy way of expressing a Christian doctrine. Placing physical purity preliminary to prayer is an expansion of the Pauline injunction, exceedingly good for all worshipers. Like the Christian who is careful to repeat the Lord's Prayer with every address to Deity, the Muslim invariably begins his prayer with that gem of the Koran, *Al-fatihah*: "In the name of God, the compassionate Praise be to God, the Lord of the worlds, the compassionate, the King of the Day of Judgment. Thee do we worship, and of thee seek we help. Guide us in the right way, the way of those to whom thou hast been gracious, on whom there is no wrath, and who go not astray."

The Muslim is as agreeable to Christian virtues. Thus, the missionary has never to enjoin temperance, prudence, justice, and fortitude, the "cardinal virtues." Unquestionably it must be admitted that Islam has done as manifest service in the cause of morality, temperance, suppression of infanticide, and gambling, as has Christianity, and in some points it excels Christianity. Naturally enough, there are ideas of Islam which our religion can hardly receive, as polygamy, slavery, the degradation of women, concubinage, and other things of the same ilk. But these, one and all, will be put away if the light of the Gospel can only be given place. There are things about Christianity that the disciple of Islam does not comprehend, as the Trinity and the office of the eucharist, and such historical facts as that Miriam, the sister of Moses, was the same as the Virgin Mary, and that Haman was the minister of Pharaoh instead of Ahasuerus. At the same time the Christian has some misconceptions of Mohammedanism, as, for example, that Mohammed did not style himself a prophet, but a *rasul*, corresponding to "apostle." *Nabi* is a prophet, and *rasul* an apostle; every *rasul* is a *nabi*, but every *nabi* is not a *rasul*. In *Sura* 33, 40, Mohammed is styled "the seal of the prophets," but that is all.

Looked at carefully and critically, there is every reason to believe that, if the tendency of Islam could be led in the direction of a wider and more liberal reading of the law, a true reconciliation might be effected with Christianity, or at the least with Christendom. "The great difficulty which, as things now stand, besets re-

form, is this—the *shariat*, or written code of law, still stands in orthodox Islam as an unimpeachable authority. The best thinkers admit that changes must occur sooner or later. What they want is a legal authority to change. Now, no such authority exists, and there is no remedy for this."

Most certainly the Christian cannot consent to accept of a step which, under the circumstances, must needs be retrogressive. To use the words of Monier Williams, "He can never consent to any semblance of a compromise with a system which has not yet purged itself from the taint of sexual license, concubinage, and slavery. He can have no fellowship with a religion which, however reverently it may speak of Christ, regards the doctrine of his association with God the Father as a blasphemous fable." There is one thing, however, that may be done, and that consists in logically effecting changes by a reasoning from the traditions. To give an idea of the kind of material in tradition which reformers are looking for we venture to quote a document which was circulated nine years ago among the Azhar ulema. It claims to be the text of Mohammed's first treaty with the Arabian Christians, and runs as follows:

"Covenant of God's Apostle, Mohammed, with the Christian people, their monks and their bishops.

"Mohammed, the Apostle of God, sent with a message of peace to all mankind, dictateth the words of this covenant that the cause of God may be a written document between him and the people of Christ.

"He who keepeth this covenant let him be called a true Muslim, worthy of the religion of God, and he who departeth from it let him be called an enemy, be he king or subject, great or small.

"To this have I pledged myself. I will fence in their lands with my horsemen, and my footmen, and my allies, throughout the world. I will care for their safety and the safety of their temples, their churches, their oratories, and their convents, and the places of their pilgrimage, wheresoever I shall find them, whether by the land or by the sea, in the east or in the west, on the mountain or in the plain, in the desert or in the city. There will I stand behind them that no harm shall reach them, and my followers shall keep them from evil. This is my covenant with them. I will exempt them in all matters wherein the Muslims are exempt. I command also that no one of their bishops be expelled his see, nor shall any Christian be forced his convent, nor a hermit from his cell. It is my will that none of their holy buildings be destroyed, or taken from them for mosques or for dwellings, by my people.

"Whosoever despiseth this command is guilty before God, and despiseth the pledge of his apostle. All monks and bishops, and the dependents of these, I declare exempt from tribute, except such as they shall of their free will bring. Nor shall Christian merchants, doing business by sea, or diving for pearls, or working in the mines for gold or silver, or jewels, even the wealthy and the mighty, pay more than twelve drachmae of yearly tribute. This, for such Christian merchants as

shall live in Arabia, but for travelers and strangers in the land, they are exempt.

"And the people to whom I have pledged my word shall not be required to fight for themselves. But the Muslims shall protect them, asking them neither for arms, nor rations, nor horses. If any bring money, or help the Muslims in war, it must be acknowledged with thanks. No Muslim shall molest a follower of Christ, and if he dispute with him it shall be with good manners. If a Christian do any man wrong it shall be a duty with Muslims to make peace, paying the ransom if the wrong demands it. It is my wish that Christians should not be disregarded by my followers, for I have pledged my word unto them before God, that they shall be as Muslims in my sight, sharing and partaking of all things with the rest. And in their marriages they shall not be troubled. No Muslim shall say to a Christian, 'Give me thy daughter,' nor take her unless he be willing. If a Christian woman become a slave to a Muslim, he shall be bound by his covenant to leave her her religion. This is the command of God.

"Moreover, it shall be a duty with my followers to repair the churches of the Christians, not as a debt, but for God's sake. No Christian shall be compelled to go forth in the time of war as an enemy or spy against his people.

"These are the privileges which Mohammed hath granted to the followers of Christ. In return he requests them to deal with him and with the Muslims as follows:

"1. None of them in time of war shall give assistance, either openly or in secret, to the enemies of Islam.

"2. They shall not give asylum in their churches or in their houses to the enemies of Islam.

"3. They shall not help with arms, or rations, or horses, or men.

"4. They shall not keep counsel with the declared enemies of Islam.

"5. They shall grant to all Muslims seeking their hospitality entertainment for at least three days. But no Muslim shall require of them to make special cooking for him, and he shall eat of the common food with his host.

"What Christian soever shall refuse these, my requests, he shall not partake of the privileges of this covenant which I have made with the bishops, monks, and the rest, the followers of Christ. And I call God to witness with my followers, and command them to keep faithful to this my covenant, now and till the day of judgment.

"Written in the presence of the undersigned, dictated by the Apostle of God, and written down by Mawiyeh Ibn Abu Sofian, on Monday, at the end of the fourth month of the fourth year of the Hejira, in Medina, peace be upon its Lord.

"God be witness of what hath been said in this treaty. Praised be God, the Lord of the earth.

"AHU BEKR ES SADIK,

"And thirty-four other signatures."

The missionaries in Turkey assure us that the disposition manifested in this "treaty" still obtains. Wilfrid Blunt suggests that "if Arabian thought were once more supreme in Islam" it might have ratification. While we must look to Mohammedans to work out their own regeneration the immediate results can be influenced by Christianity, and the two great bodies of worshipers of one God be united. Indeed, as Carlyle remarks, "Mohammed's creed we call a kind of Christianity." It has its faults, both dark and glaring, but there is no manner of reason why it cannot be made to accommodate itself to the Christian faith.

Some progress is, of course, made in the missions in the way of conversion; but the sober fact is that unless there is some *treaty* of some kind the conversion of Islam will be no nearer accomplishment twelve hundred years from this time. If Christianity would do justice to the amount of truth that Islam contains, and have respect to the influence that it exerts in the world, and if Islam would look on Christianity in the same way, there is nothing to hinder their becoming sects of the great world-religion. "But Mohammed?" But Swedenborg! But Wesley! But Luther! But Loyola! Verily, it would seem to an unprejudiced observer that the Shepherd's sheep which "are not of this fold" might demand better treatment, for assuredly there is not a missionary who can put forth a single reason why the sincere Muslim is not saved.

He surely "lives up to his light," and, so living, he is an honest worshiper, at the least.

A conference for political purposes and objects can be arranged so as to be productive of the best of results. Why cannot a conference for discussing the sister faiths of Christianity and Islam be as productive? It may be asked, Would Islam confer? Yes, gladly. Nawab Imad Nawaz Jung, a Mohammedan nobleman, of Hanam-aconda, Deccan, has recently said in behalf of an influential following, "I am desirous that a movement be set on foot for having a net-work of associations inquire into the real nature of Islam. If this idea were ever realized the ill-feeling between Mohammedans and Christians will disappear. If arrangements are made many Mohammedans and Christians will be glad to take part. Although this idea seems to be attended with practical difficulties, yet if such a movement were once set on foot no obstacles would arise in the way of working out the scheme in its entirety."

Why not have such a conference? Let it be composed of scholars, and it would remove many existing misconceptions and lead to a better understanding between Christians and Mohammedans. The translation of standard Arabic works on theology and law might follow and be reciprocated by Christian works of merit into the languages of Islam. In passing, it might be noticed that the Nawab just quoted has already given effect to his views by offering a prize for the translation into English of the great commentary on the Koran, the *Tafsir-ul-Jalalein*. The Mohammedan Literary Society of Calcutta, now in its twenty-sixth year of good work,

is equally generous in the same line, the eminent Nawab Abdool Luteef Bahadur, C. I. E., lending the kindred ideas his countenance. On the part of Christian scholarship Dr. G. W. Leitner and Arminius Vambery are ready to take the initiative. Can the Christian ministry refuse to second the movement?*

While the suggestion of a union, or at least a mutual recognition, between Islam and Christianity may seem to have about it all of the baseless fabric of a dream, we may find that it is far from being altogether so, if we consider the understanding which has been arrived at in India between Islam and Hinduism. Not only is there very little that is common between these two religions, but there also agrees the fact that the Mohammedanism of India is of the Sunni type, and therefore the more uncompromising and partisan. Yet, despite this, the Indian Muslims have borrowed so largely from Hinduism that the religion of the majority may well be termed a Hinduized form of Islam.

There are four classes of Indian Muslims: the Sayids, or Brahmanical Mohammedans, descended from the prophet; the Moghuls, descended from the Tartars; the Pathans, of Afghan origin; and the Sheikhs, a general class. These four classes are subdivided in the way and method of Hindu caste, although the Koran distinctly teaches Muslim equality. Another form of conduct is the reverence given to aged men of holy life, called *pirs*, the tombs of whom are thronged with worshipers, five *pirs* receiving special honors corresponding with the five Hindu Pandavata. In some parts of India the Muslims flock to Hindu shrines in time of pestilence, and the Hindus return the compliment in kind. Moreover, the Muslim of India has borrowed many Hindu superstitions of the Hindus, as assiduously worshiping alleged hairs of Mohammed, or his foot-print, as if they were Vaishnavists.

A more perfect interaction of two religions cannot be conceived. There are several elements of agreement. Both are theoretically based on a belief in the unity of God. The fundamental doctrine of Brahmanism has the same purport as that of Islam. It is expressed in three words, *Ekam eva advitiam*, "One only Being exists, no second." The numerous Hindu deities of the Hindu pantheon are all portions of the one eternal essence, Vishnu. Again, Hinduism and Islam agree in cherishing fatalistic eschatological views. Both are "resigned" to God. In Hinduism the universe is God, and man, being a part of the universe, has no need to exert himself as if his were a separate existence. In Islam "resignation" is the watchword of the faith. Again, the Hindus have borrowed most of their ideas of the seclusion and degradation of women from the Muslims. And, indeed, there are not wanting evidences of the mutual impress of the two systems.

This being so, there is certainly encouragement to the

* A dispatch from Constantinople of March 26, says: "The *Tarikh* (official newspaper) proposes that Mohammedan missions be sent to co-operate with Christian missions in the interior of Africa. The *Tarikh* believes Germany especially will approve this proposal in view of her numerous Mohammedan subjects."

idea which looks toward the growth of a conglomerate structure composed of Christianity and Islam, or Christianity and Hinduism. Monier Williams says, with his usual astuteness, "If any proposal were made for combined action between the three religions, . . . a strict trinitarian Christian would at the present time have less difficulty in coming to terms with Hinduism than with the religion of Mohammed. No Christian could, of course, ever reconcile himself to the monstrosities of Hinduism, nor to its hideous idolatry, nor to its doctrine of metempsychosis. But he might find under its broad, all-receptive roof, doctrines not out of harmony with his own fundamental dogmas of a trinity in unity, and of divine incarnation and atonement."

If we go down to the strata of Buddhism one need not be so heterodox that he cannot recognize that if the idea of a personal God and Father were superadded to the system, or perhaps were substituted for the idea of absorption into Nirvana, there would be nothing in the religion contradictory of Christianity. Again, the Buddhist denial of the eternity of the condition next following the separation of soul and body, can hardly be pronounced a subversion of Christian doctrine by any one who will admit that the Greek word *aiónios* may mean something less than endless. Not improbably and inconsistently, we can find in the doctrine of repeated incarnation an explanation of Christ's coming upon earth at the precise time that he did.

Time might also wait upon a profitable consideration of various other analogies which would go to commend a treaty of peace on the part of Christianity and the sister faiths. Such an arrangement may appear to be visionary, but, considered as a means for furthering the true work of missions, it is certainly worthy of careful thought, as tending to concerted action with the factorship of civilization. The action may not be directed by preaching or teaching, but with the divine approval it will still be in obedience to his command.

Westfield, N. J.

Brother Good-heart Slow-to-move's Vision.

BY REV. ERNEST G. WESLEY

One bright Sabbath afternoon, after a very hearty dinner, Brother Slow-to-move remarked to his wife:

"Charity, you and the children can, if you wish, go to the Second Church this evening; but I think I shall walk over to the Beech Avenue Church."

Mrs. Slow-to-move was her husband's exact opposite, an energetic, whole-souled, earnest woman; often, it must be confessed, annoyed, frequently hindered, at times discouraged, and occasionally just a trifle irritated by her husband's slowness to see the necessity of prompt action in various fields which did not especially interest him, particularly so in the mission field. Suspecting the cause of the remark, and with her natural shrewdness too wise to suggest any special motive for his proposed absence from the evening service, she answered:

"Why not come with us to our own church, husband?"

"Because the elder announced a missionary meeting for to-night. I can't see why in the universe he should bother us about the cannibals and Hottentots and Fiji islanders whom none of us are ever likely to see; I think we have heathen enough near our own doors. Let's first attend to our neighbors; the Gospel of Christ, and not missions, satisfies my hunger."

Mrs. Slow-to-move's idea was correct; she well knew her husband's not exactly hostility to missions, but rather "slowness-to-move" in this direction, and quietly replied:

"Perhaps, Good-heart, the meeting to-night may prove more interesting to you than the last one you attended."

"I don't feel like running the risk. Who wants to hear all about a lot of half-naked savages? For the life of me, Charity, I fail to see the good to come from missions to the Cannibal Islands, and such places as where Bishop Taylor and his wild-goose-chasing followers have gone. Just see how they are dying! As sure as you live these men and women will be terribly glad to see New York once more when they get the chance."

"I confess, husband, that I am at last most willing to admit the positive uselessness of mission work in the Fiji Islands and such places; but we have many fields elsewhere."

"Upon my word, wife, I am glad to hear you admit so much! The day will now surely come when you will no less willingly admit the uselessness of missions in all those other places you have at your tongue's end."

"I hope, Good heart, it will hasten! It will come when all these places, like the Fijis, have been brought to Christ through the efforts of faithful foreign missionaries," was the quiet reply.

Brother Slow-to-move saw the pitfall into which he had fallen so easily, and, to avoid being caught a second time, rose from his easy-chair and sought the quiet of his study, remarking as he did so:

"Well, well, have your own way, Charity! Send all the blankets you wish to Africa, and mosquito-nets to Greenland and fans to the North Pole; but here, in case I forget, are some quarters for the children to give, and fifty cents as an offering from myself; and, by the way, I may as well give you this check for fifty dollars for those two chairs I ordered; Harris is sure to bring them when I'm out."

Brother Slow-to-move reached his study, selected a favorite lounge, stretched himself upon it, tried to think over the morning's sermon, soon forgot sermon and self, fell asleep, and dreamed a very strange dream.

Before him rose a very high range of mountains whose summits seemed to pierce the very skies. As he gazed upon the precipitous towering cliffs he at length noticed a very narrow pathway, traced, like a thin silver thread, from ridge to ridge, until, reaching the base of the tallest peak, distance made it fade from view.

A stranger now drew near him, the beauty of whose person and sweetness of whose expression at once deeply

impressed his heart and mind. Brother Slow-to-move felt himself compelled to obey the sign made by the unknown guide, and followed.

In an incredibly short space of time our friend found himself standing on the very summit of the highest mountain on the edge of a wide plateau overlooking the world beyond and below. Obeying a sign given by his silent conductor he looked around to behold a wonderful scene, one requiring several minutes' study before the many startling scenic pictures assumed outline and shape. Across the horizon toward which his eye was directed he read inscribed in letters of inky blackness :

"THE EMPIRE OF HEATHENDOM."

In one part of this empire were hosts of men and women driven to and fro and lashed with merciless fury by the long hissing whips of cruel drivers, all of whom appeared to be under the orders of a being of gigantic stature seated upon a throne above which was seen, gleaming out of thick murky darkness, the word :

"IGNORANCE."

The crowds, bewildered, frightened, senseless, surged to and fro, rushing frantically and aimlessly in all directions, as though seeking a way of escape, and then, baffled at every point, crowding upon each other until myriads of men and women, boys and girls, with thousands of little children, lay upon the ground trampled to death, while tens of thousands more were crying in awful agony for help until even Slow-to-move could scarcely hold himself from rushing to the rescue.

Again his eye followed the finger of his guide ; he now noticed crowds, scarcely less in number, mowed down by monstrous scythes wielded by the arms of demons whose glaring eyes, blood-dripping fingers, and hoarse laughter almost stilled Slow-to-move's heart-throbbings. But the awful work went on, line after line fell before the sweep of those advancing scythes, until the dead and dying, the maimed and tortured, lay before him an awful mass of shrieking, writhing, dying humanity. In the far distance Slow-to-move beheld the throne of the monarch of this realm, and above it he read the word

"LUST."

Once more the finger of his yet silent guide moved, once more his own eye followed from west to east ; millions were again before him ; the greater number walking, wading, sinking in mire and filth, above the surface of which he saw fingers, hands, and arms stretched in mute, helpless, awful, appealing agony, while here and there appeared many a face sinking beneath the nauseous flood, each one, as it disappeared, seeming to fix on him a look of such intense, beseeching agony that Slow-to-move found himself pressing his hands upon his beating heart as if to still the anguish of its eager throbbings.

In the center of this putrid quagmire stood another throne, over which he saw the words

"THE THRONE OF THE NO-GODS."

For the fourth time the silent finger moved ; a fourth

scene assumed shape before his eyes—still uncounted millions in the fourth empire. In one district he saw countless hosts cutting themselves to pieces with sharp knives, falling to the ground gashed and bleeding, shrieking under the self-inflicted torture ; beyond this he saw the smoke of countless fires, through the curling wreaths of which were revealed the writhing forms of many women falling into the flames beneath them. Elsewhere appeared the bruised and mangled bodies of long rows of human beings crushed to a bleeding mass of quivering flesh beneath the huge wheels of ponderous machines drawn by yelling fiends. Further on streamed an unbroken procession of mothers, who, bearing their children in their arms, cast them one by one into the open jaws of a ravenous monster whose greed seemed insatiable.

Slow-to-move fell to the ground, unconscious for a few moments, under the weight of accumulating horrors, but not before he read the name of the fourth throne :

"NO CHRIST."

As he came to himself the guide's finger again drew his eye as it still moved along the dark horizon.

A fifth empire lay before him, made known by its utter darkness—terrible, deep, impenetrable. Peals of thunder roared and crashed and rolled around, lightnings flamed and seethed and hissed, and through their gleaming fires Slow-to-move saw yet countless millions hopelessly lost. Deep fissures yawned unseen before them, into which myriads fell ; rivers, deep, dark, rushing, swallowing thousands ; molten lakes, into which hosts were driven ; shoreless oceans of horror and shame, into which millions cast themselves in sheer despair. The scenes revealed by the hissing forks of light were so fearful that Slow-to-move hid his face in terror, to see, ere he did so, the name of the fifth empire :

"SUPERSTITION."

Thus far not a word had been spoken by his guide ; but now the pale lips opened and a voice of inexpressible tenderness asked :

"MY SON, IS THIS ENOUGH ?"

The tone and accent of the speaker, though so sweet, betrayed such intense suffering that Slow-to-move looked into the face of his guide with deep sympathy, deeper because unexpressed in words. As he did this he started back in horror ; from head to foot the body of his conductor was crimson with blood which streamed out of a thousand wounds.

Again the lips moved :

"Is this enough, my son, or do you desire to see more ?"

Before Slow-to-move was able to reply the scene once more changed.

Afar off, on a seemingly distant plain, upon which light, love, and peace appeared to smile, stood a home soon recognized as his own. Near by it a small band of young men and women led by a few scarred veterans ; all were evidently waiting in eager, anxious, prayerful

expectancy. Slow-to-move was about to ask his conductor the cause of evident delay, when he heard the words spoken in a tone of unutterable sadness:

"These wait to rescue those whom your eyes have seen."

Slow-to-move asked in wondering accents:

"Why do they wait? Why do they not hasten to the rescue? Will it not soon be too late?"

And the sad answer crushed down upon his very soul.

"My son, they would hasten, but they wait for thee; for thy wealth, for thy interest, for thy prayers, for thy sympathy; shall they be hindered longer?"

Slow-to-move awoke, and behold it was all a dream; but the interpretation of his dream was at once supplied by what seemed to be the faint echoes, sweet, tender, pleading, of the voice of his guide.

"I have shown you part of my harvest field; will you not henceforth help *Me* to glean for my kingdom?"

In that hour Slow-to-move died, and only Good-heart remained. From that hour Brother Good-heart proved foremost in all mission work, his zeal, earnestness, and love being such that his Master accepted his service as the fragrant tribute of praise, devotion, and deep, whole-souled gratitude.

He had seen the *field*, and that was enough.

Mendoza, South America.

BY REV. CHAS. W. MILLER

As our friends know, we were appointed, at the last Annual Meeting, to Mendoza. Now we are here at the foot of the Andes, some six or seven hundred miles from Buenos Ayres.

The city of Mendoza was founded in the year 1560, by Pedro Castillo. It is situated on a slope of the foot-ranges of the Sierra de Uspallata, a chain of mountains that lie immediately east of the Andes proper. This chain in front of the city has an altitude of 9,000 feet above the sea level, and hides from view the Andes proper, excepting two or three peaks that are to be seen covered with snow. These mountains, ridges, and surrounding plains are desert. However, in the vicinity of the city this desert is turned into gardens, orchards, and vineyards by irrigation. Some miles to the North-west the Aconagua, an extinct volcano, lifts its eternal snows 20,000 feet above the sea level, but is not visible from the city, and to the south-west the Tupungato, another, bathes its snowy head in the clouds at the height of 18,000 feet. This can be seen from parts near the city. From the melting snows of these peaks flow two streams, which, uniting, form the Mendoza River. This river, flowing through the plains, affords water for the city and for purposes of irrigation. A small artificial canal, which was cut by an Indian chief named Guamallen, brings a volume of water through the city.

Mendoza is the capital of a province of the same name, and is said to have a population of 20,000 inhabitants. The province is as large as the State of Georgia, but has a population of only 80,000.

The city of Mendoza has broad streets lined with trees and watered by flowing streams along the side of the sidewalks. The houses for the most part are made of adobe. A few are well finished and are quite nice, but hundreds are miserable in appearance. In all the city there are only five or six two-story houses. This is owing to the fact that the place is subject to earthquakes. The old city of Mendoza was utterly destroyed by earthquake on the 20th of March, 1861. It was a feast-day, and it appears that several shocks had been felt during the day; hence in the evening the people packed the churches, and while they were at their devotions there came a mighty shock and the churches came down with a crash and all were killed. The great walls of the churches—some of them nine feet thick—were broken into boulders or crushed into pieces. That night 10,000 people died beneath the ruins. The ruins of two churches and two or three convents are yet to be seen. Now, these ruins are being gradually cut away to give place for new buildings. Heaps of human bones are lying round, to the horror of all visitors. I counted what I thought to be the parts of nine skulls in one heap. Since the date of that awful destruction Mendoza has suffered several earthquakes, but none destructive.

Mendoza is the head-quarters of the Argentine Great Western Railroad, and also of the Trasadino. The latter will make a direct connection between this republic and Chili. I think it to be one of the most important projects in South America. This line follows up the Mendoza River valley beyond Uspallata, then, leaving the Aconagua to the north, begins the principal tunnel through the Andes, at a height of 10,500 feet above sea level, and appears on the Chilian side at an altitude of 8,500, then descends to Santa Rosa, Chili, where it ends. On this side the top of the Andes 2,200 men are engaged working on the line, and on the other side 1,200; also 1,200 mules are employed in carrying material. The road is expected to be finished within five years, and when complete will add much to the rapid development of the River Plate countries, and will also make a tie to bind our missionary work here and that in Chili together. As it is now the two Missions are quite isolated.

The native of Mendoza seems to be of quite a different race from that of Uruguay or of Buenos Ayres. From appearance and historical precedence it appears that the natives here are descendants from a mixture of Spanish, negro, and Indian blood. They have coarse features, a skin as brown as the Indian, and coarse black hair. Of course at present, especially in the city, a large per cent. of the population is made up of foreigners and the children of foreigners. The real native is lean, dull, drowsy, slow, and lazy, or rather he seems to have been born tired. This condition is owing,

doubtless, to the climate, which is very dry—no rain in the winter season and very little during the hot summer months; but more especially the physical condition of the race should be attributed to its moral condition. It is said that the old city was in an awful moral state, and of course the new has had only the training of the low, vulgar, ignorant, and immoral Roman Catholic priesthood.

Our evangelical work was begun here by a humble Bible colporteur, and was carried on for three years by an earnest Christian Italian who lives here. He conducted services in a room connected with his own house. Last year a property that belonged to an Italian society was bought and refitted up, and now we have quite a nice little church. There are two congregations, English and Spanish. The Sunday-school is mixed, there being English and Spanish classes. The Spanish work, to which, of course, the Mission especially addresses itself, is advancing. Every week adds new friends to the cause and the congregation is constantly increasing in numbers. We are preaching the Gospel, making a vigorous protest against the false doctrines and practices of the Roman Church, visiting the people in their houses, reading the Scriptures and praying with them, and distributing tracts. These are the means that we employ. When possible I wish to open an evangelical school.

I would be pleased to give a description of these poor people that have joined our cause, telling how they live, and what precious testimonies they give of the love of Christ in their hearts, but will not be able to do it in this article. Brethren at home, pray for these fields—so white to harvest while the laborers are so few.

Mendoza, Jan. 1, 1890.

The Hindu Boy's Confession.

BY SIDNEY CLARE.

Many years ago a boy came to a hospital in India to be healed by the missionary physician there. He was soon able to leave the hospital cured. While under the missionary's care the lad—he was only a little fellow—was told of Jesus, the Physician of the soul.

The boy did not forget the missionary, nor did he forget the truth taught. Some time after, when visiting the town in which the boy lived, the missionary was surprised to hear his name called by a lad.

"Who are you?" asked the teacher.

"Don't you know me?" was the reply. "I am the boy whom you cured in the hospital some months ago. I heard that you were coming, and I have been looking for you for several days. I am so glad that you are here. You cured my body; but you did more. You told me that my soul has disease, and you told me of Jesus, the soul's physician. I want to know more about him."

The boy then asked to be taken to the home of the missionary, that he might study there and learn more about Jesus. After talking with the lad for awhile the missionary consented, and the boy went to the mission home and school. But the lad did not remain long undisturbed in his new home. His father, hearing where the boy was, came to the missionary and, learning that the boy was there, asked at once;

"Has he broken his caste?"

The reader perhaps knows that in India the people are divided into what are called castes, or grades of society. Each caste must keep by itself. And for people of different castes to eat together or even to eat food cooked by those of another caste is to break one's own caste and to suffer disgrace. The missionary replied that the boy had broken his caste and was at that very moment eating in another room food prepared by a person of a lower caste.

Looking into the room the father saw his son eating there, and he knew that his boy, according to custom, had become degraded below the rank of his father's family. Angry at the boy, angry at the missionary, angry at Christianity, the father determined to have revenge. He at once went to a magistrate and had the missionary arrested for kidnapping the child.

Unless he could prove himself innocent the missionary was liable to be severely punished. The trial took place. The boy was put on the witness-stand, where he testified that the missionary had not even asked him to go along, but had consented to take him into the mission home to study. He said, further, that the missionary would at any time let him return to his home, but he did not wish to go. The missionary was at once pronounced innocent and discharged.

Next came the question what should be done with the boy. He begged to be allowed to remain with the missionary, but according to law he must remain under his father's charge. There was little doubt that the father would have punished him unmercifully, and would have forbidden him to have any thing to do with the missionaries, or Christianity, if once the boy came under his control. But there was, probably still is, a law in India allowing every one to choose his own religion if he can show himself intelligent enough to select for himself. The missionary asked that the boy be allowed to choose which religion he would have. To this there could be no objection. But the heathen lawyer of the boy's father determined to so confuse the lad that the judge would decide him incapable of choosing a religion.

Again the boy was put on the witness-stand, and the lawyer began to ask puzzling questions. The little fellow knew what was at stake. He knew that every thing depended on his answer, but he knew that the Lord said that when his servants are brought before rulers they need not give themselves anxiety about what they should say, for their heavenly Father will tell them what to speak. Trusting in the God whom he was beginning to know the boy answered as well as he could the ques-

tions, and when a chance was given he spoke for himself.

He told how, in the hospital, he had learned of the disease of his soul and of Jesus, the great Physician, and how the new and strange truths had filled and fed his empty, hungry heart and made it satisfied. He said that he had brought his tired, sick soul to Jesus and laid it at his feet. There he had found a welcome and pardon and cleansing and peace and rest. He declared that he had proved the truth of the missionary's teaching. It had told him that he was the child of a King, that he had wandered away from home, from his Father, and from the kingdom. It had directed him back, and, following the direction, he had found the kingdom; he had been welcomed by his kingly Father, who had promised some day to take him to the royal city and into the palace home.

While the lad was telling his story the lawyer at first tried to interrupt, but the judge told him to let the lad tell the story in his own way. Soon the judge became deeply interested, and then the lawyer himself listened, rather because he wanted to hear than to oppose. Every one present was attentive. Men who cared neither for Christianity nor any other religion looked at the face of the boy and bent forward to catch every word he said. Before the little fellow finished tears glistened in the eyes of more than one listener.

At the close of the boy's testimony, and before the judge gave a decision, the heathen lawyer of the father rose and said that there was no need of saying any thing more. The boy had proven that he was able to choose his own religion, and no one had a right to interfere with that choice. The judge decided that the boy was at liberty to become a Christian and that the law would protect him. He said further, that he had never, even from learned men, heard such testimony for the Christian religion as the boy had given. He said that he had never heard such simple, yet touching eloquence, from the lips of any man. A religion that could so move a child must be more than human.

The father's anger was too bitter to be conquered by the words of his boy, though he had nothing to say in reply. Disappointed in his purpose to get back his son, angry that the law protected him in his choice of Christianity, the father turned his back on his son and left the court-room. His son, after that, was to him less than a stranger and worse than an enemy. He, in the father's eyes, had degraded himself, disgraced the family, and brought shame upon the family name, so could never be owned by them again.

The boy, after the decision of the judge, returned to the mission home and became a Christian. He remained a scholar in the mission school until old enough to study for the ministry. He is now a prominent preacher of the Gospel among his countrymen in India. The boy found great difficulties in the way of becoming a Christian, but he started. He trusted the Lord to help him through, and the Lord kept his promise.—*New York*

Observer



A PROTESTANT KAREN PREACHER.

The Karens of Burma.

BY REV. J. HACKNEY.

Karen or Kayin is a Burmese nickname, and signifies "aboriginal," "barbarian;" but the hill tribes call themselves "the People" (pna-ganyaw). Their government may be compared to that of the American Indians. Each tribe is the hereditary enemy of its neighbor. Each village is under a chief, and has its own elders or "Ancients," who are the depositaries of the (oral) law, both moral and political, civil and criminal, and are expected to teach the young people to do good, to avoid evil, and to commit to memory the national traditions. The Karens make knives, cleavers, and spears; but their chief occupation is agriculture. They possess neither monuments nor literature of any kind, and therefore in giving an account of their origin the only materials to hand are theory and tradition; from these we gather the following. It is quite certain that the Karens belong to that family of nations of Tartar origin who, forsaking the highlands of Central Asia, scattered to all points of the compass and at one time threatened the civilization of the ancient world. Westward, under the appellation of Huns, their marauding bands burst in a fierce wave upon South-eastern Europe, drove the terrified Visigoths across the Danube, and even battered at the gates of Rome. Southward they crossed the Himalayas into the plains of Hindustan, to be subsequently dispersed into the mountain ranges. Eastward they swept down from the bleak steppes of the north, and crossing the river of flowing sands—the desert of Gobi—they settled in the hill tracts of China, where they came into contact with a colony of Nestorian Jews about Chingtu, from whom they doubtless received many of their religious traditions that tally so well with the Bible narrative.

While here a feud broke out between the Sgaw and Pwo tribes, and the latter fled over the mountains into the Sittang valley. But the Sgaws followed them up and drove the Pwos to drink brackish water; namely, dispossessed them of the fertile valley and drove them to the coast-line and low-lying deltas of the Irrawaddy and Sittang. But another Karen tribe (the Bways) had moved into the plains of Ava, and were worshipping a wonderful silver flower that had sprung up one night, when the envious Burmese came suddenly upon them and drove them southward. As they advanced, the Sgaws gradually retired to the mountains, and the new-comers, under their chief, built a city near the site of the present city of Toungoo, and endeavored to establish a Karen kingdom. But the Burmese marched down upon them, and in a personal encounter the king of Ava struck off the Karen chief's head, which retained sufficient vitality to call out, "I die not. Within seven generations I shall return with white and black foreigners and retake Toungoo."

The Bways fled to the eastern mountains, and the Burmese, taking possession of the fertile valleys, managed to maintain a shadow of sovereignty over the Karen hill tribes. But only a shadow, for, though inferior to the Burman lowlander in physique, the Karen is immeasurably his superior in his dauntless courage and warlike spirit. Secure in his mountain fastness and buoyed up with the prophecy that the white sons of God would bring deliverance and the long lost Bible, the Karen has ever shown a bold front and indomitable resistance to his oppressors. Ever ready to fight for hearth and home, he tilled the ground with his spear and cleared the undergrowth with his sword; and woe betide the hated Burmese tax-gatherer who dared to be otherwise than excessively polite while on his rounds in the domain of the fierce Karen.

Toungoo stands on the western bank of the Sittang, midway between Rangoon and Mandalay, and in the center of a fertile valley, thirty miles wide. Away to the east is the great blue wall of the Pongloun range. Standing on this range, the eyes of the traveler wander over an extensive sea of forest-covered hills, dotted near the summit with a Karen village, or gashed here and there with a broad band of brown, indicating the well-worn tracks of the Shan bullock-caravans. This is the mission field. Away to the left is the Bway tribe, to the front and right is the Paku (an offshoot of the Sgaw), contributing a joint total of fifty-one S. P. G. villages, or about five thousand souls.

Our visitor desiring to see a Karen village, we make for one on the opposite peak. Our company starts down the mountain side, the vanguard slipping and sliding and choking those in the rear with clouds of dust. Twenty minutes or so brings us into the cool palm-groves below. There is a Karen woman drawing water from the stream. Her dress is a skirt and tunic of blue stuff, edged and trimmed with red braid. Her head-dress is a piece of white cloth about forty inches long and six wide; it is brought round from the back of the

head, the embroidered ends are twisted in front, flung over the head, and hang down behind.

Observe, she is not black. Soap and water have made some of our school-children as fair as many Italians. Her buckets, five or six in number, are made from single joints of the *bambusa gigantea*, and are from twenty to thirty inches long, and fifteen to twenty in circumference. After filling these she slips the cord of each one over her head on to the forehead and plods up the hill with the load on her back, and we plod after her. Nearing the top, we meet a company of Karen men with their dogs, off to the fields. Some of the men are wearing blue pants, others the proper Karen toga, which is a white tunic reaching to the knees, and embroidered according to the tribe; if a Sgaw, his tunic has red horizontal parallel lines, frequently silk work; if a Bway, the red lines are perpendicular; if a Pwo, he has a broad belt of embroidery at the base; and if a Paku, he has a narrow band with figures peculiar to each village, and so equivalent to coats of arms. These men are carrying spears, and some have peculiar conical baskets on their backs, that look like huge strawberry baskets. Each one has a bag slung over his shoulder, and his hair tied in a knot at the side of his head gives him a very rakish appearance. Their dogs are fine-looking animals, slender legs, deep chest, sharp muzzle, short, pointed ears, and bushy tail curved over on to the back. They are fine hunters and fetch high prices; and when they start any thing they go yelping after it all day long, so that the Karen need only follow on, quite sure of his game in the end.

Reports of our coming have preceded us, and there on the patch above us stand the expectant villagers. According to a custom introduced by the American Baptists, we shake hands all round, from the tottering grandfather to the child sleeping in the blanket on its mother's back, and then enter the village, which we find to consist of two or three houses built of bamboo and rattan on bamboo piles, with the floor raised five or six feet from the ground, and roofed with split bamboos cut in lengths and laid like tiles. A corridor runs through the entire building, with the family rooms opening into it on each side. We ascend the shaky bamboo ladder and proceed along the corridor, taking care not to slip through the gaping rafters into the pigsties below, and at length find ourselves in a large central hall, where traders and travelers are resting, the women weaving cloth, and the men making mats and baskets. Our visit is a gala day, and so there is beating of gongs and kyzees; the pariah dogs howl miserably and the black pigs rush about distracted. The kyzee is a bell-metal drum open at one end, and when struck gives forth a deep bass sound. These instruments are made by the Shans, and ornamented with circles and bands, with figures of birds and fishes. On the outer circle are four raised frogs. No one can give a reason for the frogs being there except to serve as loops through which the string is passed when carrying the instrument. Prices range from 100 to 1,000 rupees (about £84), according to the figures.

namely, frogs, pony, elephant, or moon. These are now very scarce, and have given place to an inferior modern article marked with four double frogs.

The possession of kyzees constitutes a rich Karen, and a village rich in these instruments is the envy of other villages, and in olden times the cause of wars to obtain them. Other musical instruments are whistles and pipes made from bamboo, guitars, harps, and gongs, and bugles made of buffalo and antelope horns. Leaving the "common hall" let us return to the corridor and peep in at the family rooms on each side. They are all very much alike—a single room with a portion partitioned off for sleeping. The fireplace is a square yard of earth laid upon the floor and hedged round with a kerb of four bamboos. Lying about are trays and sieves and baskets of all kinds. The "family medicine chest" is distributed about the room in the shape of little bundles of herbs and roots suspended from the roof or crammed into cracks and crevices, while the walls are adorned with weapons and implements. The weapons are spears, cross-bows, and arrows. Arrows are sometimes poisoned. The poison is in the form of minute black grains, which require a week's pounding and preparation. This operation requires care, as a splash into the eye produces blindness, and into a cut or wound certain death. Generally one poisoned arrow (which costs sixpence) is sufficient to render a whole quiver poisonous by merely drawing ordinary arrows over the poisonous one. In fighting, Karens use breastplates and shields, and plant rows of pointed bamboo spikes rising a few inches above the ground round their houses. Dogs, we observe, are plentiful, but cats are absent because not edible. Christian Karens, however, consider it no longer respectable to eat dog-flesh; but frogs and field rats are delicacies.

These rats sometimes cause wide-spread famine. When the bamboos flower, the rats swarm in thousands after the seeds, and, according to the proverbial "killing two birds with one stone," they devour the paddy. With several hundred rats swarming over a single acre, the Karen is powerless, and the delicacy cloy. After their depredations they disappear as rapidly and mysteriously as they came. Karens say they come and return across the sea.

About 6 P. M. the pigs are fed; and, although a score of women be calling at the same time, each pig recognizes the voice of his own mistress and runs to her for the expected food. The pigs are the "scavenging and sanitary authorities," and are used by the heathen Karens for sacrifice, and the owls are used for divination. Ages ago God presented the Karens with a code of moral precepts; but the custodian, while bathing, one day, left it on the bank and a dog ran off with it. In his flight he dropped the parchment, but before the purchaser could come up to it a fowl scratched out all the characters; ergo, the moral code is in the feet of the fowl, and its bones are infallible in divination. Another method of divination is by taking a piece of charcoal and striking a random number of marks on a piece of

bamboo, then counting them off in twos. An odd one remaining is unfavorable.

At the singing during evensong in the bamboo chapel we recognize some of our old favorite hymns, but the semitones are conspicuously absent. The Karen scale is doh, ray, me, soh, lah; and only well-taught school-children can manage a few semitones. Their "color sense" is similarly defective. Only five colors (red, white, blue, black, and yellow) are named; while blue and green are frequently confused.

After dinner a huge bonfire is made, and the people squat round with their backs to the blaze. The children sing and the elders "spin yarns." Ask them about their religious traditions, and a snow-capped old sire takes up his parable and tells how God created the world and our first parents Thanai and Eu, who were tempted by a fallen angel of light to eat forbidden fruit. The tree of death (came) by woman, the tree of life (will come?) by man. Sin increased and God destroyed the world by a flood, afterward sending angels to resuscitate a few bodies by placing in their mouths the ambrosia of heaven. When our (second) progenitor was about to die he called his seven sons, and, delivering to each one the stave of a barrel, told them they would be scattered, but in the fullness of time would come together again and put together the barrel and become a great nation. People increased in numbers and wickedness, and attempted to build a pagoda up to the sky, but when half finished God confounded their language and scattered them.

Wickedness, however, continuing to increase, God resolved to leave the world. In order to try the people, he asked them to ferry him across the sea; but the Karen was too busy with his forests, and the Burman with his canoes. The white man alone expressed his willingness to go if he had a boat. At God's command he placed his hat upon the water and it became a golden ship, in which he and God sailed away across the sea to a distant island. God then presented the white man with the Bible and blessed him, and bequeathed to him wisdom and power, the supremacy of the seas, and the scepters of the nations, and then disappeared into the skies. For our disobedience he left us (Karens) a prey to ignorance, to suffering, and to death; but he saved us twice, and his youngest son will be able to save us again. God's younger brother sustains the earth upon his shoulders. He receives the souls of good people as they enter the abodes of the underworld, and seals them for his own by sprinkling them with dew from his tresses, as a foil to the claims of the watchful powers of hell. Foreigners think we sacrifice to the devil. This is not correct, at least as regards the majority of the people, for only the wicked would do such a thing.

What we do is this. We place little bamboo cups of food to appease the mischievous spirits of evil that throng about us on every side; we sacrifice pigs to win the favor and support of the good spirits against the machinations of the devil; we pour libations to Atlas, to insure for our souls a safe passage into the spirit

world below; and we ever pray God to return to his people. And he will return. But the latter days will be evil. The devil will appear a beautiful goddess, and many will be attracted by her beauty, and kill each other for envy. Then God will appear in rags, but only a very few will follow him. Then great darkness will envelop the earth, so intense that people will creep and grope about. Every bamboo will become a snake, and every fagot a viper, and many people will die; and the wicked that survive shall fall by the arrows of the angel of judgment. Then shall God appear, heralded with trumpets and accompanied with angels playing upon harps of gold. At his coming vegetation shall break into blossom, the wild beasts will be at peace, and the countless souls in the underworld will become visible. Then shall the wicked be turned into dogs, but the righteous shall live for ever in cities of gold and houses of silver, and God will reign in the midst of his people.

So ends the old man's story. Much of this discourse was quite new to the younger people, brought up under Christian influence, and they had been listening with mute interest. More fuel is piled on the fire; the flames shoot up and the conversation becomes general. Various interesting topics are touched upon, but it is impossible to treat of them all here. Here are some of them:

Guardian Angels.—Each man has his own guardian angel residing on the back of his neck. Sometimes it wanders forth at night and causes dreams. Its prolonged absence causes sickness, and eventually death.

Poisons.—There are three kinds. The most deadly is in little black grains. The other two are probably yellow sulphuret of arsenic and the root of *gloriosa superba*. The hairs of a tiger's whiskers, if eaten, produce death. Some persons have poison fangs in their possession. These they thrust in the footprints of the person they wish to kill, who soon finds himself with a sore foot, which gradually becomes worse and ends in death. Others have a poison stone. The stone is flung at a little clay image of the victim, who immediately dies. But it is necessary that you sit and watch the image three days and three nights. Should you doze off during that time your labor will be all in vain, and you will wake up with a piece of flesh between your teeth and possessed of a devil. Moreover, you are liable to be summoned by the elders, your poisons confiscated, yourself stretched out in the sun for three days, and made to swear solemnly that you renounce the practice, under pain of being sold into slavery.

Ghosts.—There are four classes. First come the *Plups*. They are the shades of those who have died natural deaths and been properly buried; they go to the underworld and renew their earthly employments. The second class are the *Sekar*, or ghosts of infants and the unburied dead. Shut out from Hades, they wander harmlessly about the earth. The third are the *Thera*, or shades of those who have died violent deaths. These sometimes seize our guardian angels, and thus cause mortal sickness, and therefore must be induced by

offerings to release the captive guardian angel. The fourth are the *Tahmoo*, or specters of wicked men and tyrants, and criminals who have suffered capital punishment. These appear in the forms of birds and animals, and torment our guardian angels. They must be appeased with an offering, and the unfortunate man sprinkled with charcoal. Another dreadful spirit is the rainbow (*Terquai*). It devours the spirits of human beings, and then they appear to die accidental or violent deaths. After finishing its meal it becomes thirsty, and when it spans the sky in the act of sucking up water, children cease from play and men from work, lest some accident befall them. It is unlucky to point at the rainbow, and unless the offending digit is immediately placed upon the body, with the usual formula, it will certainly rot off.

Omens and Fancies.—The woodpecker is the ghosts' dog, employed by the shades to hunt game, and is therefore a bird of ill omen. All walking-sticks and staves are consigned to the presiding deities of those huge granite boulders that overhang the mountain paths, the deity thus accumulating a large supply of these useful articles. To comb the hair facing the west is unlucky, and a calamity follows hard on the heels of the barking-deer that happens to bark in a village; in the latter case the Karens generally leave the village. The crash of a falling tree, the sight of a snake or scorpion, or the tapping of a woodpecker, is sufficient to deter a Karen from taking a journey; and to eat rice at the side of or behind the hearth might result in a death in the family.

Ordeals.—In case of lack of evidence to sustain a charge of theft, recourse is had to the water ordeal, the tree ordeal, or the candle ordeal. In the first, the plaintiff and defendant stand up to their necks in water with a plank over their heads. At a given signal they are immersed, and he that remains longest under water is the winner. If the case goes against the defendant, he must restore the property with heavy interest; if against the complainant, he pays heavy damages for preferring a false charge. In the second a *sterculia* tree is stripped of its bark, and innocence is proved by climbing the slippery stem. In the third, each party holds a lighted candle, and whoever keeps his alight the longest wins the case. Another ordeal is for every householder in the village to bring two handfuls of bran and fling it into the common heap, so that the thief, from shame or fear, may have an opportunity of restoring the article without confessing his guilt.

There is still a great deal to be said about Karen astronomy, geology, and superstitions and ceremonies connected with war, agriculture, births, marriages, and deaths; but here we must stop. Our visitor has stowed away his notes and we retire for the night. Early next morning the village is astir, every thing is packed up, and, after shaking hands all round, we return across the valley to our old position on the Pongloun heights. A lingering glance eastward over the sea of hills reveals Devil Mount, twenty miles off, towering up into the clear, cool morning air. No villages are to be found on

or near this mountain, and the impenetrable thickets around are infested with wild animals. It is the seat of the goddess Tala, who presides over the crops. Her blessing ensures a good harvest, but her curse withers the crops, and the long-armed gibbons scream, and antiphone the warning from peak to peak throughout the land. Her curse is one for which the whole nation suffers, and a sacrifice is necessary.

According to some important manuscripts just placed in my hands, it is said that "anciently the Sgaws and Pakus used to go up on to Nat Toung (Devil Mount) and sacrifice a buffalo to the spirit of the mountain every three years. There is a pool up there where they baptized themselves, then perambulated the pool seven times, singing the song of Jehovah and Sausee. Sausee, 'comb,' is the Karen name of the mountain." These interesting manuscripts deal in detail with every tribe and sub-tribe, bringing forward remarkable evidence to show that the Karens are descendants of those Chaldeans who migrated to Thibet, and to connect this peculiar festival on "Devil Mountain" with the nations who, before Israel came out of Egypt, used to ascend Mount Sinai "to worship and make offerings to Sin, the Moon-god, who it was supposed dwelt about Mount Horeb." Be this as it may, there is a great deal to be said for the theory of a connection of some kind with the Jews centuries ago. Take, for instance, the Karen word for "God." The Karen equivalent for the Hebrew Y'Ho-VaH would be Y'HoWaH. Now, when nations like the Karens broke loose from their original stock, they would wander over dreary regions, cross plains and rivers and mountain ranges, cut their way through vast forests, pass through temperatures almost arctic and torrid by contrast, and come into contact with powerful influences that would color their traditions, and modify and remodel their spiritual nature. Their restless wandering would be a prolonged struggle for existence; and literature, if they ever had any, would be flung to the winds. Under such circumstances, they would gradually lose the fairer traits of the old family; and having no literature to catch and fix the forms, their language would soon lose its beauty and rapidly become monosyllabic and highly agglutinative. And this is precisely the case with the Karen language. Y'Ho-WaH gradually becomes YoWaH, then YWaH.—*Mission Field*.

Our Rambles in Burma.

BY FANNIE ROPER FEUDGE.

Burma used to be called the "Land of Pagodas," because of its numerous Buddhist temples, all filled with images of Gaudama, before which almost every man, woman, and child in the empire felt it his duty to bow daily and make an offering. Many of the children, of course, did not understand why they were required to bow before those great images of silver and gold, nor why they had always to leave there some of their pretty or fine things that they would much rather have kept for

themselves. But Oriental children, as well as adults, are carefully trained in the great lesson of giving, and they practice it always and every-where: to their gods, their friends, the priests, the poor, the stranger, and even to the dead.

It surprised us at first to have so many presents brought to us by people of small means. We did not then know, what we afterward learned, that hospitality to strangers, and especially *foreign* strangers, is the cardinal virtue of the East, and that almost any Oriental, rich or poor, would sooner starve himself than suffer his guest to want. It was so even among the Karens, a wild, roaming race, most of whom were kept wretchedly poor by the heavy tribute demanded of them by their Burmese masters before the land was brought under British rule.

We found the Karens living in villages among the mountains, or near the water-courses, deriving a scanty subsistence from fishing and the cultivation of the little patches of ground about their cottages. Yet these poor villagers, wherever we stopped, loaded us with excellent jungle-fowl, eggs, fruit, and fish, nearly always declining to be paid for them and only consenting to do so when we refused the supplies on all other terms. We had bright moonlight for our journey up the river, and whenever the tide was favorable we preferred the night for travel, and lay over during the more oppressive hours of the day.

After spending a day at the Manbee villages we pushed on to Pantenau, where we fell in with an old Karen Christian who gave us a graphic account of the religion of his people before the missionaries came. "Formerly," he said, "the Karens had no god—only a book that they worshiped. It was in a language we did not understand, but our ancestors had a tradition that a deliverer would come to our people from the far West, the nation in whose language the book was written. The 'deliverer' *did* come with the good missionaries who have given us a written language, the Bible, churches and schools, and, above all, have taught us to worship the living and true God."

The garb of our new friend was simple and picturesque. A broad waist-cloth of white cotton bordered with red fell below the knees, and a loose jacket to correspond reached nearly to the hips. About his well-shaped head was bound a scarf woven in bright colors and finished at the ends with a long, variegated fringe. This is the ordinary dress of the men; and the women wear scant skirts woven in gray stripes and long jackets prettily adorned with shells.

The house to which our hospitable Karen invited us was a bamboo cottage erected on bare poles about sixteen feet from the ground. It contained but two rooms, and had neither window nor chimney, only a wide door, and was entered by climbing a steep ladder that was drawn in at night as a needful protection against thieves and wild beasts. Furniture there was none, save a few cooking-pots, and the mats that served as seats by day and beds at night. Yet there were in this house—as

nearly every-where among the Karens in these days—a few books, and several musical instruments, very simple in construction, but giving out wondrous sweet sounds; and these simple villagers all seem to possess both ear and voice for singing. They are exceptionally anxious to learn, and evince quite as great aptitude in study as the average child in our schools at home.

I heard many stories of heroism and patient endurance on the part of both parents and children that show how anxious the little people are to learn and how cheerfully fathers and mothers make sacrifices for the education of their offspring. This very man at whose house we were so hospitably entertained had shortly before sold his only buffalo for 20 rupees and sent all the money to help to pay the board of his three little girls while they attended school.

Another case was that of the orphan child of a native preacher. She was sent to one of the mission schools at Rangoon, and though the father's life had been given to missionary work till he could no longer walk or preach, there was not a dollar left when he died to provide even a change of clothing for his only child, and the mother sold all her little wedding ornaments to fit her daughter to attend school.

And these sacrifices are willingly made that their dear ones may learn to read the "blessed Book" that has brought so rich a blessing into their own hearts and lives.

In only one year the Karens gave to their school in Maulmein nearly \$300, and "they built their own chapel without any help from America." So says a recent letter.

Bishop Taylor's Missions in South America.

BY ANDERSON FOWLER.

After ten years of close observation of Bishop William Taylor's self-supporting missions in Chili and Brazil, South America, I feel so impressed with the good results that I do not hesitate to state that they deserve the attention and support of our Church and all Christian people.

It is no longer an experiment. It is a marvelous success.

During the last ten years about \$120,000 in gold, has been invested in building colleges, schools, and churches, and furnishing them. During these ten years over twenty missionaries have been constantly at work, and there are now twenty-eight or twenty-nine in the field. All have had self-support, and some of the stations have had \$20,000 surplus over self-support, all of which has been invested in the work.

Hundreds have been converted. Several of the converts are now missionary teachers in the mission schools. Thousands are under the influence of the missionaries. All the \$120,000 invested could be withdrawn if the property were now sold.

The college at Santiago is the finest of its kind in the world.

The mission workers are a heroic band.

I would recommend those who wish to invest their money so as to produce the greatest results for time and eternity to put it in self-supporting missions in South America.

There are five stations now in Chili and two in Brazil. The need for Christian workers of the deepest piety and high grade of scholastic attainments is great. Any wishing to enter the work, or those who wish to contribute to this work, may correspond with Richard Grant, 181 Hudson Street, New York.

The latest information from all the stations is that the opportunities for extending the work have never been so good as now. Fifty more missionaries could be employed, all of whom could secure ample self-support when provided with churches, schools, and homes in which to do this mission work.

I consider that an investment of \$250,000 would establish fifty missionaries, whose work would go on and on indefinitely until the country is saved. And even then the money invested could be realized if the property were sold.

Missions and the Living Christ.

The missionary idea is one which lies close to the heart of Christ; in fact, it may be said, I think, to be a large part of his heart life. In its practical results it is one of the most incontestable evidences of Christ's presence in the world. The missionary idea, translated and transfigured into missionary service, *is* Christ. It is Christ in the person of his servants, loving and laboring and going about doing good, and touching a sin-stricken world in order to make it whole. Translate that grand word redemption into action, and it is missions.

The Church can have no such sign of Christ's living presence and gracious power in the world as she has in the existence of the missionary spirit in her members and the reports of missionary success from the fields. Humanity in the depths of sin and ignorance and degradation is the sign of Satan in the world. Humanity elevated, enlightened, purified, and redeemed, is the sign of Christ in the world. We hear of 6,000 converts to Christianity in Japan in 1889. They are like 6,000 throbs of Christ's heart which the Church can feel as if she placed her hand upon the bosom of the living Redeemer. We have over 2,000 more of them in China, and there are many thousands more all through the foreign mission fields, and tens of thousands in the Churches of Christendom; heart-throbs they are of a living and loving Christ, whose blood, once shed for missions on the cross, now beats and throbs for them upon the throne.

There are some, however, who doubt, and a few who even sneer at missions—although the sneer is sadly behind the times just now. There are others who are altogether skeptical with reference to the great foundation facts of Christianity. I was reading a few weeks ago in a volume of Matthew Arnold's poems some passages in which he seemed to regard the facts of Christ's resur-

rection as nothing more than a fiction. My eye lighted upon a verse in which he spoke of Syria, and I was astonished to find that it gave a blank denial to the resurrection. Speaking of Christ as dead, he said:

"Now he is dead: far hence he lies
In the lorn Syrian town;
And on his grave, with weeping eyes,
The Syrian stars look down."

Was there ever a more bewildering and belittling misuse of both poetry and fact than we have in these lines of one who professed to represent the "sweetness and light" of the most advanced culture of the age?

Why, for eighteen centuries the Syrian sun has been rising but to do Christ reverence, and the Syrian stars in their brilliant glory seem to add their nightly tribute of praise to Him who was once born beneath their silent gaze, and who thirty-three years after arose from the

Malay Children.

BY FANNIE ROPER TEUDGE.

While many points of difference exist between the children of diverse races it is interesting to note how very like in some other respects the little people all over the world are found.

Customs and costumes vary, each nation has its distinctive language, and the complexion, hair, and features of races and peoples are as diverse as one can possibly imagine; yet I found among every tribe and clan I visited the children all loved to play and jump and frolic; boys tossed balls and went kite-flying and girls dressed dolls and played "tea-party." So "the world is akin," after all; and as in other lands the children resemble ours in *play*, so do they also in their *needs*; and if our dear boys and girls need the blessed Bible, and a knowledge of the gracious Redeemer who died for



MALAY CHILDREN OF SUMATRA.

grave in the gray dawn of the early morning, just as they were fading from the skies that they might give place to the long-expected splendors of the world's new day.

No! We have no weeping luminaries in Syria lamenting over the grave of a dead Christ. I protest in the name of those bright Syrian stars I have so often seen shining so brilliantly in those eastern skies. We have something far different from that; we have loving and living believers singing to the praise of the risen and reigning Lord. How often have I heard them in the villages upon Mount Lebanon, and in their humble gatherings for religious worship in all parts of Syria, singing, "My faith looks up to Thee," or "Rock of Ages, cleft for me," or some other familiar song of praise to Christ!

The weeping stars are the poetic fiction; the risen Christ is the reality; and the song of triumphant faith from living believers is the sweet refrain which to-day is borne to us over the seas from the land of the empty tomb.—James S. Dennis, D.D., *Beirut*

all, the children of India, Africa, and Malaya need them equally; and their lack is even greater than of any among our own people. Can we not in the future give of our abundance *more liberally* than heretofore to rescue "the little ones" of whom the dear Saviour "is not willing that any should perish?"

Malaya, the country of the Malays, comprises, besides the Malayan Peninsula, Sumatra, Java, Borneo, Celebes, the Philippine and Molucca groups, Singapore, Pulo Penang, and many smaller islands. For the Malays, since our first records of them in the twelfth century, have been a migratory people, and are now scattered all over southern Asia, being often found as the ruling race, but occasionally subject to other powers. They engage in various callings, lawful and unlawful, by sea and by land; and as they are Mohammedans, and that religion prescribes no particular fashion of dress, the undeviating uniformity of costume that prevails among Oriental races generally is not found among

the Malays. But the *musai* dress for both children and adults consists of a turban of blue and white checked silk or cotton, a tightly-fitting jacket with sailor collar worn open at the throat, long, loose trousers, and over all a broad *sàrong* several yards long, bound around the loins, with ends left hanging loosely over the knees. For women and girls the turban is omitted, the *sàrong* is worn so as to conceal the trousers altogether, and the jacket falls over the *sàrong* instead of being confined by it, as in the garb of the men and boys. The dress of the women is tasteful and pretty, not unlike the skirt and polonaise worn in our country, only not quite so full, while the garb of the men is simple, convenient, and well adapted to a warm climate for both in-door and out-door uses. In places where the Malayan is the dominant power there is little variation of costume, but when living in other communities they frequently adopt the fashions and habits of the people among whom they live.

In stature the Malays are below the medium height, but with lithe, graceful forms and splendidly-developed limbs, with extremely small ankles and wrists, and well-poised heads. The children, accustomed from infancy to athletic sports, are as active as squirrels; and the sword-dances in which even young lads are trained are very marvels of strength and agility. Boys spend nearly all their time in the open air, climbing, jumping, dancing, rowing, hunting, fishing, and exercising in every variety of Malayan military tactics. From quite an early age they accompany their fathers on long hunting expeditions and on their marauding and piratical excursions; and it is said that most Malay lads are at ten years quite as skillful in the use of the *kris* (short sword or dirk) as their fathers. Girls, too, are early trained to hardy out-door life, and are nearly as active as their brothers. But they live at home with their mothers, spin, sew, attend the garden and poultry, cook, and take care of the houses. The Malays are a musical people, and both boys and girls are early trained to sing and play on the native instruments, some of which discourse very sweet and tender strains. I have heard the most touching little songs, full of pathos, from children not yet in their "teens," and who had never spent a day in school in their whole lives.

In physical appearance the Malays are a brown-complexioned race, somewhat darker than the Chinese, but not nearly so swarthy as the Hindus. They have large dark eyes, short nose, broad mouth, high cheek bones, and long, shining black hair, with very little beard. They are not a handsome race, but straight, muscular, and admirably developed for strength and activity. The little children are pretty and attractive, and the young maidens might still be so regarded but for the rather coarse mouth, the worst feature of both sexes; and with increasing years men and women alike grow less handsome than in youth.

The Malays may be divided into three general classes. Of these, the "Civilized Malays" are the most numerous in the foreign settlements and near the sea-coast.

They have a written language, settled homes, and many of the arts of civilized life. In religious creed they are all Mohammedans, but in practice they are far from strict, and except for what they learn in the schools the children grow up with little regard to religion of any kind. Of the second class, the "Wild Malays," who inhabit the interior of Sumatra, Borneo, and other large islands, comparatively little is known. They are supposed to be the aborigines of the Malayan Peninsula and islands; they live in sheltered huts or cabins in the depths of gloomy forests, and apparently know as little of the outside world and the arts of civilized life as when they first took possession of their primitive woods.

The third class are the *Orang Laut*, "Men of the Sea," who live altogether in boats, go almost without clothing, and subsist on fish, worms, and grubs. They are the most degraded of all the races we met in the East, living in a condition so little above that of the brutes that it seems difficult to know just where to place the dividing line. Of the children of parents so degraded, who are born, live, and die on a boat, having no opportunity of intercourse with any less ignorant and wretched than their parents, there is little to be said, or even hoped for, until these poor children can be utterly separated from the only surroundings they have ever known.

Malayan children of even the better class of civilized parents are not reared in the effeminate habits of the surrounding nations; they grow up with little taste for the luxuries of palace or harem, and develop into brave, self-reliant men and women. But they are frequently treacherous and cruel, and the boys being trained from infancy to the use of fire-arms and the *kris* they readily adopt the wild life of piracy, or outlawry, with which they have been familiar from the very cradle.

But faithful, Christ-loving missionaries are at work among the Malays; some of those whose hands had long been stained in blood have laid down their weapons at the feet of the Prince of Peace, and more and more every year of the little children are being taught of Jesus and his love.

Woman's Work in Singapore.

BY MRS. MARIE A. OLDHAM.

Singapore, a name now familiar as the head-quarters of our Malaysia Mission, is an island to the south of the Malay Peninsula, situated about half-way between India and China; not very large, having an area of only 206 square miles. Climate warm and moist, but not so warm as might be expected, seeing we are only eighty miles from the equator. Proximity to the sea and frequent showers of rain make the climate equable. The surface of the island is undulating, nowhere over 500 feet above sea level. Perpetual greenness and every variety of tropical fruit and foliage abound on every hand; beautiful "maiden's hair" and other ferns grow wild; orchids are plentiful, and all plants having bulbous roots flourish.

The island has been a British possession since 1819, and is very important as a trading and coaling station. It has a large and very mixed population of Chinese from China; Tamils from Southern India; a sprinkling of Europeans; the Eurasians or half-whites; a few Parsees and Arabs, and the children of the soil, the Malays. These are supposed to be of Mongol stock, and have been divided into three distinct groups: the "Orang-Benuar," or "men of the soil"—that is, the uncivilized wild tribes of the peninsula; the "Orang-laut," or "men of the sea"—that is, the semi-civilized or floating population; and the "Orang-Melayu," or "Malays proper," the civilized Malays, with something of culture, of literature, and of religion.

The "Orang-Benuar," called also "Orang-Gunong," mountain-men or Highlanders, and sometimes "Orang-Utan," or men of the woods (corrupted by us into Orang-otang), constitute the aboriginal Malay element. They have hitherto remained unaffected by foreign influences, and are found grouped in small tribes in the wooded uplands of the peninsula and Sumatra; the "Orang-laut" are the pirates or sea-gypsies of former English writers and of the early Portuguese explorers. They are no longer to be dreaded, for piracy has been almost entirely suppressed, and the "Orang-laut" have risen considerably in the social scale since the spread of European power and influences throughout Malaysia.

In temperament the Malays are like most other Asiatics. Taciturn, undemonstrative, little given to outward manifestations of joy or sorrow, yet very courteous toward each other and, as a rule, kind to their women and children. Usually passive and indolent, they are capable of the greatest excesses when their passions are roused. Under the influence of religious excitement, losses at gambling, jealousy, or other domestic troubles, they are seized with a frenzy which they call the "amok fever," when they will rush wildly through the crowded streets armed with their sharp "krises," or curved knives, cutting down all who cross their path with fury and without discrimination. The wild tribes are still nature-worshippers, but the "civilized Malays" universally profess the Mohammedan religion.

They were pagans, or followed some corrupt form of Hindu idolatry, until the thirteenth century, when the Sultan, Mahmud Shah, became a follower of Mohammed, and he spread the new faith throughout his dominions during his long reign of fifty-seven years. His rule extended over many provinces, and thus the Mohammedan faith rapidly spread through the peninsula.

The Malays seem to have had no written characters of their own, but on their conversion adopted the Arabic, modifying some of the letters to express their own nasal sounds. The Malay is a soft musical language and is very important, being the mother of the dialects spoken over an area which comprises the peninsula, with the adjacent islands, the coast districts of Sumatra and Borneo, the Moluccas, the Java coasts and the Celebes seaboard.

My readers are more or less familiar with the position of women in Mohammedan lands. There is an Arabic

proverb which says, "The threshold of the house weeps forty days when a girl is born." Friends come in to condole with the mother. "Poor woman! What has she done that her baby should be a girl?" She herself weeps and beats her breast. The father's face is overcast.

When a boy is born there are great rejoicings. Friends come from near and from far bringing congratulations. The whole household prepares for a feast. A kind of sweet cake is prepared and sent around much as we send wedding-cake. How different when a girl is born! "Nature, however, is better than man." The mother begins to have better feelings. The prattle of the innocent babe reaches the father's heart and he begins to fondle it. After awhile the little one grows up; but O, to what a life! She is taught to dress herself; dye her hands and finger-nails; to arrange her hair; to adorn her person; to make herself physically attractive. Pelted one hour, scolded the next; brought up in entire ignorance; married at the age of eleven or twelve, the future is all unknown. "She leaps into it as into a gulf," with closed eyes. Then often comes the dark shadow—so greatly dreaded by all her true womanly instincts—a second and, perhaps, even a third wife.

But may she not find comfort in religion? Alas! no. No woman is admitted to a mosque or place of worship. If she ever hears the Koran it is only as she catches snatches of it when her husband reads. Yet nowadays it is in some circles fashionable to extol the teachings of Mohammed; to speak of the intense devotion of his followers. Shall we extol a religion that excludes woman? Nay, rather, shall we not as Christian women rejoice in the teachings of Him who sought in his life and ministry to honor woman, and to win for her the place of usefulness and happiness she enjoys to-day only in those lands where Jesus Christ is Lord and teacher? I am glad I am a woman, and have the privilege of carrying the Gospel to these darkened hearts and homes. Will you go with me as thus I go on a missionary journey to a Malay kampong?

These villages are made up of clusters of huts built in marshy, low places lying along the sea-shore. The huts are constructed of rough, bare boards, built up on piles, and have thatched roofs. When the tide is in it rushes through these piles below the hut, thus fostering the lazy habit of the Malay, who can sit at his own window and catch fish, while the dirt and rubbish of the house need only to be swept out of doors to be carried away. The windows are almost on a level with the floor, so that the favorite attitude, a reclining one, can be maintained while a good view of passers-by can be had without the trouble of sitting up.

We enter the dwelling, and find two, three, or more women squatted on the floor on small pieces of matting. No furniture of any kind is to be seen; sometimes the floor at one end of the room is raised a little, to form a rude couch. Some of the women are sewing; the majority, however, are gossiping and chewing *siri*; so you see this is not the only country where inelegant habits are indulged.

The gum of the West, however, gives place to the *siri* of the East. The *siri* is the leaf of the pepper-vine, the black-seed pepper. It has a sharp, pungent flavor. With small pieces of betel-nut, catechu, spices, and a little quicklime it is rolled into fantastic shapes and then eaten. Very wholesome and agreeable it is said to be to Malay palates, and many excuses are found for the habit. The people are poor, and many of them ill-fed, the *siri* is cheap, allays thirst, and wards off hunger. The pungency of the *siri* causes the saliva to flow, and the catechu, mixed with the lime, imparts a reddish hue to the mouth and lips. Their mouths often look as if dripping blood.

"Salaam aleikum"—the peace of the Almighty be with you—is the greeting that reaches our ears. A piece of matting is spread and we are expected to seat ourselves tailor-fashion, feet crossed before or doubled under—a wearisome position. Then we are subjected to the usual catechism: How old are you? Are you married? Is your husband good to you? What salary does he get? What did you have to eat to-day? Are you the first wife or the favored young one? One reaches forward, and, feeling our dress-skirt, says: "What did you pay for this material? Have you any children?" These questions are always followed by the earnest inquiry, "How many of your children are boys?"

We need patience to keep sweet and tact to direct their thoughts and questions into other channels. A child is sent to the neighboring houses to announce our arrival, and women come in until we have quite a fair audience. Their husbands are away at work, and they seem to enjoy this break in their monotonous lives. Do you see them?—as inquisitive as children; in stature short, rarely five feet high; with olive yellow complexions inclining to light brown or cinnamon; round-headed, with somewhat flat features; prominent cheek-bones; black and slightly oblique eyes; small, low-bridged noses with dilated nostrils; hands and feet small and delicate; glossy black hair neatly coiled at the back of the head and ornamented with fancy pins.

Following our Master's method we begin to tell a story, which rarely fails to rivet attention. We relate the parable of "the Lost Sheep" or "the Prodigal Son;" a hush falls on that frivolous, chattering audience, eyes are bedewed with gracious tears, and we are reminded of the hymn verse:

Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore,
Touched by a loving hand, awakened by kindness,
Chords that were broken will vibrate once more.

In weakness, oftentimes in discouragement, we try to tell the story of redeeming love, and the Master himself often touches chords which vibrate, making melody in these poor hearts.

These women are fond of music, and when, as sometimes happens, we have no opportunity of speaking a word, we can always sing such hymns as "Jesus, Lover of my soul," and others which have been beautifully translated by a young English officer who has a gift in this direction

and has enjoyed using it for the Master. "Salamat Jalau," "Proceed in peace," says a chorus of voices. "Salamat tinggal," "Remain in peace," we respond, and wend our way homeward remembering that the seed is the word of God and looking to the Lord of the harvest to bring to fruitage the seed which we in weakness have sown and praying to him to put it into the hearts of Christian women not only to give their means, but themselves, to this work.

Go out with me again another afternoon and let us visit another section of our mixed population. This day we shall visit homes of the Chinese. The Baba Chinese, as they are called, have attracted and held our attention much. The "Babas" are Chinese who, coming originally from China, have settled down in Malaysia as their permanent home. They speak Malay interspersed with Chinese words and phrases; the women dress much like the Malays; the men retain their Chinese costumes, to which they have superadded an English broad-brimmed felt hat. Our boys' school has opened the way for our entrance into scores of these homes. "We come from the 'Skola Bahru,'" the "New School," we say, and doors which might otherwise be unwilling immediately open to us.

Here is a long row of "shop-houses"—tenements. Let us take the second one on the right, for the door is invitingly open; yet we cannot see far into the room, for a small screen hides the view. On either side of the doorway are long narrow panels which bear inscriptions in gold letters; presentation-tablets, brought usually by friends praying the blessing of the god of wealth, defense from evil spirits, etc. In the front room a round table stands in the center; against the walls, arranged with mathematical precision is a row of upright uncomfortable chairs. The walls are hung with hideous pictures of the family "josses." In one corner stands the altar, on which are arranged candles, censers and incense-sticks, which are always kept burning.

As we have no gentlemen with us we can boldly make our way to the inner apartments of the family—an open court, with a well in the middle, the sky overhead; rooms open on to this court. Here is one woman reclining on a lounge; there another squatted on the floor, rocking a baby to sleep; yonder sits one on a chair, with her feet doubled under her; the chair is evidently not her native seat. She is the mother-in-law, the mother of the master of the house. We rather dread meeting her, for we have met before, and we know how suspicious she is of foreigners and their teaching. Her husband is dead, and she makes her home with her son and rules the household with a rod of iron. She is of the older ways, and her prejudices against western innovations, and particularly against what she calls "The English God," are very strong.

The two younger women rise to greet us, but the old lady does not move nor look our way. We go up and say, "Ada baik-ka"—are you well? She barely nods. We begin a conversation, and by persistently paying our attentions to the old lady enthroned on her chair she

gradually thaws. Finally she says, "If you white people were as clever as you say you are you could do something for my sick daughter." Here is our chance. By inquiry we find her daughter lives three miles out in the country. She has for years suffered from a severe cough. We promise to bring her a lung-pad and some "English medicine." The attention completely wins the old dame. The mother-heart is everywhere touched by manifestation of interest in the children.

We now tell her of a "great Physician" who once lived on the earth and who now lives in heaven; of a woman who came to him to ask healing for her daughter, of the way she showed she trusted him and finally how her daughter was healed. "Does this Physician live now?" "Yes, and if you ask him he will hear you and heal your soul and your daughter's body too, perhaps, for he is still a merciful Lord."

"O, but he's the white man's God you're talking about," she says, hastily, fearing in her heart that a kind of national jealousy will bring down upon her the wrath of her household gods, whose horrid pictures hang in the parlor. We earnestly assure her that Jesus is the God of heaven and of the whole earth. The younger women are very attentive.

Then we rise and say, "We'll come again, and bring the medicine, but you and your girls can meanwhile ask Jesus to help you." One of the younger women says, "We don't know how to ask him; he's a strange god." We answer, "We'll ask him together now, and then you'll learn;" and before the old lady has time to object we begin to ask the dear Lord of all men to teach these; to show them the sickness of sin, then to heal that sickness, and to deal gently with the sick daughter. Then we quickly leave the house where for the first time the presence and help of Jesus Christ were invoked, and thus from house to house, altering our methods according to circumstances. Pray for our women-workers of Singapore.

The Straits Settlements and British Malaya.

BY SIR J. FREDERICK DICKSON, K.C. M.G.

The "Straits Settlements" is a political rather than a geographical expression. It is the name given to the crown colony formed in 1867 of detached portions of the mainland of the Malay Peninsula and certain islands (the two most remote from each other being 350 miles apart) which previously were administered as a separate sub-government of the Madras presidency. Under the last letters patent, dated June 17, 1886, the Straits Settlements comprise the Island of Singapore, the town and province of Malacca, the territory and islands of the Dindings, the island of Penang, Province Wellesley, and their dependent isles. Together they are estimated to be 1,458 square miles in extent, with a population of about 500,000 and a revenue of \$3,847,653. Outside the limits of the colony proper British influence is being extended year by year over the Malay Peninsula and

the large island of Borneo in a way which it is the purpose of this paper to explain.

The colony takes its name from the Straits of Malacca, in the neighborhood of which its *disjecta membra* are situated. Of these, following the order given in the letters patent, Singapore comes first. It is an island 27 miles long by 14 wide, containing, with its adjacent islet, 223 square miles, separated from the Malay Peninsula by a narrow strait three quarters of a mile in width. It practically has no history prior to 1819 and no vestige of any historical remains, for the only record of its old-time connection with Buddhist history, an interesting engraved stone, probably of the fourth century A.D.,



was broken up in 1843. In the twelfth and thirteenth centuries it was a great emporium of commerce; De Barros mentions it as the resort of navigation from India, Siam, China, and the "many thousand islands which he toward the east." It was founded by Sri Iskandershah in 1160, taken by a Javanese rajah in 1252, and abandoned in the fourteenth century. It is not mentioned by Marco Polo, nor by Francis Pyrard early in the seventeenth century. It remained independent and scarcely inhabited until the genius of Sir Stamford Raffles selected it to be the center of British influence in the Malayan countries. By a treaty with certain Malay princes he acquired it in 1819, for reasons which he explained in the following extracts from an

interesting letter to Colonel Addenbrooke, dated Singapore, June 10, 1819:

"You will probably have to consult the map in order to ascertain from what part of the world this letter is dated. Refer to the extremity of the Malay Peninsula, where you will observe several small islands forming the Straits of Singapore. On one of these are the ruins of the ancient capital of 'Singapura,' or 'City of the Lion,' as it is called by the Malays. Here I have just planted the British flag, and a more commanding and promising station for the protection and improvement of all our interests in this quarter cannot well be conceived. Since my return to this country my public attention has been chiefly directed to the proceedings of the Hollanders, who, not satisfied with receiving from us the fertile and important islands of Java and the Moluccas, have attempted to exercise a supremacy over the whole of Borneo and Sumatra, and to exclude our nation from all intercourse with the other States of the archipelago. They have been very particular in the means, and they seem to have considered the degradation of the English character as necessary to their own establishment. You may easily conceive how much annoyance this has given to me, and, prepared as I was to remain a quiet spectator of all their actions, I have not found it possible to continue entirely neutral. While they confined their proceedings to the countries in which European authority was established we had no right to interfere; these we had by treaty agreed to transfer to them, and they were of course at liberty to act in them as they thought proper without reference to our interests; but they no sooner found themselves possessed of these than they conceived the idea of driving us from the archipelago altogether, and when I made my re-appearance in these seas they had actually hardly left us an inch of ground to stand upon. Even

our right to the spot on which I write this, though yesterday a wilderness and without inhabitant, is disputed; and in return for our unparalleled generosity we are left almost without a resting place in the archipelago.

"But it is not our interests alone that have suffered by this unexpected return; those of humanity and civilization suffer more deeply. To comprehend the question justly you must consider that it has always been an object of the first importance to our Indian interests to preserve a free and uninterrupted commerce with these islands, as well on account of this commerce itself as the safety of our more extensive commerce with China, which lies beyond them; and that for the last century, owing to the defects and radical weakness of the Dutch, we have been able to effect this without serious molestation from them. The consequence of this constant and friendly intercourse has been the establishment of numerous independent States throughout the archipelago.

"It was clear that the object of the Dutch was not only to command for themselves all the trade of the Eastern islands, but to possess the power, in the event of future war, of preventing our regular intercourse with China. By possessing the only passes to this empire, namely, the Straits of Sunda and Malacca, they had it in their power at all times to impede that trade; and of their disposition to exert this power, even in time of peace, there was no doubt.

"It was therefore determined that we should lose no time in securing, if practicable, the command of one of these straits; and the Straits of Malacca, on account of their proximity to our other settlements, appeared the most eligible.

"I shall say nothing of the importance which I at-



APPROACHING SINGAPORE FROM THE EAST

each to the permanence of the position I have taken up at Singapore; it is a child of my own. But for my Malay studies I should hardly have known that such a place existed; not only the European but the Indian world also was ignorant of it. It is impossible to conceive a place combining more advantages. It is within a week's sail of China, still closer to Siam, Cochin-China, etc., in the very heart of the archipelago; or, as the Malays call it, it is 'the navel of the Malay countries.'"

Singapore was at first under Bencoolen, in Sumatra, of which Sir Stamford Raffles was then the lieutenant-governor; in 1823 it was transferred to the Government of Bengal; and in 1826, together with Malacca, was incorporated with Penang, which became the head of a presidency; later, in 1829, these three settlements were reduced to the position of a colony of Madras, and in 1837 the seat of government was transferred to Singapore. From the first it made good progress, and attracted the attention of the Chinese, who are now the principal land-owners and merchants of Singapore and the most enterprising and influential of the inhabitants of the colony taken as a whole. Raffles, writing again in June, 1819, said: "My new colony thrives most rapidly. We have not been established four months, and it has received an accession of population exceeding 5,000 principally Chinese—and their number is daily increasing." They now number nearly 87,000 out of 140,000.

The island of Singapore is studded with numerous low hills and intervening swamps. In many cases the hills have been leveled and the swamps filled in. The port, one of the greatest centers of trade in the East, consists of the old and the new harbors. The former is a roadstead five miles in length, free from rocks, and safe in all weathers. The latter is formed by the channel, about two and three quarter miles in length, which lies between the town of Singapore on the north and two small islands on the south. It is sheltered and safe, has deep water up to the shore on the Singapore side, and is lined for about a mile and a half with wharves, where steamers of all sizes can coal and discharge and take in cargo. The town is in $1^{\circ} 16'$ north latitude and $103^{\circ} 53'$ east longitude; the climate is therefore one of perpetual summer, hot and damp, and though not unhealthy is very depressing to those Europeans who are compelled to reside there without change for many months at a time.

Malacca is situated about 110 miles to the north-west of Singapore on the mainland of the Malay Peninsula. The town lies between $2^{\circ} 10'$ north latitude and $102^{\circ} 14'$ east longitude, and with a strip of land 42 miles long and 25 miles broad forms the town and territory of Malacca, an area 659 square miles. The Settlement was founded soon after the fall of Singapura, by the Javanese rajah who had taken it. It rose rapidly and became the seat of a considerable Malay monarchy till its capture by the Portuguese under d'Albuquerque in 1511; they held it till 1641, when they were driven out by the Dutch, who had in vain laid siege to it in 1606. Of this siege, and of the great naval fight which followed, a

graphic account is given in the *Voyage of François Pyrard*, who says of Malacca that "the town is the richest and busiest of all the Indies, after Goa and Ormuz, owing to the great cargoes from China, Japan, the Moluccas, and all the Sunda which are landed there." * Malacca was taken from the Dutch by the English in 1795, and was restored to them at the peace of 1818, in accordance with the treaty of Vienna. Finally it was ceded to the English by the treaty with Holland of March 17, 1824, in exchange for the East India Company's settlement of Bencoolen and other places on the west coast of Sumatra. By this treaty it was also arranged that Holland should not interfere for the future with affairs of, or have any settlement on, the Malay Peninsula, while the British agreed to leave Sumatra entirely to the Dutch, saving only Acheen, the independence of which was guaranteed until the later treaty of Nov. 2, 1871. Malacca thus has a continuous history, and in this is unlike Singapore, which it replaced as the center of eastern trade. The harbor of Malacca is now much silted up, and its roadstead is only visited by small local traders. It ceased about the close of the seventeenth century to be one of the great centers for the commerce of the East, but it remained the collecting center for the trade of the Malayan Peninsula and Sumatra till the assumption of British authority in Penang in 1786, which became the chief place of trade in these seas until it was supplanted by Singapore. Malacca has therefore to rely solely on its agricultural resources, and on the development of the protected Native States adjoining it, and on improved administration in accordance with the policy of the late governor, Sir Frederick Weld, G.C.M.G., who confined the powers of the municipality within the limits of the town, releasing from its control the country districts, which are now placed in charge of members of the civil service, whose duty it is to make roads, encourage cultivation, and in every way develop the resources of the country, and thus remedy the evils from which Malacca suffered until it came under British rule.

The territory and islands of the Dindings include the Islands of Pangkor, a strip of territory on the mainland, half the small island at the mouth of the Perak River, and nine small islands to the southward; the area is estimated at 200 square miles, and their population at about 2,500, of which half is Chinese and half Malay. The Islands of Pangkor lie across the mouth of the Dinding estuary, which is the best natural harbor on the western side of the peninsula, and as the resources of Perak are developed must become the chief outlet for the produce of that large and important State. The Dindings were taken over in 1874, as a necessary measure for the suppression of piracy, and, in pursuance of Sir Frederick Weld's policy for the development of the country districts, have been placed in charge of a member of the civil service of the colony, while provis-

* See the edition of this voyage translated by Albert Gray. Vol. II, p. 155. Hakluyt Society, 1888.

ion has been made for regular steam communication with Singapore and Penang, from which places it is distant about 270 and 80 miles respectively. The government station at Pangkor is in $4^{\circ} 15'$ north latitude and $100^{\circ} 35'$ east longitude; owing to the unhealthiness of the island the government station is now being moved to a site on the mainland at the mouth of the estuary.

The Dindings supply Penang with timber suitable for building purposes, and when irrigation canals have been formed will have valuable land for rice cultivation.

The Island of Penang, or, more correctly, Pinang, is



THE FALLS AT PENANG.

named after the beautiful areca palm, which grows there in abundance and yields the betelnut of commerce. The chief town is Georgetown, in $5^{\circ} 24'$ north latitude and $100^{\circ} 21'$ east longitude, about 240 miles from Malacca and 350 miles from Singapore. Penang is about 15 miles long by 9 broad, with an area of 106 square miles and a population of upward of 90,000. It lies off the west coast of the Malay Peninsula, at the northern extremity of the Straits of Malacca. On the opposite shore of the mainland is Province Wellesley, a strip of territory 45 miles along the coast, with an area of 270 square miles and a population of 97,000.

Penang was ceded to the East India Company by the Rajah of Kedah in 1786. By a treaty with Kedah in 1800, confirmed by the treaty with Siam of May 6, 1869, a strip of the mainland thirty-five miles in length was acquired, and by the treaty of Pangkor of 1874 another ten miles of coast was added to it. This territory, secured for the suppression of piracy, is now a well-governed and peaceful district, while its rich alluvial soil has attracted European planters, who have opened up sugar and tapioca estates, cultivated by laborers imported from India. Penang is recovering much of its commercial prosperity; it has benefited greatly by the extensive exports of tin from Perak, Selangor, and Junk Ceylon (a corruption of the name Ujong Salang), and by the tobacco plantations of the east coast of Sumatra. The dependencies of these Settlements include numerous small islands and islets.

The colony is administered by a governor, an executive council of nine officials, including the governor, and a legislative council consisting of the executive Council with the addition of seven nominated unofficial members. The unofficial members are generally merchants or lawyers of Singapore or Penang, two of them representing the chamber of commerce of Singapore and Penang respectively; there is one Chinese member, and one European planter from Province Wellesley. Like Ceylon it has had, since 1867, a civil service of trained officials who are required to learn the languages of the different races which compose the population.

The following figures, though short of the total population, show the proportions of the principal races in each settlement:

	European.	Malays.	Chinese.	Natives of India.
Singapore.	2,769	22,155	86,716	12,058
Penang.	612	21,772	45,135	15,730
Prov. Wellesley. . .	76	58,723	21,637	10,616
Malacca.	40	67,513	19,741	11,891

The Chinese slightly outnumber the Malays, and with the natives of India form an immigrant settlement far larger than that of the original natives. This is a point of much importance, as the great "European ignorance" in regard to the Chinese adds considerably to the difficulties of government. Any blunder which would alienate the Chinese and make them hesitate to come freely to the colony would be most disastrous and seriously check its progress, depending, as it does, in a great measure on Chinese energy and perseverance. It would also largely reduce the revenue, to which they mainly contribute. The peculiar composition of the population is a matter not to be neglected by those who have to determine the liability of the colony toward the defense of its coaling-station maintained in the interests of the British trade with China and the far east, and for the use of our navy; in short, for imperial rather than colonial interests. This coaling-station has grown up since the transfer of the colony from the Indian to the colonial department, in 1867. At the end of 1869 the Suez Canal was opened and has revolutionized the

whole of the Eastern trade, which, no longer carried by sailing vessels round the Cape, now passes by steamer through the Suez Canal; and at the safe and convenient port of Singapore, lying in the direct route to the eastward for all vessels from Suez, is daily to be seen a long line of steamers of all nations, those under the British flag predominating, lying along the wharves in the New Harbor while the roadstead is crowded with sailing vessels from all parts of the Malay Archipelago, which resort to this free port. In 1887 the shipping entered and cleared at all the ports of the colony was of the total tonnage of 8,948,600, of which 5,689,648 was British, while the imports from the United Kingdom were \$32,210,548, from the colonies, \$61,607,580; from elsewhere, \$58,609,856; total, \$152,322,920; exports to the United Kingdom, \$26,758,508; to the colonies, \$35,090,917; to elsewhere, \$59,491,786; total, \$121,341,211.

So far we have seen how the colony of the Straits Settlements has been formed and what position it holds as a trading center; it remains to consider the not less important position it occupies as a center of British political influence in the Malay Peninsula and Archipelago. This influence took its rise in 1600, when the East India Company was granted a charter, at first for fifteen years, chiefly for the purpose of trading to Malay; it led to many conflicts with the Dutch, only brought to an end by the treaty of 1824, which confines the region of influence for Great Britain to the Malay Peninsula, the islands north of Singapore and the northern portion of Borneo, while that of Holland is limited to Sumatra and Java, the islands to the south of Singapore and the southern portion of Borneo.

From 1827 to 1867 the Indian Government does not appear to have given much attention to Malay affairs; but after the transfer of the colony to the colonial office internal dissensions and disturbances on the peninsula and piracy on the coast of Perak were found to injuriously affect the Settlement of Penang and the coasting trade in the Straits of Malacca. As regards Perak, these difficulties were, in 1874, ended by the acquisition* of territory under the treaty of Pangkor, giving us the command of the sea-coast of Perak. This enabled us effectually to restrain piracy and lay the foundation for the system of "residents," under which we are gradually obtaining by peaceful means the absolute control of the whole Malay Peninsula south of Burma and Siam. At the outset this policy was disastrous, as it resulted in the murder, in 1875, of the first British resident sent to Perak,† and necessitated sending troops from India and China to obtain redress and restore order. The murderers were arrested and punished; and Sir Hugh Low, an administrator of great ability and power, was appointed resident. In the middle of 1874 Selangor was placed under a resident, Sungai Ujong soon after being brought under a similar rule, the Sri Menanti Confederation followed in 1886,

and Pahang in 1888. These States are under the supervision of the governor of the Straits Settlements, who is represented in each State by the resident, with a staff under him of European officers corresponding to the civil service of the colony. They are not subject to the control of the legislative committee of the colony, but there is a strong bond of union in community of interests and in the assistance given them by the colony in the form of loans, when they first came under European guidance and control. There is the further tie that the protected native States and the colony are under one governor. In theory the resident only "advises" the sultan or native ruler of the State, but practically (subject to the direction of the governor) he is more absolute in his authority than the governor of a crown colony. He and the European officers under him collect all the revenues and control the treasuries—the native ruler having a fixed civil list—and without his sanction not a penny can be spent, while the force of armed police, composed of fine, warlike Sikhs, is entirely in his hands. The system thus introduced by Sir Andrew Clarke, and nurtured and developed by Sir Frederick Weld, differs materially from annexation. The native ruler remains at the head of his State, retaining all the dignity of the position, and presiding at the meetings of the State councils at which the resident has a seat, nominally as an adviser, though in reality this council is the advisor of the resident. At its meetings all regulations, laws, and estimates are passed, all trials for murder are reviewed, and all petitions and complaints from the people are investigated. Perfect order is maintained in the States thus governed, forming a striking contrast to those which remain under the purely native system of government. Capitalists, chiefly Chinese, have established in them mining operations on a large scale, and they are being rapidly developed and provided with good roads and railways. As the State of Johor is under our protection, though not administered by British officers, our influence extends on both sides of the peninsula as far as the latitude of the Dindings. To complete the dominance over the whole of the south of the peninsula we have yet to obtain control of Kedah in the north, and of Patani, Kelantan and Trengganu on the east coast, as will be seen on reference to the accompanying map. To consolidate our domination it is necessary that we should carry out a connected system of roads and railways. Some progress in this direction has already been made by the formation of a short line of railway in Perak from Port Weld to Taiping on the meter gauge; and of another in Selangor, from Klang to Kuala Lumpur, twenty-two miles in length; while in Sungai Ujong there is a line of twenty-one miles in length in course of construction from Port Dickson on the coast to Seremban, the chief town of the State. This railway is of importance as showing the new departure in Malay practice of making a harbor on the sea-coast and thus abandoning the creeks and estuaries which were the resort of the old Malay pirates; also, now that we have

* By Sir Andrew Clarke.

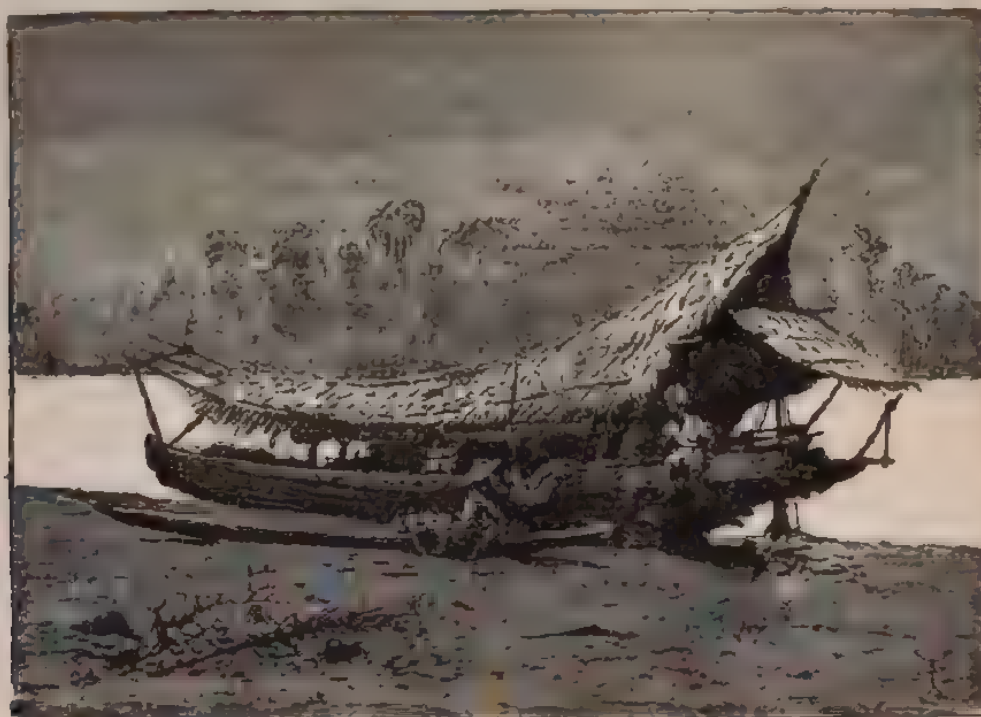
† Mr. J. W. Birch.

acquired control of Pahang, it is desirable to connect it with the west coast (since its ports on the east coast are closed during the north-east monsoon from October to March), and the best way to effect this is by a continuation of the railway from Seremban through Kwala Pilah to Pahang. The new port has been surveyed and reported upon by Commander Gifford, R.N., and though only opened in 1889 is already well known at "Lloyd's," and in the language of the underwriters is considered "a good risk."

In Borneo British influence now extends over the whole of the northern portion. Sarawak was ceded by the Sultan of Brunei to Sir James Brooke, well known as Rajah Brooke, in 1842, and is now under British pro-

tection. It contributes 61.4 per cent. of this total, and India 16 per cent., leaving less than 23 per cent. to be divided among the rest of the empire. New South Wales and Canada contribute 3.8 per cent. each; the Straits Settlements 3.4; Victoria 3.2; New Zealand 1.3; Queensland and the Cape 1.1 each; South Australia 1 per cent., and all the other British possessions less than 1 per cent. The total contribution of the colonies to the trade of the United Kingdom is a little over 26 per cent., and of this, while India contributes 9 per cent., Australasia 8, British North America 2.9, the Cape and Natal 1.3, the Straits Settlements contribute 1.1, the West Indies 1, and all the rest less than 1 per cent. each.*

The Straits Settlements are of small value to the



A MALAY BOAT.

tection. In 1846 Labuan was ceded to Great Britain; it is a crown colony, and since 1869 has been self-supporting.* The whole of North Borneo, about 30,000 square miles in extent, with a coast line of 900 miles, is held by the British North Borneo Company under royal charter of 1881, and all that remains of the ancient kingdom of Borneo, lying between Sarawak and British North Borneo, has recently been taken under the protection of Great Britain for the security of the Sultan of Brunei. In Borneo, as in the Malay Peninsula, British authority has stamped out piracy, and peaceful progress is being made; and the trade of the Straits Settlements takes an important place in the trade returns of the empire. The total trade of the empire being taken at one thousand millions sterling, the United Kingdom

empire for their own products and resources; their importance is in their position, which gives them political control of the Malay Peninsula, and makes them the collecting and distributing center of the Malay Peninsula and Archipelago, Singapore being one of the most important coaling ports and naval stations in the empire. Singapore and Penang have but small area and resources, and the wealth of Malacca is not great; but the native States have great mineral wealth and also a great agricultural future awaiting capital for their full development; at present the only outlet for their trade is through the ports of Singapore and Penang; and though nominally independent they are in reality so completely under British influence and authority that a review of the position of the colony would be imper-

* It is now proposed to place this colony under the administration of the British North Borneo Company.

* See Sir Rawson Rawson's recent volume on the trade returns of the empire.

fect which did not regard the native States as part of it.

Here and in Borneo the representatives of British authority are brought in contact with the Malay races, and we may claim in our dealings with them to have attained no small measure of success and to have followed, though at a humble distance, in the footsteps of the great administrators of the Indian Empire.* Here England is brought into close contact with Holland, and though in colonial government our methods are very different, each goes its own way in close and friendly rivalry. Here the surplus population of our subjects in Southern India find a congenial climate and a suitable field for their labor. Here the Chinese in ever-increasing numbers voluntarily place themselves under our rule, make riches for themselves, contribute largely to the progress and prosperity of British Malaya, and already, in the second and third generations, are not merely friendly and contented aliens, but are true and loyal subjects of the Queen.—*English Illustrated Magazine*.

The Country and People of Malaysia.

BY REV. W. F. OLDBAM,

Superintendent of the Methodist Episcopal Malayan Mission.

Malaysia is the name broadly given to the Malay Peninsula that runs southward from the Isthmus of Kra, and to all the islands between this peninsula on the north to Australia on the south, and from Sumatra on the west to New Britain and New Ireland on the east, or from about latitude 10° north to 10° south and from longitude 95° to 155° east. This includes large and, in some cases, very populous islands, while the smaller "specks and rocks of the ocean" may be counted by the thousand. Among the larger islands are New Guinea, Borneo, Sumatra, Java, Celebes, Ceram, Jilolo, etc.; some of them large enough to be classed as island continents. The land area of the entire archipelago is about 1,100,000 square miles. From the physical geographer's point of view this great archipelago is divided into two main subdivisions. East of Java are the small islands of (1) Bali (2) Lombok. Draw a line between them, continue this line upward north-north-east, run it through the straits of Macassar between Borneo and Celebes; now run it up north-east so as to leave the Philippines on the left of it; and you have cut the archipelago into the two great continental divisions of which it originally consisted. The western portion was Asia, the eastern and southern mainly Australia; between these there rolls a narrow but very deep sea.

Sumatra, Java, Borneo, the Philippines are all on a shallow submarine plateau nowhere more than a hundred fathoms deep. Along the line we have traced it is difficult to ascertain the immense depths of the sea-

bed. The fauna and flora, too, of the islands on either side of this deep channel are markedly different, and allied respectively with those of Asia and Australia.

Through this entire archipelago there runs an igneous belt from the west of Sumatra, through Java, then curving north by east up through the Philippines; and along this belt may be counted peak after peak in active eruption. Some of the most splendid exhibitions of volcanic activity ever witnessed have been seen here. The last great outburst was at Krakatoa, a small island lying about twenty-five miles south-east of Java. Early in 1883 a vast column of ashes and scoriae began to be upheaved; this continued for months until the shell around the crater became too thin to bear its own weight. On the 26th of August this huge mountain shell fell in, with such a tremendous crash and din as to be heard 900 miles away, while the displacement of the sea water was followed by an immense wave which ran along the neighboring coasts of Java, submerging fields and villages, causing great destruction of property and the loss of over 50,000 lives. So great an amount of dust was thrown in the air by this volcanic outburst that Professor Young, of Princeton, was led to suggest this as the cause of the red sunsets which, during the winter of 1883, arrested scientific attention.

On both sides of this igneous belt the islands are clothed with the most luxuriant tropical foliage, and the very richest soil in many cases produces bountiful harvests of such valuable tropical products as rice, sago, coffee, sugar, rattan, gutta-percha, pepper, spices, gambier, tobacco. No more fertile soil is to be found in the wide world than in parts of this great Malaysian archipelago.

The island of Java is notably rich in vegetation and supports a population of 380 per square mile, or twice as many per square mile as are fed by the rich valley of Lower Bengal, and a third again as many as England and Ireland sustain. And yet there is not the poverty of India nor the terrible struggle of the pauper population of Great Britain. The people are thrifty cultivators. Nature is lavish, and the Dutch rulers in the main do not distress the peasants. The average of physical comfort is higher among the twenty millions of the Javanese peasantry than among any eastern people living; they are fairly well fed, fairly well clothed, suitably housed, have time for feast days and such solemn social recreation as the Malay permits himself, and, were they mentally stimulated and religiously enlightened, would be a most happily-placed people.

Apart from fecundity of soil these islands are a perfect paradise of vernal beauty. The gloom of the tall, deep forests, the thick interlacing of rattan and other vines, sometimes a half a mile long, the gaudy tropical flowers, the abundance of orchids; and, again, the terraced rice fields, dancing, rippling waves of delicate green, the canals, the pepper plantations, the hill-sides covered with coffee, the air laden with heavy-scented flowers and thick with swarming insects—the tropics indeed are around you! And how shall I attempt to describe the glorious tints on earth and sky? Look in the morning,

* See an interesting summary of the position of the Straits Settlements in *The Geog. of the British Colonies*, vol. i, pp. 124-6, by C. P.



A JAVA CHIEF.

and you see the gray lights on the sea, while the dark outlines of the islands stand out against the gently flushing sky. You look again when the sun has risen and the lights are changed, the sea is shades of living green, while the purple islands stand out clear, an emerald sea set with burning amethysts, while overspanning all is the deep, deep blue sky; look again, when the sun is setting, and you will see John's vision. Yonder tree-clad mountain-tops are surely the golden spires of the celestial city, while the whole sky is aflame with the glory that pours through its open gates.

"The Isles of Greece, the Isles of Greece,"

present no such rapturous landscapes as may be seen in this eastern island empire.

The climate of the archipelago is not distressing to Europeans, for, though the islands lie in an equatorial belt, the heat is tempered by the constantly prevailing ocean breezes. The thermometer ranges between 72° and 96° in the plains, while on many islands the daily mean temperature does not vary 10° as a rule during the year. Enteric and liver diseases are common, while pneumonia and chest affections generally are almost unknown.

The races that inhabit Malaysia may be broadly classed in two groups:

The Malay, an Asiatic race, and the Papuan, an ocean Negro race.

For the most part the former inhabit the western islands of the archipelago and the latter the eastern and southern, but the more adventurous maritime spirit of the Malay has carried him to the coasts of the Papuan Islands, and several hybrid races, with more or less varying characteristics, are to be found.

The Malays consist of four groups:

1. The Malays proper, inhabiting the peninsula and the small neighboring islands and the northern coasts of Sumatra, Java, and Borneo.

2. The Javanese of Java, Madura, Bali, and Lombok.

3. The Bugis of the Celebes Islands, and,

4. the Tegalas of the Philippine Islands.

These seem to be collateral branches of the same stock, of which the Javanese has the oldest and highest civilization. Indeed, there are to be found in Java, in the ruins of old temples, bronze and copper inscriptions in the Kawi (old Javanese) referring to Brahmanical and Buddhist matters of the eleventh and twelfth centuries.

These Malay groups are all of them of a yellowish, mongoloid brown, short, stoutly built, with small hands and feet, broad faces, small but straight noses, with dilated nostrils and black lank hair. The men are almost devoid of beard, and both men and women do not improve their looks by the chewing of *siri* (the leaf of the pepper-plant with areca-nut and quick lime), which stains their lips a gory red, and by a peculiarly offensive habit practiced in some parts, of carrying a quid of tobacco partly exposed under the upper front lip. You do not wonder that kissing, since it would be but pressing two quids together, is not practiced by the Malays.

In disposition the Malay is reserved, taciturn, and



A MALAY CHIEF.

proud. He is exceedingly dignified in bearing, neither understanding nor submitting to practical jokes, but affectionate and grateful. The heat of the climate and fertility of the soil have made him lazy, but he is capable of enduring great fatigue, and in sustaining hunger and thirst his natural apathy comes to his relief. Being islanders they love the water much, and in brooks and ponds and along the sea-shore may constantly be seen hundreds of men, women, and children disporting themselves.

The religion of the Malays appears originally to have been some form of nature worship, but later, over a wide territory, Brahmanical and, later still, Buddhist waves of religious conquest seem to have rolled. Reference has already been made to temple remains at Brambana, Singosari, and Borobodor, and even now at Bali and Lombok are to be found distinctively Brahmanical worshippers, while even the Mohammedan women of Java readily make offerings of flowers and fruit to idols of Siva, Vishnu, and Ganesha. The bulk of the Malays may at this time be counted as Mohammedans or nature worshippers.

The Papuans differ widely from the Malays proper, both in race characteristics and physical habit. They are taller, more lithe, with wavy or frizzled hair, straight noses, with the point so elongated as to cover the apertures of the nostrils when seen from in front, large mouths, and thickish lips. In manner they are less reserved toward white travelers, demonstrative and mirthful among themselves, delighting in games and field sports, fond of decorating their homes and utensils, but less kind and affectionate to their women and children than the Malays. The Papuans are heathens with more or less distinctly pronounced fetish worship and human sacrifice in their religions. On the other hand, they are said to be more accessible and responsive to missionary effort.

Politically the entire archipelago may be said to be under European domination, for though here and there native sultans and chiefs exercise sovereignty they are practically vassals of some European power. The largest, most populous, and most important areas are governed by the Dutch. Spain holds the Philippines, England, Germany, and Portugal control smaller portions. The trade of the entire archipelago is largely in English hands, though Holland and Germany have a considerable share.

Protestant Missionary operations were commenced among the thirty-six millions of the archipelago in the opening years of this century, when the Englishman (Supper) landed in Batavia (the capital city of Java). He died and was succeeded by Methnist. It was not till 1851, however, that the evangelization of Batavia and the surrounding territory was seriously attempted by the Dutch Society for Home and Foreign Missions, re-organized during later years by the Dutch Reformed Church.

There are now in active operation in this archipelago several Dutch and some German Missions. Of these some are the Java Committee (Dutch), the Dutch Re-

formed Church, the Netherlands Missionary Society, Baptist Missionary Society (Dutch), Nederland Zend. Genootschap, Ermolo Mission, Utrecht Missionary Society, the Christian Reformed Church, and the exceedingly aggressive and successful German Mission known as the Rhineland Mission of Barmen. These



A SENTRY HUT IN BORNEO

Missions are for the most part very small and contracted in their actual operations, and there is something of a disposition on the part of many of them to suppose that because they have from one to three missionaries, with a handful of assistants in some great populous residency or group of islands, they should be recognized as having

the right to declare the entire area pre-empted as a mission field.

This mischievous doctrine of "ecclesiastical squatter sovereignty" has been allowed to work during the years of the Church's apathy in the cause of "world-wide evangelization;" but now that the hosts of God are preparing to take the world for Jesus these rights of "pre-emption" are an anachronism. Of course we ought to avoid unfriendly rivalry and unseemly strife, but it seems to me barbarous to suppose that two camps of the Lord's army cannot lie near each other on heathen and Mohammedan soil without it being presumed that they will turn their arms against each other rather than against the common enemy. Let such things be unjustly said by the unfriendly, but let us not suffer such a spirit to manifest itself either among the missionary societies or their *personnel*. The King's business requires haste; not such haste as leaves no time for comity and amity, but such as forbids too much attention to manifestly captious and unfounded objection to when and where the heralds of the cross shall begin and pursue their work.

Among all the thirty-six millions of Malaysia there are at this time, as far as I know, not more than eighty European missionaries (besides the State vicars, of whom I wish to say nothing) actually at work in the field. Some of these are printing, some are teaching, some are acquiring the language; the remainder are preaching; there is evidently room for hundreds more. Again, in the regions where *missions are thickest* the preachers are to the people as one to twenty thousand; and this among people mostly apathetic, and mentally sluggish. There is surely loud call for re-enforcements.

The missionaries in the field have met with varying degrees of success. The usual rule prevails here as elsewhere. Those who have "gone forth weeping, bearing precious seed, have come again rejoicing." Where there has been consecrated earnestness and intelligence the story of the cross has vindicated its power to save. In some sections semi-political motives have operated to make the people adopt the Christian faith wholesale, to save themselves from the inroads of Islam. In some Missions, again, a hyper-Calvinistic creed leads the brethren too readily to conclude that the "Lord's good time" has not come; with some of these probably it never will. In others there have been periods when serious doctrinal defections have sapped all vitality and zeal. And yet on the whole the European Missions in Malaysia have shown as marked exhibitions of heroism, of patient endurance of suffering, of trial, and of triumph as the world affords. The entire number of native Christians reported is in the neighborhood of 250,000; but though many of these are truly Christian, too large a percentage is but lightly veneered with a Christian profession and name.

The bulk of these Christians are found in the North Celebes, at Minnehassa, to which our Dutch missionary friends point as the "Beautiful Pearl of the Archipelago."

Here, in a population of 138,000, over 116,000 are reported as Christian. The Dutch missionaries, however,

seem to have made the same mistake here that the American Board made in the Sandwich Islands—they withdrew their missionaries, leaving the people to develop their native church on the ground that they were now able to walk alone. But missionary history is constantly proving that ability for self-government and self-direction is slowly learned by communities gathered from heathenism. The Government has now stepped in and provided vicars and schools, etc., and the Roman Catholics, ever on the alert to enter fields where all the preparatory work has been done, and whose day of pioneer missions is largely past, have here begun work. Many good men look upon the future of Minnehassa with deep concern.

There are two English Missions also at work in the northern part of the Archipelago, while the London Missionary Society has occupied a part of the New Guinea coast. *Sarawak*, in North Borneo, is the head-quarters of the Borneo Mission of the Society for Propagating the Gospel. This Mission, under the direction of Bishop Hose, a man of considerable caliber, is succeeding admirably among the Dyaks (savage Malays) and Chinese of Borneo. They are prohibited by the Government from working among the Mohammedan Malays. This Mission operates also in the Straits Settlements, and has a few missionaries among the Chinese and Tamils in Singapore and Penang. The other English Mission is of the English Presbyterian Church. It has one missionary in Singapore and two lady assistants. It is occupied mainly with the Chinese from Swatow, China. There are also some independent missionaries connected with Mr. Müller, of Bristol, and a Girls' school of the "Society for Promoting Female Education in the East," under Miss Cooke.

A very marked development of late years is the exceedingly effective colportage of the British and Foreign Bible Society, whose energetic agent has sent young English colporteurs through the length and breadth of the archipelago and has distributed more gospel portions among the Malays during the past five years than were ever placed among them before. These young men constantly return to Singapore, and their uniform report is, "There are thousands waiting for the Gospel. Why don't you send a missionary?" Answer, O readers! Tell us, O witnesses of Jesus Christ, why? "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach *except they be sent*?"

American missionary effort. So large and needy a field could scarcely go without attracting the attention and effort of the American Churches.

The American Board seems to have made some attempts in the past in Sumatra and Borneo and in the Straits Settlements. Their missionaries in the Malacca Straits seem merely to have been waiting for opportunity to enter China, which they did as soon as the treaty ports were opened. They appear to have worked with the London Mission during their temporary stay. I have not been able to get definite information regarding

this matter. In 1836 the Board ordered a journey of missionary exploration in West Borneo, the result of which was that a station was founded in 1839 at Pontianak, at the mouth of the Kapuas River. In 1840 two other stations were erected, but the missionaries met with much difficulty. They stayed too near the marshy coast, and the coast Malays were hostile and the interior Dyaks were shy, and their language was not properly learned. This Mission was abandoned in 1850. I would respectfully submit to our Congregationalist brethren the advisability of resuming work on this continental island. The conditions are more hopeful now than they were half a century ago. All this region has been traversed and roughly mapped. Two of our own missionaries, Drs. West and Luerig, last March ascended the Kapuas River for purposes of observation and *recognition*. The island would afford even a better field than Japan or Zululand for the determination of eschatological difficulties. There would scarcely be room here for the flourishing of theological mistiness, and the German missionaries in South Borneo have demonstrated that Missions can succeed among the Dyaks.

An account of the other effort of the American Board I extract from a translation of Grandemann. A Mission was attempted among the Battaks of Sumatra.

The first attempt to evangelize the Battaks was made in 1820, by the English. In that year a Baptist missionary landed at Sibaga, learned the language, and penetrated inland as far as Silindong. He did not get any notable results, and had to give the work up on account of political disturbances between the Battaks and the neighboring Malays. Later on the Government did not admit English missionaries any more. In 1834 the missionaries Munson and Lyman of the Boston Board tried to penetrate as far as Silindong. On the way, however, near Si Sarak, they were attacked, killed, and eaten. It is said that this act of cannibalism was perpetrated in consequence of a resolution of the inhabitants of Silindong to prevent the preaching of the Gospel which they had before heard, lest it might conquer them. The missionaries' widows returned to this country, and the Board, unable to see any profit to the Battaks in this use of their missionaries, sought some other field. Since that time, under Nommensen, a courageous and undaunted man, a Mission was planted in this very Silindong, and now beautiful harvests are being reaped among the Battaks of Sumatra, a total of over 10,000 Christians being reported in 1884.

The latest American missionary effort is that of our own Church, concerning which I write a separate article.

The Malaysia Mission of the Methodist Episcopal Church.

In the fall of 1884, during the session of what was then the South India Conference (since divided into the South India and Bengal Conferences), Bishop Hurst, in consultation with Dr. Thoburn, determined to open

a Mission at Singapore as the nucleus of a mission to Malaysia, and to complete the circle of Methodist missions around the globe. Time has shown the wisdom of the selection. Singapore is indeed the strategic point of the archipelago. Lying at the mouth of the Straits of Malacca, it commands the route of all the great ocean steam-lines trading between China and Japan, on the one hand, and Europe and India on the other.

Singapore is a free port and the great entrepôt for the productions of the Malay Islands. Hundreds of little steamers dart in and out of its capacious harbor. They bring the rich products of the surrounding islands, which are transferred to the larger ocean boats for transportation to Europe. Here, too, is a great coaling station for war and merchant ships. The island itself produces but little, save pine-apples and garden produce, and yet so large is the import and export trade that the island finds employment and support for about 200,000 people. This population is most mixed in nationality, in language, in habits, and religious beliefs, but all alike live peacefully under the British flag, and alike devote their strenuous efforts to accomplish that which takes them there—namely, the making of money. Stand on a main thoroughfare, and in three minutes you may note among the passers-by no less than eight or ten markedly differing nationalities.

Among all these people the literary medium of exchange is the Malay. This "Italian of the East," as Crawford calls it, with its extremely simple grammatical construction, suffers terribly at the hands, or rather lips, of this polyglot people, and by the time the Chinaman has turned all its *r*'s into *l*'s and the Englishman has narrowed all its *é*'s into French *é*'s and the German has thrown in a few gutturals and the Tamil has changed its *b*'s into *p*'s, and each other nationality has played off its own vagaries, the Malay heard commonly on the streets of Singapore bears but slight resemblance to the beautiful idiomatic language whose name it bears.

To open the Mission at Singapore Rev. W. F. Oldham was selected by Bishop Hurst. This brother, born and partly educated in India, had been converted under the preaching of Rev. D. O. Fox, one of Brother William Taylor's early preachers in India. With his wife, a convert of Bishop William Taylor, during his "four years' campaign in India." Brother Oldham had spent several years in America, at Allegheny College and at the Boston University, and on their return to India to engage in educational work as they supposed, they were startled to find that they had been selected, not to work in India at all, but to open a new Mission in a land and among a people who were foreign to them.

The party started. Dr. Thoburn, his wife, Miss Julia Batty, and Brother Oldham reached Singapore via Rangoon in February, 1885. At Rangoon they found their funds would not hold out, and a liberal collection was taken by the Rangoon Church, which has always been deeply interested in the Singapore Mission. This collection has since been amply repaid by Singapore when Rangoon appealed for help to build an orphanage. On

reaching Singapore Dr. Thoburn and his party were most hospitably entertained by an English resident, Mr. C. Phillips, in the commodious Sailors' Home.

They found that Singapore was not destitute of evangelistic forces, for there were two regular Protestant Missions, the Church of England and English Presbyterian, and two other smaller, but most useful Missions, the one connected with Dr. Müller, of Bristol, and commonly known as "The Brethren," and the other a mission girls' school of the "Society for the Promotion of Female Education in the East." But though there were these societies, there were at that time but four male and two lady missionaries, with a small body of assistants, and there was ample room for the new forces. Besides, the new Mission contemplated the evangelization of the surrounding archipelago, and Singapore was merely to be the head-quarters.

On arrival of the Methodist missionaries the use of the town hall, a handsome building with a beautiful hall seating four or five hundred persons, was obtained from the municipal commissioners, and on a Sabbath morning in February Dr. Thoburn preached the first sermon in this Methodist Mission to an audience in which were present English, Eurasians, Chinese, Tamils, and one Malay. The text was "Not by power, nor by might, but by my Spirit, saith the Lord." The service was repeated that night and each succeeding night for seventeen days, Julia Batty leading the singing, playing the accompaniment on an Estey organ, which had been presented to Mrs. Oldham by her school-mates at Mt. Holyoke Seminary, South Hadley. During these meetings several people were converted, and toward their close they were organized into a Methodist Episcopal Church.

The Thoburns then left for Calcutta, and the work was continued amid much discouragement and loneliness by Brother Oldham, but in a few months he was joined by his wife, who had been left behind, sick, in India, and gradually the church strengthened and prospered. It is now a self-supporting church, with its own pastor, Rev. W. N. Brewster, a transfer from Cincinnati, and worships in its own building, one of the most tasteful little church edifices to be found in all the East. Meanwhile Brother Oldham, whose whole training had been for educational work, had opened a small school for Chinese lads. This school grew and prospered. The Chinese merchants of the city soon perceived that very effective training was being given at this school. They took hold of it. They built the mission a school-house costing \$5,000, and when that house became too small for the day-school and boarding-school combined, they again came to the help of the Mission and contributed \$6,000 toward the \$12,000 that were required for the purchase of the large house and grounds now used (and already overflowing full) as a boarding-school. In 1887 Rev. G. A. Bond and wife reached Singapore to help the Oldhams, but this brother's health failed and he was obliged to return, to his deep regret and to the sorrow of his fellow-workers.

The Mission has since been strengthened by the ap-

pointment of Rev. Ralph W. Munson and wife of Toledo, Ohio, Dr. B. F. West and wife, of Indiana, Rev. W. N. Brewster, and Dr. Luering, from Kiel, Germany, the gift to this foreign field of German Methodism.

The lines of activity pursued by the Mission now are various, and are all more or less successful. None, perhaps, is more effective than the street dispensary and preaching work of Dr. West. This brother was fitted out with a set of surgical instruments, etc., by the Singapore Church at a cost of \$300. He was then given \$25 for medicine, and with this outfit he has during the past year *in his leisure hours*, after a hard day's teaching, treated over a thousand cases, and with a Chinese helper has preached the Gospel to all these and their friends, has seen many convicted of sin, some converted to God, some baptized into the faith, and has closed the eyes of some who had a good hope of life eternal. The gratitude of these patients is unbounded, and few men on the island are better loved than Dr. West.

Methodist Woman's Work began on the island in 1888, when Miss Blackmore, of Sydney, Australia, was appointed by the Minneapolis branch to open work. Mrs. Mary Nind, of that branch, personally assumed the raising of the funds to keep Miss Sophia Blackmore in the field.

Never was noble effort put forth in more worthy cause, and time has proved that the Lord led Sister Nind in her generous proposal and himself selected her missionary from the ends of the earth. The *Woman's Mission* has been signally favored and owned of God, and untold good accrues daily to our general work by the quiet, unobtrusive, but most effective ministrations of "beloved Sophia" and her assistants.

The Anglo-Chinese day-school has become so overcrowded that our missionaries are forced to build once more. They do not wish this time to ask again the help of the Chinese, fearing lest they may hurt the moral prestige of the Mission by too often recurring financial demands. The Government, which has from the first treated the Mission most generously, has donated a site and also a building grant of \$3,000. The design is to build a large commodious building for a high-school department and for the *training of native teachers and preachers*, of whom several, ill-trained, are already working in the Mission. A further sum of \$7,000 is necessary for this purpose. Brother Oldham, the Superintendent of the Mission, now in America for his health, is seeking to raise this money among generous friends.

The Malaysia Mission, though young, seems securely established, and with God's blessing we confidently look for the extension of the work among the "islands of the sea."

Study of Missionary Literature.

BY A MISSIONARY.

It is undoubtedly true that "knowledge leads to interest, interest to zeal, and zeal to sacrifices" for the work of missions. It is almost impossible, if not altogether so, for a Christian to be well informed upon the

subject of foreign missions and at the same time be indifferent to it. How great the importance, then, for all, pastors and laymen, of this knowledge which will lead to interest, zeal, and devotion to the mission work of the Church. A very important question now is, How can we get the literature of missions into the hands of every Christian? There is no moral movement in the world to-day grander or more powerful than the missionary movement. There are no facts so eloquent as the facts of missions. But many Christians, otherwise well informed, have no proper comprehension of the grandeur of the missionary movement only because they are ignorant of its facts. Not many years ago very little literature of missions existed, and much of that was not calculated to awaken an interest in the subject; but such is no longer the case. There are now books upon the subject of every kind, historical, biographical, descriptive, and statistical, and new ones are published almost every month. The range of subjects treated, and the number of countries described in this literature are so great that Dr. Bambridge well says that, "A familiarity with Christian missions to-day is a liberal education." And, besides the great number of books upon the subject, the magazine literature is very great. Each missionary society publishes a monthly magazine devoted to its own work. These are filled from month to month with interesting literature of missions.

This large and growing literature is calculated to fire the enthusiasm of the Church and arouse it to its duty to the perishing. In the hopes that it may induce many more to buy and read this literature I give the following as some of the reasons why every church member, and especially every pastor, should keep himself informed as to the progress of the kingdom of Christ in the world:

1. Missionary literature should be read for the sake of the information. Missionary magazines contain a vast amount of reliable and interesting foreign news. They have correspondents in every part of the world, who have unusual opportunities for studying the people among whom they live. They give concise and accurate information of the current history of foreign nations, and especially their religious history, in which the Christian is most interested. The same is true of missionary books. They contain so much information in regard to foreign lands, their geography, their climate, their resources, and their people, their history, their civilization, and their religion, that they should be read for the sake of their stores of information.

2. The literature of missions should be read because it is useful. Some of the very best of our devotional books are missionary biographies, and this whole literature is a stimulus to holy living. It lifts the soul of a Christian out of the little cares and annoyances of daily life and gives him a view of how God is ruling and governing in this great world of ours. Andrew Fuller said that he could find no permanent relief from melancholy in his early religious life till his heart outgrew the narrowness of his own sorrows through his zeal in the work

of foreign missions. Foreign missions not only serve these ends, but they are also the best conservers of a pure theology; the grandest apology for the Christian religion, and the most interesting church history written since the Acts of the Apostles.

If the study of the literature is useful to the church member it is doubly useful to the pastor. It will lead to a greater personal interest in the work of Christ, and the missionary spirit it imparts will manifest itself in his sermons. A pastor who is filled with this spirit will no more think of preaching only once a year upon the subject of foreign missions than he would of preaching only an "annual sermon" upon the doctrines of grace. The one, like the other, will pervade all his preaching. He will preach as though he felt that "the chief end for which the Church ought to exist, the chief end for which individual church-members ought to live, is the evangelization or conversion of the world." The monthly concert will become pleasant and profitable, both to himself and his congregation; his own soul will catch a fresh spiritual impulse; his sympathies will widen, and he will do more and lead others to do more to give the Gospel of Christ to the world. There is no doubt about it, it would greatly enhance the usefulness of many a pastor to become headful and heartfelt of foreign missions.

3. Missionary literature should be studied for the honor of it. The follower of Christ should be ashamed to be ignorant of the progress of his kingdom in the world. The soldiers in the Lord's army should have that *esprit de corps* which would give them an interest in the movements and successes of all parts of the army. But, alas! there are too many pastors, as well as members, who will confess their ignorance of foreign missions with as much nonchalance as they confess ignorance of Sanskrit. Where is their love of their Church? Where is their love for the perishing? Where is their love for the Captain of their salvation, who is contending for his cause and kingdom in heathen lands? Nothing should be a matter of indifference to the Christian which pertains in any way to the progress of Christianity. The disciple is bound by duty to the Master, by love for his kingdom, and by every sentiment of honor to be as well informed as possible in regard to the work of his Church in all the world.

Statistics of Protestant Missions in Mexico.

BY REV. J. M. GREENE, D.D.

The following are the churches at work in the republic with the date of commencement and the names of the States in which they are laboring respectively:

- I. American Baptist Home Missionary Society—1863. In six States; namely, Coahuila, Nuevo Leon, Tamaulipas, San Luis Potosi, Aguas Calientes, and Mexico.
- II. Episcopal Missions—1869. In four States, Mexico, Morelos, Guerrero, and Hidalgo.

- III. Friends Mexican Mission—1871. In two States, Tamaulipas and San Luis Potosi.
- IV. Presbyterian Board of Foreign Missions—1872. In twelve States, Nuevo Leon, Coahuila, San Luis Potosi, Durango, Zacatecas, Hidalgo, Mexico, Michoacan, Guerrero, Vera Cruz, Tabasco, and Yucatan.
- V. Methodist Episcopal—1873. In seven States, Guanajuato, Queretaro, Hidalgo, Mexico, Puebla, Oaxaca, and Vera Cruz.
- VI. Methodist Episcopal (South)—1873. In seventeen States, Nuevo Leon, Chihuahua, Sonora, Sinaloa, Durango, Jalisco, Coahuila, Tamaulipas, San Luis Potosi, Guanajuato, Aguas Calientes, Michoacan, Mexico, Hidalgo, Puebla, Morelos, and Vera Cruz.
- VII. Presbyterian (South)—1874. In two States, Tamaulipas and Nuevo Leon.
- VIII. Associate Reformed Presbyterian—1880. In two States, Tamaulipas and Vera Cruz.
- IX. A. B. C. F. M.—1882. In three States, Chihuahua, Sonora, and Jalisco.
- X. Southern Baptists—1884. In five States, Nuevo Leon, Coahuila, Tamaulipas, Zacatecas, and Aguas Calientes.
- XI. Cumberland Presbyterian—1886. In two States, Aguas Calientes and Guanajuato.

It will thus be seen that only three States remain without a missionary representative; namely, Colima, Chiapas, and Campeche. The Baptist Church has recently sent one of its number to the latter State with a view of establishing work there. The accompanying statistical table will furnish detailed information as to the relative strength of these various bodies and the results achieved by them:

STATISTICAL TABLE.	Baptist (North.)	Baptist (South.)	Episcopal.	Friends.	Methodist Episcopal.	Methodist (South.)	A. B. C. F. M. Congregational.	Presbyterian (North.)	Presbyterian (South.)	Associate Reformed.	Cumberland.	Grand Total.
Foreign Workers ordained.	1	7	3	2	9	12	6	7	2	2	2	55
Foreign Workers, unordained.	4	1		3	11	12	6		2	2	1	43
Foreign Workers, Ladies.	1	1	2	4	9	13	3	10	3	2	3	50
Foreign Workers, Total.	11	9	3	9	29	37	15	17	7	5	6	148
Mexican Workers, ordained.	5	7	5	9	12	27	6	26	5	2		94
Mexican Workers, unordained.	5	1	3	2	30	31	9	24	4	2		102
Mexican Teachers.	4	3	5	2	33	27	28	44	4	2		132
Other helpers.	5	2		2	10	9	6			1		34
Total.	10	9	13	13	75	94	24	94	14	6	1	362
Grand Total all Workers.	30	18	16	22	104	131	39	111	21	11	7	510
Congregations.	13	6	34	21	68	110	18	85	35	21	2	393
Communicants.	206	51	2,500	120	2,104	3,480	270	5,033	450	206		14,523
Theological Seminaries.												8
Pupils.	2			16	10	9	16	4	8			50
Boarding-schools.	1			3	7	3	2	1				21
Pupils.	4		60	130	94	270	10	60	14			648
Day-schools.	4		2	3	20	25	8	39	4			108
Pupils.	150	32	90	70	1,500	885	180	1,207	120	30		4,336
Sunday-schools.	10	8	1	7	31	48	15	33	14	6		136
Teachers.	31	4	5	25	42	135	12	90	22	13		403
Scholars.	250	41	70	220	1,200	1,790	445	1,795	320	200		6,331
Publishing Houses.	1			1	1	1	1	1				6
Papers issued.	1			2	2	1	2	1				11
Church Buildings.	2	2	2	4	17	37	2	17	3	2	1	80
Parsonages.	1			1	13	10	1	8				36
School Buildings.	1	0		1	5	3	1	2	1			18

Personal Experiences With Young Men in Japan.

BY REV. H. B. JOHNSON.

Believing that the narration of some personal experiences will be of general interest and profit, I write under the above title. Would that my readers could be on the field to see and hear for themselves! I am sure that they would have a different story from that contributed to the *Sun* by Lieutenant Wood, and so ably refuted by Dr. Baldwin.

I have just closed an hour's study with two young men who came from the city requesting me to teach them Christianity an hour each week. Both are connected with the engine and boiler shops. One, the son of a prominent city contractor, and a former day-student in our seminary, is now an apprentice; the other is a graduate of the Engineering School of Tokyo, who came here with five other students for practice before taking government positions. The former had previously had some opportunity to learn of Christ with us, but, like most day-students, had not improved it; the latter had been so closely confined by regulations while in the government school that attendance at Christian services had been impossible. I opened the meeting with prayer (both kneeling), and we studied together the first few verses of John's gospel. Both seem earnest, and express a wish to become Christians.

My time being employed as a teacher in Cobleigh Seminary (in both English and theological departments) my experiences have been mostly with the student class, a class that is not only interesting but large and influential. As our present schedule is arranged I come in contact daily with 112 different young men. Last year the number was even greater. My work includes the subjects of reading and conversation, grammar, moral science, and systematic theology. The work of the other teachers is arranged in a similar way, though the branches taught differ.

It astonishes the new-comer to hear the strange and almost ludicrous questions that are honestly asked, questions that are never heard in America. My five-year-old boy often asks some that puzzle me for a time, but none to compare with those asked by my students. The trouble in both cases is largely the ability to make the questioner comprehend the answer, the child being too young and the student too deficient in English.

In my moral philosophy class I was recently asked: "If it is a question of one's ability to support a parent or a wife and children, is it not right to send the wife and children to her parents? If a wife and father are drowning in the water, is it not our duty to save the father first, regardless of circumstances?" You can recognize in these something of the ideas held here in the East.

The most interesting questions come in connection with our daily and Sabbath Bible class work, particularly concerning God's power and the doing of right and

wrong. In the theological classes there is no end to the questions bearing upon the "higher criticism."

Comparatively few of our students are skeptical yet many are full of questions raised as a result of reading rationalistic works. Materialism is here in full force. One of our young men (one of our best teachers) told in my class-meeting, recently, his troubles in accepting Christianity, having been taught science from an un-Christian stand-point.

We have class-meetings where the members tell their experiences as well as ask questions. We find ourselves often put to the test in responding to these testimonies and questions, all of which are intensely interesting. Some doubt, and some struggle with the animal part of their natures, but many there are, thank God, who have clear, positive experiences, who have passed the day of doubting, but not of investigation; who have passed the day, not of temptation, but of habitual yielding.

One evidence among many that the work is genuine, and that the Lord is in it, is that young men are called to preach. There was a day when many young men applied for admission into our theological schools who were never converted, and who had little if any knowledge of Christianity, and who considered studying theology and Christianity one and the same, who would enter the ministry purely from worldly motives. It was but a short time since that the writer received a letter of application into our theological department from just such a young man; a man who knew nothing whatever of Christianity either intellectually or experimentally. The number of such is becoming less.

Young men who have been carefully trained by our pastors and in our English school are now giving evidence of a *higher* call. Three of late have made application to enter our theological department and have told me their experiences, all bright, promising young men, Christian young men.

The last one to apply had been given to a Buddhist priest when but eight years of age for the priesthood. His priest two or three years ago sent him to our seminary to learn English, and, of course, supported him. But the young man learned here that the fear of God is wisdom as well as its beginning, and he gave himself to Christ. His support was cut off, but he held on to Christ, trusting him to care for him. By the aid of our industrial department (a noble institution) he was enabled to remain in the school, and now, after months and years of struggle, gives evidence of a divine call to preach the Gospel.

Extracts from two or three letters will show the spirit of our young men. One who was our representative at the Kiyoto Bible school last summer, and who afterward supplied one of our charges during the vacation, wrote:

"We had two or three meetings every day, and they furnished good food for my starving soul. But I am very sorry to say that we had no special fire, as you and I and others expected. I am endeavoring to impart to

others what I received there and what I have since received here from the Lord directly. . . . I enjoy my work, nay, my dear Lord's work, here very much. Is there any thing that pleases me more than the work of him who has shown such wonderful love, sealing us with his own blood? This saving work is the noblest and grandest work of all. Please pray for me every day, and ask the Lord to bless this place through me, his humble, unworthy servant, according to his will."

In another letter he writes: "My body is quite well, but my soul is weak. But if I can be truly weak I will be very glad, because we are told that when we are weak *then* are we strong. I can do nothing but throw myself on him who will use me in the way that he sees best. The Bible is becoming more and more valuable to me. It gives me new light."

Another student, who was called home from school on account of financial matters at home and who is now teaching in a government school, writes: "Teaching English is only for my living, but I desire to continue the study of theology that I may sometime be one of the lowliest workers of the Lord."

Still another student, an honest, loving, frank young man, in purely Japanese style wrote as follows. "I intended to write you as soon as I got to H—, but I was ill, and was in bed for a month. When I recovered I went to the Island of — to preach the Gospel, and remained there about a month. I intended to return to my dear, home-like school, but, alas! I was obliged . . . I thank you very much for your great kindness and for your care of me when I was in the school. I am very sorry that I cannot receive your kind, polite, and good teaching any more, and cannot see your loving face every day." The young man is not to abandon the ministry, as some might suppose from the extract. The reader may take a grain of salt as he reads the above, yet remember that behind the outward expression is an honest heart, even though its feelings are expressed in Japanese style. The Japanese have been charged with ingratitude, and in too many cases the charge is true, but some of our young men are the most grateful of any that I remember to have met.

I have given but a few glances at, and illustrations of, our experiences here. Our work is intensely interesting, though not free from its trials and embarrassments. It is God's work, and, whether agreeable or otherwise, it is to be done.

Dear reader, what do you think of this work? It is not only of the present, but of the future. Souls are being converted in great numbers and the foundations of the Church are being laid. Will you not remember us and the dear young men in your prayers? They are not the only ones here that you and we are and should be interested in, but I have spoken of these particularly.

Who can tell the influence in the future of one of these young men brought to Christ and carefully trained for the Christian ministry? Who dare say that this work does not pay and that money spent here is lost?

Nagasaki.

Monthly Missionary Concert.

Monthly Concert Topics—1890.

May,	MAGAZILL.
June,	AFRICA.
July,	GERMANY AND SWITZERLAND.
August,	ITALY AND BULGARIA.
September,	JAPAN AND KOREA.
October,	SCANDINAVIA.
November,	NO. TO AMERICA.
December,	UNITED STATES.

The articles on the previous pages will answer the questions on Malaysia, and on this page we give only notes about Singapore.

The *Bombay Guardian* of March 15 says: "Mr. G. R. Underwood, the missionary in charge of the Tamil Branch of the Methodist Episcopal Mission in Singapore, died suddenly on the 10th inst. after a very short sickness. He has been an indefatigable worker, and will be much missed by his colleagues in the Mission; this being their third loss by death in less than twelve months."

We have received a copy of *The Straits Times*, published at Singapore, March 1, which gives an account of the annual prize distribution to the pupils attending the Anglo-Chinese School at Singapore. Addresses were made by the Hon. J. W. Bonser, attorney-general, Mr. Tso Ping Lung, the Chinese consul, and Rev. R. W. Munson, the acting principal in the absence of Rev. Mr. Oldham in America. Over 300 children were present, and the average attendance of the boys is 320. Mr. Munson reported that a new school building was to be erected, and the governor had approved of the addition of a narrow strip of ground and a building grant to aid in its erection.

The People of Singapore and Vicinity.

Singapore, on the southernmost point of the Continent of Asia, founded by Sir Stamford Raffles in 1819, is a great commercial center among the Straits Settlements and a perpetual congress of oriental nations. The Chinese immigrants are more than one half the total population of 300,000, greatly outnumbering the other tribes, the native Malays, the Tamils from southern India, the Bengalis from northern India, the Javanese, Arabs, Jews, Africans, Annamese, Siamese, Burmese, Persians, Singalese, Parsees, Malaisians, and comers from islands farther south. The European and American residents are scarcely more than 1,000, but the Eurasians, the progeny of European fathers and Asiatic mothers, are three as many. Here, and throughout the Straits Settlements, the Chinese are superseding other peoples by their sturdy

frugality and worldly acumen. The vigor and industry of the coolie has brought nearly all the manual labor of these colonies into his hands, and the sagacity of the merchant has placed him in the forefront among business firms. The wealthy Chinamen live in the most substantial mansions and drive the handsomest ponies on the esplanade. The latest obituary notice is that of a Chinaman whose possessions are valued at \$4,000,000. There can be no question that the ubiquitous Chinaman is the Asiatic who will survive all others in the unconscious and unintermitting struggle of races on this continent. It is the law of nature and of God that the vicious and the incapable shall perish. The worst and the laziest ought to perish soonest. Philanthropic effort can secure nothing higher than a fair chance to each individual to do his best, and a strong and righteous Government does nothing more than to make it easy for the worthy to persist.—*Miss A. M. Fielde*

The Indians in the Straits Settlements are called Klings. The name was coined by the Chinese, and is the result of their effort to pronounce the word Caringa. The Chinaman's tongue nearly always changes *r* into *l*, and so he made Kling out of Caringa, as he has made "Melican" out of American. Meanwhile the Indians have done a like turn for the Chinese, who are now popularly called "Bahas," especially those who have been born in this region. Many years ago, when the Chinese at Penang began to engage Indian servants, the latter called the Chinese children *bahas*; and as these grew up they were distinguished from those from China by this title, which has gradually extended itself to all the colonists. It is not very well liked, however, and will probably give place to "Straits born," or "Straits people."—*Bishop Teoburn*.

The Malays are an interesting people in all respects except personal courage. They never commit suicide. No Malay has the courage to do that. When he is disappointed in love he will suffocate himself, however, by a pan of lighted charcoal. Despondency is almost an epidemic, and when a neighbor discovers it in a neighbor he tells the police, and the victim is locked up until he is over it. The Malay is like his country, the climate of which is, in evenness of temperature, so sweetly moderated by heat and moisture that there is not a month in the year that does not ripen fruits. His wants are few, and Mother Earth supplies him with prodigality. If no friend offers rice when he is needy there are plenty of fish in the streams and a never-failing supply of wild

fruit in the jungles. His hospitality is only limited by his resources; he will divide the last morsel of rice with an acquaintance, and is so well-behaved that the English in many towns had to instruct him as to the necessity and use of prisons, when he replied: "England a very bad country—you must learn Malay."—*Dr. Mutchmore*.

Singapore is a place where the faces of almost every nationality of the world can be seen. Here there is with most of the inhabitants neither god nor ruler bigger than a dollar. The images of dollars may be seen in the pupils of their eyes. Even the coolies are intent after the main chance. They understood that the Government would pay a bounty for dead tigers. They found a boa-constrictor and thought he would bring a bonanza. They watched him until he had filled himself with a hog and had lain down for a three days' *siesta*, when they got a rope around his neck and tail and dragged him through the streets to the government office; but the Government had no bounty for boa-constrictors. He was forty feet long and two feet in diameter. He made a great sensation, so the coolie, with the instinct of a Barnum, started a show—white gentlemen, \$1, but from the native he took whatever he could get. At first it was a success; but the boa-constrictor got his revenge by his odor, which was so intolerable that the whole city had to hold its nose until his mortal remains were thrown into the sea. At which a Chinaman said sadly: "What a pity that there should be so much waste of meat!"—*Dr. Mutchmore*.

Our time at Singapore was short, says "W. E. R." in the *India Watchman*, but it was a joy to meet the brethren and sisters of the Methodist Episcopal Mission and behold their zeal for the Lord. In the absence of Brother and Sister Oldham, Brother and Sister Munson are carrying on the large mission school with nearly 350 boys, of whom 300 are Chinese, and twenty well-paying boarders; Malacca, Java, and Borneo being represented in the number. With the aid of Government and the \$10,000 contributed by Chinese merchants they have a good two-story school-house adjoining the church; but it needs enlarging already. Some of the boys are being converted. A new accession to the Mission from Germany is teaching and at the same time acquiring the vernaculars of the island, which in addition to Chinese are Malay and Tamil. Brother Brewster is in charge of the English work and Dr. West is medical missionary, both being very anxious to do something to purify the morals of the wicked city, as is also the

case with Mr. Cook, of the Presbyterian Mission, with whom we had an interview. Miss Blackmore is enthusiastic in her woman's work, refusing to take for her schools government aid because it comes so largely from the opium and liquor traffic.

Wanted, A Malay Printing-Press.

BY REV. W. F. OLDHAM.

Among the many advantages presented by Singapore as a missionary center for work in the archipelago, it affords unrivaled opportunities for the dissemination of religious literature. To this port come thousands of Malay pilgrims on their way to Mecca, and returning from pilgrimage the great steamers bring them here, and from this port they scatter to their several island homes. Here are found large book-stores of Mohammedan publications; from here copies of the Koran are carried far and wide, and from here there ought to go forth unceasing streams of simple, pointed Christian tract literature.

At this present time there cannot be had, to my knowledge, a single tract in the Malay character for sale or distribution. The British and Foreign Bible Society has an attractive depot, an energetic agent, and a splendid system of colportage; but they sell only Scripture portions, and there are thousands of Malays who will not buy the Christian Scriptures who would buy attractively-printed, bright, illustrated tracts at a cent or two cents a piece. Up to this time we have been obliged to write our own tracts and reproduce them with a cyclostyle.

But this is a slow and laborious method. Thousands of these tracts have been distributed, and they are eagerly taken by the people whenever we sally forth on the streets. Our thought is to improve upon this very limited and imperfect plan. We want a small press, an outfit of Malay type, and all the necessary material for a small printing-office, and the pay of a native printer for a year. Within that time we shall approach self-support.

The prices paid for printing in Singapore at the ordinary press offices are almost prohibitory. If this work is to be done at all we must do it ourselves. A thousand dollars will start within a few months a stream of Christian literature from Singapore which will help to irrigate the spiritual deserts that lie all around us.

The isles are waiting for His coming. Do let us send the good tidings to these millions of islanders and so prepare his way. To many of them our missionaries cannot reach for years to come, but we can send them bright printed pages filled with the teachings of that book "whose leaves are for the healing of the nations."

How Much Shall We Give?

At a Missionary Convention of the Maine Conference of the Methodist Episcopal Church held in Portland, Me., last November, one of the questions which came up for consideration was whether the law of tithes was permanently related and allied to systematic and proportionate giving so clearly defined in the New Testament scriptures as a universal Christian obligation. While some differences of opinion were called forth during the discussion the general trend of inquiry was in the direction of desire for "more light" upon the subject, the hearings of which upon the missionary cause and all other benevolences of the Church are being recognized as very important. The sentiment of the convention finally crystallized in the form of the following preamble and resolutions, which were unanimously adopted:

"Whereas, it is declared by those in best position to know, that the greatest present need of all church benevolent enterprises, particularly Christian missions, is *consecrated money*;

"Whereas, there is manifestly in the Church a rapidly growing spirit of inquiry as to the permanency in the Christian dispensation of the Old Testament rule requiring the setting apart sacrificially at least one tenth of income for the Lord's service;

"Whereas, both reason and the unimpeachable testimony of all who have adopted the divinely-instituted tithing principle agree in pronouncing it the most effective method of supplying the Lord's treasury, while insuring, at the same time, largest returns in form of present temporal prosperity to the giver; therefore,

"Resolved, that this convention raise a committee to devise and recommend at the next Annual Conference a plan for full presentation in our churches of the truth as to facts and principles pertaining to the subject of *Christian giving*, with the hope that discussion and reflection resulting therefrom may lead to more general conformity of Christian practice to the biblical rule."

The undersigned, having been duly appointed as a committee to carry out the provisions of the above resolutions, after consultation personally and by private correspondence with several recognized denominational leaders, have been earnestly requested to send these resolutions, with an accompanying note of explanation, to the editors of a considerable number of the leading religious periodicals of different denominations, asking, as a favor, the publication of the same in their columns, in the interest of a broader and

fuller discussion of a question of vital importance to the Church at large.

1. Do not reason, conscience, and Revelation approve as true the following editorial in a recent issue of the *Sunday-School Times*:

"This world is so planned that a man can do more for himself by doing his full share for God. He can accomplish more, for example, in his daily business in six days than he could in seven if the seventh day be devoted to rest and worship. *Nine tenths of his income will be a surer support for him than ten tenths would prove if the other tenth be religiously devoted to God's service.*" (The italics are ours.)

2. Is it reasonable to suppose that any human plan for supporting the Gospel and hastening the coming of Christ's kingdom, much less the too-widely prevalent haphazard, spasmodic, whatever-is-convenient method of giving, can ever produce results so grand in their scope or so pleasing to God as would attend obedience to the Scripture rule?

3. Against those who carelessly or willfully disregard that rule has not the Lord just ground for preferring the old charge, "Ye have robbed me . . . in tithes and offerings?"

4. If the work of the American Sabbath Union is important, and worthy of support as an earnest attempt to organize and direct public sentiment in the direction of correcting the evils growing out of the violation of the law of the "seventh of time," is not there need of like unanimity and urgency of effort upon the part of all Christians to prevent a far more wholesale violation of the law of the "tenth of income?"

We shall look hopefully for editorial and contributed articles in the columns of the religious press that will help to deepen intelligent conviction as to the proper answer that should be given to the above and kindred questions. We further invite personal correspondence. Every reader of this article who can give us facts, either from personal experience or observation, illustrating the views herein advanced will confer a favor and serve the cause by sending them to us. We want fresh testimony, from living witnesses, which can be used, not only locally, but broadly in the Church, to promote the work that we have undertaken in the Master's name, and only for his glory.

Please address all such communications to Rev. N. T. Whitaker, D.D., Portland, Me.

I. G. ROSS,
J. A. C. KEY,
N. T. WHITAKER

Notes and Comments.

Missionary Society Receipts for the Fiscal Year.

Comparative statement of Missionary Society receipts for the fiscal year:

	1888-9	1889-90
November.	\$6,545 58	\$7,291 22
December.	11,437 14	15,214 97
January.	15,867 35	20,162 48
February.	26,146 95	21,517 21
March.	240,038 33	211,219 83
Total.	\$300,470 05	\$275,408 81

It will be seen by the above statement that the receipts for the first five months of this year are \$25,000 short of what they were for the same months last year, and yet more money is needed this year than last. We urge all our pastors to increased efforts in making the collections. Give us the \$1,200,000.

Our collections could easily be doubled if the GOSPEL IN ALL LANDS were taken by all our members able to subscribe for it, and if the *Little Missionary* were placed in the hands of all our Sunday-school scholars. Let the pastors and us by making an earnest canvass for these periodicals at once, receiving subscriptions to close with December. The publishers will furnish free specimen copies for this purpose.

Have the pastors any plan by which they can ascertain how many of their members make a contribution for missions? We were present at the taking of a missionary collection where the pastor furnished cards to the congregation and requested that all who deposited money in the collection-basket should also write their names on the cards and drop them in the basket with the money, that he might know who had given, as he intended to call upon all those whose names he did not find there and ask for a contribution. See that all who do not give in the public collection have an opportunity to give to a private solicitor. The state of the weather and to the size of the congregation ought not to control the collection.

Dr. J. J. Lafferty, of the *Richmond Christian Advocate*, says of the appointment of missionaries:

"The Church must use its authority. Men and women who get the itch for 'foreign missions,' often brought on by poetical, dreamy, or ambitious desire to pose in prominence and parade, or when tired of plain, prosy, and homespun work for Christ, are usually the wrong people to turn loose among the heathen. Hence the ridiculous prannings and small profitings we hear of. Missionaries ought to be selected from seasoned, balanced, and

strong people, who do not desire to go abroad. The policy of calling for 'candidates' is bad, and only bad. Bishops send men to other appointments."

Dr. Leroy M. Vernon writes as follows of Romanism:

"My sojourn of eighteen years in Italy has convinced me of these facts. *The Roman Inquisition is in full organization to-day.* We do not hear the sullen creak of the wheel of torment, and we forget it. The Inquisition is still organized in Rome with definite and particular records of all living opponents. It only waits a return of power. Then they will endue and gibbet and burn as they used to. The influence of the Jesuits is again as strong as ever in the Romish Church. Repeatedly the authorities of the Church have repudiated and suppressed them, but in 1886 Leo XIII. reconfirmed all their privileges. But united Italy gives us a lesson as to the method of dealing with them. She has publicly recognized them as foes and suppressed them, and the Jesuit college at Rome has been turned into a public school and a free library. I commend these facts to the United States."

A correspondent of *The Congregationalist*, writing from Baltimore, says, "Cardinal Gibbons is more influential in Baltimore than the pope is in Rome. More than the people are aware Protestant churches and pastors are fettered, so that free speech as touching Catholicism may compromise a man's social standing or business relations even among Protestants." There are but few who appreciate the growing influence and power of the Roman Catholic Church. The Nun of Kenmare says that the American people are certainly blind to the encroachment of Romanism on American liberties, and if they do not awake to their danger it will not be twenty years before the whole country will be more governed by the pope than by the sovereign people of the United States. Speaking of Dr. Fulton, she says he is no doubt honest, but his curious pictorial book must do more injury than good because of its exaggerations, and, while the immorality of the priest is too disgraceful to speak of publicly, the sisters, as a class, are not immoral. Romanism, she says, is heathenism marching under the standard of the cross.

Famous Oriental Women.

A Parsee lady from Bombay, Miss Cornelia Sorabji, has lately entered Oxford as a student, taking up her residence at Somerville Hall. Miss Sorabji is

already a B.A. of the Bombay University, and has, for some time, held the position of English lecturer at the College of Ahmedabad, lecturing to male students in their first, second, and third year. She intends during the two years she spends at Oxford to read for honors in English literature.

Another lady of India, Miss Bonnerji, is now at Girton College, Cambridge, and has lately obtained a first on her examinations.

Yet it is only a few years ago that Pandita Ramabai said: "Among my countrymen the *man* is divine, and the *woman's* only hope of heaven is through her husband. Some few women are allowed to obtain sufficient education to make poetry in praise of their husbands, so that the *man* may get the full benefit thereof."

Christian Education.

Our readers have heard of the recent decision of the Supreme Court of Wisconsin that the Protestant Bible must be excluded from the public schools on the ground that it is a sectarian book. It is claimed that this is a Roman Catholic victory. The time has come when it is necessary we shall take our position and defend it if we wish to maintain Protestant liberty. We claim that this is a Protestant nation, founded upon a Protestant Bible, and that we should have a Protestant Sunday and that the Protestant Bible should be read in our schools.

At the late session of the New York Conference of the Methodist Episcopal Church, Vice-Chancellor MacCracken, of the University of New York, appeared before the Conference, representing the Presbyterian Synod of New York, and requested some action should be taken on the subject of Christian Education. A committee consisting of Rev. J. M. King, G. H. Gregory, E. S. Osbon, T. Lamont, and G. R. Crooks was appointed, to whom the matter was referred, and on April 7 Dr. King presented the following report, which was unanimously adopted:

"Your Committee to whom you referred the memorial of the Synod of the Presbyterian Church, asking for a committee from this Conference to act in co-operation with a committee from the Synod for the purpose of arousing the people to maintain the American theory of religion and education, respectfully report. We announce the following principles:

- "1. That the idea and origin of our Government is to afford opportunity for the development and protection of man as a moral being
- "2. That the separation of Church and

State cannot mean, under our form of government, the separation of Christian morality and the State.

"3. Historically, and by the highest legal and judicial precedent, we are a Christian nation.

"4. 'It is well settled by decisions in the leading States of the Union that Christianity is a part of the common law of the State.' 'The American States adopted these principles from the common law of England.'

"5. Education consists in the symmetrical development of the whole man for the purpose of the creation. This purpose is admitted to be moral. Purely secular education is impossible in a land whose literature, history, and laws are the product of a Christian civilization.

"6. The State, under a constitutional form of government, assuming to educate, we admit it must educate consistently with constitutional prohibitions and provisions. But an eminent jurist has said, 'The continuous judicial and prevalent historical interpretation of any constitutional provision is its true meaning, as adopted by the nation.'

"7. No uniform system of education exists in this country, although the most of the States and Territories have a system of public schools open to all and supported by taxation. 'The common schools are the result of local necessities while they are instituted by the State, and usually the character of the instruction is left to the local authorities.

"8. The common and higher school system pressed into absolute secular uniformity cannot meet the moral needs of a mixed population. Christianity must save the question of the education of the masses upon Christian, and not upon secular grounds. The perils of bad habits from association in the schools can only be overcome by the inculcation of Christian morals.

"9. The State assuming the right to educate a citizenship made up of accountable beings, and the schools under its control becoming godless, and therefore, necessarily immoral, Christian citizens must deny the right of the State to assume to give such an inadequate education.

"10. The common school system, imperfect though it may be, must be preserved, and we are not prepared to accept the secular theory, nor the sectarian theory of its control, while its existence can be perpetuated as a fit training-school for a morally responsible citizenship.

"11. We will resist all efforts to expunge the facts of our Christian history and the teachings of Christian morality

from the text-books of schools supported by the State.

"12. We repudiate, as un-American and pagan, and as a menace to the perpetuity of our free institutions, the recent Supreme Court decision in the State of Wisconsin, a decision dictated and defended by the enemies of the common schools, that the reading of the Bible, without comment, is 'sectarian instruction of the pupils, in view of the fact that the Bible contains numerous passages upon some of which the peculiar creed of almost every religious sect is based, and that such passages may reasonably be understood to inculcate the doctrines predicated upon them.' 'The enemies of the common schools declare that 'the exclusion of the Bible would not help the matter. This would only make the schools purely secular, which were worse than making them purely Protestant, for as it regards the State, society, morality, all the interests of this world, Protestantism we hold to be far better than no religion. In the present state of the controversy we hold it to be the duty of Christian citizens of a Commonwealth Christian in its history and in the character of its laws to deny that the Bible is a sectarian book, and claim for it a place wherever the State attempts to educate youth for the duties of citizenship.

"We recommend that a committee of three, to act in harmony with these principles announced, be appointed to confer with the committee of the Presbyterian Synod."

The International Missionary Alliance.

The International Missionary Alliance held its annual meeting March 15, 1890. The treasurer reported that since October, 1887, the collections had been \$10,889 86 and the disbursements \$12,220 11.

The following officers were appointed for the ensuing year:

PRESIDENT.—Mr. C. M. Kinney.
VICE-PRESIDENTS.—Mr. O. M. Brown, Dr. I. N. Ward, M. Howland, Dr. J. B. Bell, Rev. A. Hussey, Mr. Conley, Mr. I. M. Luce, Rev. H. C. McBride, Miss Carrie Judd, Mrs. Brodie, Mrs. Gove, Mrs. Green.

EXECUTIVE BOARD.—Mr. C. M. Kinney, Mr. S. R. Wilmot, Mr. Gillet, Rev. Mr. Pannell, Rev. S. I. Merritt, Mr. S. Whittemore, Mrs. S. Whittemore, Mrs. Beck, Mrs. M. J. Clark, Miss H. A. Waterbury, Rev. A. E. Funk, Rev. A. B. Simpson.

BOARD OF MANAGERS.—E. G. Selchow, *Chairman*; Rev. A. B. Simpson, *General Secretary*; Rev. V. C. Hart, *Corresponding Secretary*; David Crear, *Treasurer*; Mrs. E. M. Whittemore, *Financial Secretary*; Mrs. H. A. Waterbury, *Recording Secretary*, Mr. S. R. Wil-

mot, Rev. A. Funk, Mrs. S. G. Beck, Mr. Sidney Whittemore, Charles W. Kinney, Mrs. M. J. Clark, I. M. Ward.

Among the regulations adopted by the Alliance are the following:

"The particular business and objects of this Society are the preaching of the Gospel in North America, the promotion of evangelical, domestic, and foreign missions, and the training of missionaries for such domestic and foreign missionary work."

"Any person appointed to a mission station shall, before entering upon his work, execute an agreement that, should he leave the mission field before the expiration of two years after his appointment, without the consent of the Board of Managers, he shall refund all sums expended by the Board for his passage outfit, and also an agreement that on leaving the mission station he shall turn over and account for to his successor all funds or property belonging to the Society in his hands or under his control."

"When a missionary or missionaries of the Society shall have gathered at any station sufficient converts to organize a Christian Evangelical Church such church government may be adopted for such church as may seem most suitable for the people who compose it. When missionary work is continued in connection with any church organization the form of government of that organization shall be continued, unless instructions to the contrary shall be given by the Board of Managers."

The Faith Mission having its headquarters at Oberlin, Ohio, has become an auxiliary of the Society "assuming the support of all the missionaries which it has already sent to the field, while it will engage henceforth no new laborers apart from the Alliance."

The report says: "While not pledged to any salary for those in the field, we feel honorably bound to send them what is necessary for their support, not more than \$400 for each one, and the outfit and passage." "Five little bands of pioneers and fifteen persons in all are representing us on the high places of the heathen world, while perhaps an equal number sent out by the Faith Mission in Ohio in former years are gathering the ripe fruit of their earlier ministry."

In China are Miss Funk, Miss Ella Funk, Miss Anna Moore, and Mrs. Cassidy; in Africa, Mr. and Mrs. Reid and Mr. Bullerkist; in India, Miss Dawley and Miss Bates; in Japan, Rev. Dr. Ludlow and wife and Miss Helen Kinney; in Palestine, Miss Lucy Dunn; in Hayti, Mr. and Mrs. Langley.

The *Christian Alliance* of March 28 says "The Rev. Dr. Hart has resigned his office as Superintendent of Missions and Corresponding Secretary of the International Missionary Alliance. He proposes returning to China at an early date."

Mission Lands.

News Items from India.

BY BISHOP J. M. FIDOREN, D.D.

From many widely-separated parts of the field encouraging reports are coming. Dr. Parker has taken the field with a strong staff of evangelists in the Meerut district, on the west side of the upper Ganges, and is meeting with much success. This movement is watched with great interest, and is exerting a blessed influence on all our North India workers. Converts have been baptized in a dozen new places, and the work spreads more and more.

Farther north, in the Mazafarnagar district, Brother D. Osborne is pushing forward a similar work, and with almost equal success. In one village Brother Osborne baptized 112 persons about two months ago. A vast harvest is spreading out before these brethren, and still better reports may be expected from them.

In Rohilkund Brother Neeld has baptized sixty since Conference, and Dr. Wilson reports eighty baptisms on a recent short tour. One month of labor now is equal in its visible results to the first ten years of our Mission in India.

At Calcutta the Hindustani work is prosperous, and Brother Warne pleads very earnestly for reinforcements. In the adjacent country districts the Bengali work is in a hopeful condition. Some baptisms have taken place, a number of inquirers are reported, and two substantial churches are going up in places where they will very greatly strengthen our work.

In Bombay fourteen converts have been baptized this month. In Gujarat, a large province north of Bombay, the indications are very hopeful, and a rich harvest will probably be gathered there before many years.

Three baptisms are reported from Burhanpore, in Central India, a comparatively new station. It should always be remembered that one baptism in a new field signifies as much as ten in an older field.

The theological school at Bareilly opens with sixty students, the largest number yet enrolled. Accommodations will be needed for 200 students before many years.

The new church in Bombay was dedicated on Saturday evening, the 22d inst. It is a fine building, with a beautiful audience-room. We have now three churches in Bombay, besides the building belonging to the Seamen's Mission. The new building is called the Bowen Church, in memory of the sainted George Bowen,

who was a pillar of strength to our church in Bombay.

At a few points troubles and discouragements are reported, but throughout our vast field the workers generally are happy and hopeful. They cling to the hope that after two years of extraordinary financial stringency they will receive generous treatment at the hands of the General Committee next November and be put in a position which will enable them to resume active operations in sections of the field where they are barely able nominally to hold the ground.

BOMBAY Feb. 24, 1890.

Several Baptisms of Converts in India.

Rev. S. Knowles has been making a successful evangelizing tour. He writes:

"I baptized at Mankapur, on the 30th January, two *Bartours* of a thieving class, who had been under instruction. We have thus made an opening among this unique tribe of thieves who have been proclaimed by Government and whom the latter are seeking to reform. We have started a school for their children and placed a Christian teacher among them. They occupy four or five villages round about Mankapur, in all of which we have inquirers. We worked a week among them.

"Also baptized on Feb. 11, at Balrampur a *Miyasi* family of four persons. The *Miyasi* is a singer by hereditary profession. Among the four is a bright lad of fourteen, who plays the *sarangi*, or fiddle, beautifully. In a few days he learned to sing and play two of our most popular Bhajans. He is of great use to us in our work.

"At the same time and place baptized a *Bahelya*, a class of fowlers. So we have an opening among this class, too, who are numerous in Balrampur.

"On the 12th a promising young Brahman, on the 13th a Musalmam widow, and on the 14th a *Bahelya* widow and her son; and on Sunday, the 16th, a fine young man of the sweeper caste, were all baptized at Balrampur.

"Thus on this itinerating tour from Nawabgunge to Balrampur we have baptized twenty-five persons and gained many inquirers, who all came out under the direct preaching of the Gospel."

A Talk With Brahman Boys.

The Rev. W. B. Simpson is the Wesleyan missionary in Madurantakam, India. In addition to his evangelistic work he has been teaching some of the scholars in the senior class in the high school. About these boys he writes:

On one occasion, when we were about to have the "Our Festival" in Maduran-

takam, I asked them to carefully think, or if necessary, inquire, and bring to me any good reasons why they should pull at the ear-rope or join in the festival. After a while they gave the following:

1. It pleased the god.
2. Hungry people were fed at the festival, relations came together, and every one was happy.
3. It enabled the Pariahs to see the idol which they were not allowed to go to the temple to see, and made them believe in the existence of God.

As to the first, I pointed out the difference between the god and God; between the swami and the Kadavul. (The latter is a fine word, which has the majestic connotation of the old Hebrew "Jehovah.") I reminded them how they all felt in their hearts that it was their duty to love and serve Jehovah, and not please a village swami by dragging him about the streets.

As to the second, I pointed out that we did not want the hungry man's stomach to be empty, neither did we wish to tamper with the joy of relations, but this was not exactly religion. I told them of our English feasts and fairs, which we did not call religion.

As to the third—the argument anent the Pariahs—I rounded upon them. I counted each boy slowly and said: "Twelve out of the thirteen boys here are Brahmans. You actually admit that the Pariah has got a soul and yet you shut your temple doors to him because you say that he is an inferior order of creation. And what do you do for this soul of his—you the spiritual heads of the people? You show him an idol once a year to prove that God is. You give a false proof of a true thing. It is true that God exists, but it is not true that showing an idol proves it. It is a sort of proof sufficient for an ignorant and degraded man, but it is useless to a man of any intelligence. But more for them you disdain to do. You leave it to us missionaries to go to these poor, ignorant, dirty, and degraded people, and try to teach them true reasons for believing that God really is, and what he is. It is not half so nice as teaching clean and intelligent boys, but it is what Jesus told us to do when he said we were, like him, to seek and save the lost." Then I asked them in conclusion what one of them would be a bit better for pulling a rope.

At last the boys got up one after another and all of them declared that they would have nothing to do with the festival. With two exceptions they adhered to their promise, the two defaulters being rather unable to resist the fun of pulling than with any more serious motive.

Testimony of a Convert from Mohammedanism.

In the Irish Presbyterian Mission in India a Persian Moulvie has lately been converted from Mohammedanism to Christianity, and in a short paper gives the way by which he was led to give up the errors of Islam. The following is a translation:

"I, Abdul Latif, son of Moulvi Hamid Gul Sahab, inhabitant of Rander, and at present in the Surat Mission, wish to state my reasons for abandoning my Islamic religion and accepting the Christian faith. Having a knowledge of the Persian and Arabic languages, I read many of our Mohammedan books, but could find in them no plan of salvation. I inquired concerning this of learned Mohammedans, but they did not convince me that I could find salvation in Islam. Then I compared Islamic and Christian books, and found that whereas there was no means of salvation pointed out in the former, in the latter it was clearly taught that God had through his son the Lord Jesus Christ provided a way of being saved. In many places of the New Testament salvation is declared. I, therefore, became convinced that the true way of salvation is found in the Christian religion. I went also to learned Christians to inquire about salvation—for instance, in Mauritius to Mr. Khusil, Mr. Mirza Hope, and the Lord Bishop; in Surat to the Munshi, Mr. Abdur Rahman, and Mr. Gopal Mulji. They proved to me from the Bible that the Lord Jesus Christ was appointed by God to be the Saviour of men, that he became the substitute of sinners and bore the penalty of their sins, and also that whoever will may by faith be saved. I, therefore, acknowledge before this congregation that my former religion—the Islamic—is false, and, believing the Christian religion to be true, gladly take Christ as my true Saviour. I am about 32 or 33 years of age."

Female Missionaries Needed in China.

Mrs. Crawford, after her thirty-seven years of earnest, self-denying labors among the women of North China, cannot take a much-needed rest because there is no one ready to fill her place. She writes to the Southern Baptist Convention one of the most stirring appeals ever addressed to that body, and pleads longingly as would a mother seeing her child in peril for more women helpers to teach the way of salvation to the burdened mothers and suffering children who crowd the thoroughfares of that great city.

Miss Moon supplements the appeal by a tender, pathetic plea for the throngs of eager, anxious women who inhabit the inland towns and hamlets, and among whom there are no resident missionaries. The only means so far that have been used for their evangelization are the occasional visits, at long intervals, that the missionaries from Pington, Pungchau, and other stations have been able to make them. At many points small churches have been gathered, and little bands of earnest, faithful men and women set to work among their neighbors and friends. Bible schools have been started, and little squads of believers have gathered every Lord's day to study "the word that maketh wise unto salvation," to strengthen each other's hands, and pray for divine guidance; and, in some few cases, small chapels have been built and paid for by these humble Christians whose daily earnings are hardly sufficient for absolute necessities.

They have done what they could, done it nobly and well, but they need encouragement and guidance; they need to be instructed and developed by missionaries living in their midst till they shall attain to the full "stature of workmen needing not to be ashamed," that they may be used of the Master in the evangelization of this portion of his "purchased possession."

A Chinese Love-feast.

BY REV. OSWALD W. WILLIAMS.

At Peking, China, during our annual meeting in October last, the Chinese love-feast was opened with singing "Jesus, I my cross have taken," followed by prayer and the singing of "Must Jesus bear the cross alone?"

The record of the first preaching to the Gentiles was then read. Afterward tea and cake were passed to the two hundred and fifty persons present. Seeing that the cakes were broken up into little pieces—just enough for a taste, and no one was expected to take more than a swallow of the beverage—this part of the feast cannot be thought to be extravagant.

Chu Hsien Seng, a Chinese teacher, was the first person to rise. Until a year ago he had been thought immovable—a Confucianist of the Confucianists. For about ten years he had been an efficient teacher of the foreigners—that is, Americans, but held himself aloof from all connection with the foreign religion. Last winter, however, through the urgent appeals of Miss Greer, whom he was then teaching, and because impressed by the revolutions in character which were to be daily witnessed among the scholars, as a

result of a revival then in progress, he publicly confessed his need of a Saviour. "I find," he said in the love-feast, "three great deficiencies in the Confucian system. There is no true God, no salvation, and no future life. Concerning these questions there is more in a single sentence of Jesus's teachings than in all the Confucian classics."

A Chinese preacher, named Liu, said, "I know that God loves me, but my love to God is too far overcome by my selfishness."

Another capable preacher, Wang Ching-Yün, said, "For several years I have had peace. In the past two years I have had much trouble (the death of his only son, a promising young man, and much persecution in his work), but I have not lost my peace."

Wang Chen-pei, a native preacher, whom every body loves, and who is the man who years ago wheeled his mother in a wheelbarrow four hundred miles from his native village to Peking in order to inquire after Christianity, said, "Man's great defect is his cowardice. I have always had God's love. I am very weak, but yet my brethren exhort and help me. I want God to give me grace to have more courage."

Pan H. S., a talented native Christian teacher in our educational work, said, "I am ashamed."

Another native preacher, Wang Ching-yu, remarked, "Heretofore for myself; hereafter for the Lord."

Peking, China.

Watch-night Service at Tientsin, China.

Rev. Frederick Brown writes from Tientsin, China, Feb. 2, 1890:

On the Chinese New Year's Eve (Jan. 21) we held a watch-night service in Wesley Chapel, at which some sixty people were present. We had almost given up the thought of having one this year, but decided to hold it at the special request of our school teacher. He said,

"The school-boys will come if a service is held, and thus be able to escape the pressure which would otherwise be brought to bear on them at midnight to worship at the heathen shrine."

We met, and solemn addresses were given by Bookseller Kao, Steward Lew (70 years old), and Class-leader Went; and while on all sides of us idols were being worshiped we sung:

"Come, let us anew
Our journey pursue,"

and again dedicated ourselves to the service of the true and living God for another year's service.

Chinese New Year-Peking University, etc.

Rev. O. W. Wilhite writes from Peking:

To-day, Jan. 20, is the last day of the Chinese year. Every body on the streets seems to have business to attend to. For the next five or six days all shops will be closed, and the chief work of the people will be to call on their friends, settle their accounts, eat and drink and worship gods innumerable.

The noise of fire-crackers will be heard in every court, not for the fun of it, but to drive away evil spirits. Inside the houses and shops there will be a din of gongs and horns for the same purpose. But with it all there will be a good deal of fun, for the Chinaman enjoys his worship as much as American boys ever enjoy their national celebrations.

We will observe watch-night of the Chinese year with our native Christians. Last Friday our schools closed with a very enjoyable literary entertainment. Below is the programme.

PEKING UNIVERSITY,

Preparatory Department.

LITERARY ENTERTAINMENT,

January 17, 1890, at 8 o'clock P. M.

(Two pages are devoted to the programme in Chinese, then follows the English.)

PROGRAMME.

MUSIC. PRAYER. MUSIC.

Chen Wen-jung, The School Year.

Chang Lin, Books and Their Uses. (English.)

Chiao Chung-yao, Gathering Dates.

Music.

Liu Ming-chuan, Marmion and Douglas. (English.)

Sung Shih-min, Genghis Khan.

Lo Chz-ming and Fang-Tô-tao, Dialogue.

Music.

Yang Chang-fa, The Gouty Merchant and Stranger. (English.)

Yang I-chuang, Yueh Wu-mu.

Tseng Kuo chih, New Year's Ode.

Music.

DISTRIBUTION OF PRIZES.

Benediction.

Peking University Literary Exercises of Preparatory School.

The chapel of the Methodist Mission was crowded on the evening of Jan. 17 to listen to the literary performances of the pupils of the Peking University Preparatory School. The boys in holiday attire and the girls of the boarding-school the

latter numbering over seventy were an interesting study in itself.

Flowers were banded upon the platform and the wall in the rear was hung with pictures and flags, the whole producing a very artistic effect. Half of the seats in the body of the church were reserved for the use of the foreign residents and were well filled. The programmes for the occasion were printed on tinted paper in Chinese and English, and provided for a good variety of exercises, all of which were well carried out. One young man gave an oration in English on "Books," which showed considerable originality and thought. This was delivered with a clear enunciation, and was better, in this respect, than the other English exercises.

Two of the younger boys gave recitations in English, but one, alas! was overcome with embarrassment and retired from the platform without finishing the selection, reminding us of some of our own early experiences. We could but wonder, however, what Sir Walter Scott would have thought were it possible for him to have appeared on the scene and listened to an attempt to reproduce in Far Cathaya portion of the impassioned words of Marmion and Douglas.

The Chinese part of the programme was better sustained, and reflected great credit on the boys engaged, as well as on their teachers. First came an essay sketching the affairs of the school during the year just closing. This contained many excellent hits and called forth frequent laughter and applause, especially that portion referring to the ridiculous speculations of the Chinese, when the apparatus for heating the dormitories with hot water was being put in place last autumn.

An oration, entitled "Ghengis Khan," was well prepared and effectively delivered. To our ears it sounded strange to hear the great Mongol chief classed with Caesar, Alexander, and Napoleon, particularly when the speaker proceeded to argue that he was the greater of the four. The conclusion was based upon the extent of the Mongol conquests and the long continuance of the dynasty established by the illustrious conqueror, Yueh-Fei, the celebrated commander of the early part of the twelfth century, who figured so largely in putting down the frequent revolts which disturbed the peace of Sung, and in opposing the encroachments of the Ching Tartars. "The Ancestors of the Present Rulers of China" was the subject of another oration. This was delivered by a young man from Tientsin, and evinced much thought and a clear grasp of the subject. A very spirited dialogue

was spoken by two of the smaller boys, and two others recited comic odes prepared for the occasion, all with a manner which shows that the Chinese are born actors.

The music was an interesting feature of the entertainment, and consisted of songs in English and Chinese, rendered by the pupils of the two schools. Two motion-songs proved a novelty. These were given by little children, who performed their parts well and earned the hearty applause that followed each. It was evident that the pupils had been thoroughly trained in music. The tenor voices were especially good.

After the distribution of prizes to those who had attained excellence in their studies there was a lull in the performances, suddenly interrupted by the sound of a watchman's rattle, immediately followed by a "round" song by the girls. The song began with "Hear the watchman's rattle!" and closed with tones very like the tolling of a bell when striking ten o'clock. It was well done.

The benediction closed the exercises, and the audience, tarrying only for an interchange of congratulations and other social courtesies, dispersed, all apparently well pleased with the evening's entertainment.—*The Chinese Times, of Tientsin.*

Current Events in Japan.

BY REV. HENRY LOOMIS.

The oldest and largest Christian church in Japan is the Kagan don Church in Yokohama. It was formed in 1872, while the edicts against Christianity were still in existence, and its early members professed their faith in Christ at the risk of their lives. It has had a pastor of its own since 1876, and is now about to employ an assistant. One of the most striking evidences of the influence of Christianity in Japan is to see the large church completely filled every Sabbath with an audience that is most strikingly earnest and intelligent. There is no question that it has become a strong power for good in this great center of business activity. This church is on the very spot where Commodore Perry made his treaty in 1859. Could there be a more fitting memorial of that event than such a temple erected for the salvation of this people and the praise of God?

The membership of this church is now 704. There were added a total of 113 during last year, and some twenty or more are now applicants for admission. Their contributions in 1889 were as follows. Current expenses, including pastor's salary, \$712 29; for home missions, \$147 47; for sufferers from the flood, \$37. to ed-

education \$228 80; public lectures on religious topics and temperance, \$49 98 making a sum of \$619 75 for benevolent or other work, and a total of \$1,332 05. When it is taken into consideration that a considerable number of the church members are pupils in the two boarding-schools for girls this is certainly a good report for a year which has been remarkable for the scarcity of money and the high cost of the necessities of life. We see in such churches the future success of the Gospel in Japan. There are others who have also done well and are worthy of the highest praise.

A letter from Southern Japan informs me that a Theosophist by the name of Reynolds has been visiting that part of the country in the interests of the Buddhists. He is reported as quite harmless. Evidently the false systems of Japan are in need of some new elements or stimulus to keep them from speedy and utter decay.

Sir Edwin Arnold has been spending some time in the country, and is more or less lionized by such as admire his views of religion, and especially the exaltation of heathenism at the expense of Christianity. He has not, however, taken any particular part in the advocacy of his special theories as to the superior character of Buddha and his teachings, but has apparently been more absorbed in the study of the social life and habits of the people and the general condition of the country.

In a speech made by him at a reception given in Tokyo Sir Edwin took occasion to praise in the most flattering terms the amiable and passive qualities of the Japanese character, and went so far as to claim that in such matters they were superior to the Western nations. This speech called forth from one of the leading native papers a very peculiar criticism. It was claimed that the passive virtues were evidence of a nation's weakness; therefore such adulation was really no compliment at all. What was needed, and should strive for, was a bold and aggressive spirit as would make her an acknowledged power among the nations of the earth.

Political matters are quiet just now, but we are waiting with much anxiety what is going to be the course of the new Cabinet. As yet no action has been taken that clearly indicates the future policy of the Government. From all that can be learned it seems evident that fewer concessions to foreigners are to be granted hereafter, and probably the treaty revision, with liberty to live, freely or reside in any part of the country, is yet in the remote future. The feeling of jealousy or dislike to foreigners is becoming more and more evident, and

is likely to hinder Christian work of all kinds.

The Bishop of the Greek or Russian Church in Japan has just completed the erection of a large cathedral on a most commanding site and in the very heart of Tokyo. By the influence of the Russian Minister special privileges have been enjoyed by the representatives of that Church, and there has been a great measure of prosperity in their mission work in the country. But a fear of political complications and influence has been felt by some Japanese from the first, and many have feared the presence and influence of a foreign bishop in Japan. What will be the state of things in case the anti-foreign feeling should increase remains to be seen. Considering the force at work the progress of the Greek Church has been far in advance of the Roman Catholic, and the teachings are also of a more evangelical type. The Bible is one of the books in general use, and its teachings are held in the highest authority in all things.

The annual statistics of missions in Japan have just been published. The number of churches is now 274. Of this number 153 are reported as self-supporting. The accessions last year were 5,542, and the total membership 31,181. The contributions amount to \$40,662 (U. S. currency), and the increase during the year was \$6,876. The whole number of missionaries in the field, including the wives, is 527.

YOKOHAMA, JAPAN, Feb. 21.

Methodist Union in Japan.

Basis of Union Unanimously adopted by the Joint Union Commission in Regular Session in Nagoya, Japan, February 5-7, 1890.

RESOLUTION.

Resolved, That we consider a union of the Methodist bodies in Japan desirable.

CHAPTER I.

THE CHURCH NAME DOCTRINAL STANDARDS GENERAL RULES AND RITUAL.

ARTICLE I.

NAME.

The name shall be the Methodist Church of Japan.

ARTICLE II.

STANDARDS OF DOCTRINE.

The doctrines of the Methodist Church of Japan are declared to be those contained in the Twenty-five Articles of Religion and those taught by Rev. John Wesley, M.A. in his *Notes on the New Testament* and in the first fifty-two ser-

mons of the first series of his discourses published during his life-time.

ARTICLE III.

GENERAL RULES, ETC.

The General Rules, as well as the chapters on Membership and Means of Grace and the Administration of Discipline, shall be substantially as they are found in the Discipline of the three uniting churches.

ARTICLE IV.

THE RITUAL.

The Ritual also shall remain substantially the same with the exception of the form of the Discipline of Methodist Episcopal Churches for the Consecration of Bishops, which shall be adapted to use in induction of the Sotoku into office.

CHAPTER II.

MINISTERIAL AND LAY OFFICERS.

A. — The Ministry.

ARTICLE I.

SOTOKU.

The chief officer of the Church shall be called Sotoku.

ARTICLE II.

ELECTION, INDUCTION, AND TERM OF OFFICE.

Section 1.—The General Conference shall elect the Sotoku by ballot in open session.

Sec. 2.—The Sotoku shall be inducted into office by appropriate religious services.

Sec. 3.—The term of office of the Sotoku shall be twelve years, with no re-election.

ARTICLE III.

DUTIES AND PREROGATIVES OF THE SOTOKU.

Section 1. The Sotoku shall be chairman of the General and Annual Conferences, and of all Standing Committees belonging thereto.

Sec. 2.—He shall travel throughout the field to exercise supervision and see that the Discipline is enforced therein.

Sec. 3.—He shall have power to transfer preachers from one Conference to another within his jurisdiction.

Sec. 4.—He shall decide all questions of law involved in proceedings pending in the Annual Conference subject to an appeal to the General Conference; but in all cases the application of law shall be with the Annual Conference.

Sec. 5.—He shall, in consultation with the Choroshi, station the preachers with the following provisions, namely: (1) If any one of the Choroshi shall appeal against any appointment made by the Sotoku, and his appeal be sustained by two-thirds vote of the Choroshi, it shall

prevail. (2) Should any foreign missionary feel himself aggrieved by his appointment he shall have the right to present his case to a committee consisting of not less than six missionaries representing the uniting mission, which committee shall consider the case and dispose of it as may be deemed best in consultation with the Sotoku.

ARTICLE IV.

CHOROSHI.

The chief officer of the district shall be called Choroshi.

ARTICLE V.

ELECTION OF CHOROSHI.

The Choroshi shall be elected by the Annual Conference by ballot.

ARTICLE VI.

DUTIES AND PREROGATIVES OF THE CHOROSHI.

Section 1.—To act as Chairman of the district to which he is appointed and of all permanent committees belonging thereto.

Sec. 2.—To superintend the work within the bounds of his district.

Sec. 3.—To attend as far as practicable all the Quarterly Conferences within his district, and when present he shall preside.

Sec. 4.—The Choroshi may have a pastoral charge.

ARTICLE VII.

BOKUSHI.

The preacher in charge of a circuit or station shall be called Bokushi.

ARTICLE VIII.

APPOINTMENT OF BOKUSHI.

All preachers shall be appointed to their pastoral charges annually, but no preacher shall be allowed to remain more than five consecutive years on the same charge. Those appointed to positions in educational institutions and other special offices of the Church may be exempt from this limitation by permission of the Conference.

ARTICLE IX.

DUTIES AND PREROGATIVES OF THE BOKUSHI.

Each ordained pastor shall have jurisdiction within his charge and shall be chairman of his Quarterly Conference in the absence of the Choroshi.

ARTICLE X.

MINISTERIAL ORDERS.

Section 1.—Two orders of the ministry shall be recognized — Choro (Elder); Shitsuji (Deacon).

Sec. 2.—The preachers connected with the Annual Conferences shall be known as

elders and probationers, including deacons on trial.

Sec. 3.—No preacher shall be eligible to full membership in an Annual Conference until he shall have been on probation four years and been elected an elder.

B.—Lay Officers.

ARTICLE XI.

The lay officers of the Church are local preachers, class-leaders, stewards, trustees, and Sunday-school superintendents.

ARTICLE XII.

The qualification and duties of the lay officers of the Church shall be as declared in the disciplines in the uniting churches.

ARTICLE XIII.

Local preachers shall not receive ordination.

CHAPTER III.

CONFERENCES.

A.—General Conferences.

ARTICLE I.

COMPOSITION.

The General Conference shall be composed of an equal number of ministerial and lay representatives.

ARTICLE II.

MINISTERIAL REPRESENTATION.

The ministerial representation in the General Conference shall be composed of one delegate for every five members of each Annual Conference, to be elected by ballot by the ministerial members of the same at the session of the Annual Conference next preceding that of the General Conference, provided that no member of an Annual Conference shall be eligible to membership in the General Conference until he shall have been in full membership for two full years.

ARTICLE III.

LAY REPRESENTATION.

The lay representation in the General Conference shall be elected by the lay members of the Annual Conference at the session preceding that of the General Conference, provided that no layman shall be eligible to election who has not attained the age of twenty-five years and been a member of the Church for five consecutive years.

ARTICLE IV.

POWERS OF.—RESTRICTIVE RULES.

The General Conference shall have full power to make rules and regulations for our Church under the following limitation and restrictions; namely,

1. The General Conference shall not revoke, alter, nor change our articles of religion, nor establish any new statutes or rules of doctrine contrary to our existing and established standards or traditions.

2. The General Conference shall not change nor alter any part or rule of our government so as to do away with the office of Sotoku, nor destroy the lay or our itinerant system or of our itinerant general superintendency.

3. The General Conference shall not do away with the privilege of our ministerial probationers for the ministry of trial, nor of a committee and of an appeal, neither shall they do away with the privilege of members of trial before the Society, nor of a committee and of an appeal.

B.—Annual Conferences.

ARTICLE V.

CONSTITUTED OF.

The Annual Conference shall be composed of all the traveling preachers within its jurisdiction who have been received into full connection, and an equal number of laymen who have been elected a where provided for.

ARTICLE VI.

POWERS OF.

The Annual Conference shall consider the reports of the District Conference regard to the character of ministerial probationers for the ministry, and may reprove, suspend, deprive of ministry, office and credentials, expel or acquiesce against whom charges may have been preferred. The lay members shall participate in all the business of the Conference except such as involve ministerial character.

C.—District Conferences.

ARTICLE VII.

COMPOSITION OF.

The District Conference shall be composed of all the traveling and preachers within its jurisdiction and one lay representative from each Quarterly Conference.

ARTICLE VIII.

POWERS OF.

The powers of the District Conference shall be (1) The examination of ministerial character. (2) Regulations regard to probationers and candidates for the ministry. (3) Licensing of preachers.

ARTICLE IX.

The examination of the character of ministers and probationers for the ministry shall be confined to the ministerial delegates of the Conference.

D.—Quarterly Conference.

ARTICLE X.

COMPOSITION OF.

The Quarterly Conference shall be composed of all the traveling and local preachers, exhorters, stewards, class-leaders, the first superintendents of Sunday-schools, and the trustees who are members of the Church within the pastoral charge.

ARTICLE XI.

POWERS OF.

The powers of the Quarterly Conference shall be substantially the same as defined in the disciplines of the uniting churches, with the following modification: The examination of candidates for license to preach shall be conducted in the Quarterly Conference, but the granting and renewing of license shall be with the District Conference.

CHAPTER IV.

JOINT BOARD OF FINANCE—CENTRAL EDUCATIONAL COMMITTEE—CONSTITUTION OF THE FIRST GENERAL CONFERENCE AND SPECIAL PROVISION.

ARTICLE I.

JOINT BOARD OF FINANCE.

Section 1. There shall be a Joint Board of Finance composed of twelve members, one-half of whom shall be foreign missionaries and one-half Japanese ministers or laymen. The foreign members of this Board shall be appointed by the respective Missions. The Japanese members shall be appointed quadrennially by the General Conference of the Methodist Church of Japan.

Sec. 2.—The Joint Board of Finance shall control and apply all funds appropriated by the various boards for evangelistic or other Connectional purposes.

Sec. 3.—But each Mission shall have full and exclusive control of all funds appropriated by the Board which it represents, except such funds as may be appropriated specifically for connectional purposes.

Sec. 4.—The Joint Board of Finance shall annually prepare estimates for evangelistic and other connectional work. These estimates shall be submitted to the united Missions for approval, after which they shall be forwarded to the respective home boards by the Missions. The Joint Board of Finance shall prepare annually full reports of all disbursements for the Missions, and these reports shall be transmitted by the respective Missions to the home boards.

ARTICLE II.

CENTRAL EDUCATIONAL COMMITTEE.

Section 1. There shall be a central theological seminary and a central higher college established at as early a date as practicable after the union is effected.

Sec. 2.—The theological seminary and the central higher college shall be under the management of a central educational committee of eighteen, composed of foreign missionaries and Japanese members in equal numbers. That Committee shall be representative, each of the negotiating Missions electing its own representatives in its own way, the Japanese members of the General Conference in special session electing the Japanese representatives. Moreover, the Committee shall have general advisory supervision over the entire educational work of the Church, to unify and harmonize the general system.

Sec. 3.—The Central Educational Committee shall in all cases recommend annually suitable persons for professorships in the central higher college and the theological seminary, the Sotoku confirming the appointment in Annual Conference.

Sec. 4.—The respective Missions shall at such times and in such way as they may determine recommend annually suitable persons for work in the respective schools under their management, the Sotoku confirming the appointment in Annual Conference.

Sec. 5.—All school property hitherto acquired or that may hereafter be acquired shall remain under the exclusive management of the Mission representing the Board appropriating therefor, provided that in case of the establishment of Connectional institutions a proportional share of the expenses of the same shall be borne by the several negotiating Missions, the proportion to be agreed upon at the time and approved by the boards represented.

ARTICLE III.

CONSTITUTION AND TIME OF THE FIRST GENERAL CONFERENCE.

Section 1.—In case the basis of union is approved by the requisite majorities in the Quarterly Conferences and Annual Conferences of the Methodist Episcopal Church in Japan, the Methodist Episcopal Church, South, in Japan, and the Methodist Episcopal Church, South, in the United States, and of the Methodist Church in Canada, it shall be competent for the Annual Conferences of the Methodist Episcopal Church in Japan and the Methodist Episcopal Church, South, in Japan, and the Methodist Church of Japan to elect

delegates to the First General Conference of the united Church in the proportion of one out of five ministers in full connection with an equal number of laymen elected in Annual or special Conference, as the case may be, and these shall compose the First General Conference of the said United Church, with power to perform such acts as may be necessary to the final ratification of the union, and all other acts which may come within the province of a General Conference.

TIME OF THE FIRST GENERAL CONFERENCE.

Sec. 2. In the event of the basis of Union being approved it is recommended that the First General Conference of the United Church be held in Tokyo at such time as may be fixed by a committee appointed for the purpose by the uniting Churches in Japan.

ARTICLE IV.

SPECIAL PROVISION.

It shall be admissible for any Church or Mission entering into this Union, whose ministers or laymen shall not be qualified according to the standards prescribed in Articles II and III of the General Conference Regulations, to elect from its Japanese members as many delegates to the First General Conference as there are foreign representatives entitled to election under the prescribed standards.

Committee of the Methodist Church of Japan.

D. MACDONALD, GEO. COCHRAN,
Y. HIRAIWA, K. TOYAMA.

Committee of the Mission of the Methodist Episcopal Church, South.

C. B. MOSELEY, Y. YOSHIOKA,
N. W. LILEY, H. NAKAMURA.

Committee of the Methodist Episcopal Church.

J. SOPER, H. YAMAKA,
C. S. LONG, S. OGATA.

Signed in behalf of the Commission,
C. S. LONG, *Chairman.*

C. B. MOSELEY, *Secretary.*
Y. HIRAIWA, *Japanese Secretary.*

Religious Liberty in Brazil.

The following is a copy of the decree issued by the Provisional Government of Brazil on Jan. 7, by virtue of which that country takes her stand with the most enlightened nations of the earth in guaranteeing to all her subjects civil and religious freedom:

Article 1.—This decree prohibits the federal authorities, as well as the individual States, from making laws, rules, regulations, or passing any administrative

acts establishing any religion as the religion of the State.

Art. 2.—To all citizens is given the privilege of exercising their religious beliefs according to their own dictates, and in their devotions, either private or public, they shall not be interrupted or disturbed.

Art. 3.—This liberty does not only embrace individuals, but also churches, associations, and institutions in which there are religious observances, every one having the full right of forming religious associations and living in accordance with his creed without interference from the powers.

Art. 4.—All patronage, resources, and prerogatives of religious institutions granted by the State are hereby extinguished.

Art. 5.—The right of all churches and religious orders of acquiring and administering estates under the limits made by the laws regarding corporations is lawfully recognized, granting to each one the ownership of the property, as well as the use of the building for worship.

Art. 6.—The Federal Government will continue to furnish the ecclesiastical revenue and support the actual *personnel* of the Catholic Church, where it is done under the old *regime*, for the space of one year, and for a like period will subsidize the professorships in the seminaries. It is in the option of each State to recognize, in the future, ministers of this or other religions, providing they do not run counter to what is laid down in the preceding articles.

Success in Mexico.

Rev. John W. Butler writes from Mexico March 26: Brother L. C. Smith has just held a series of meetings in Pachuca with most excellent results. More than a dozen were converted, and the entire congregation aroused.

From Pachuca he went two days' horse-back ride to Zacualtipan, where I was with him. We had three successful meetings there on Sunday. The new work in the adjoining villages of San Juan and Ferrenia is looking well, and the latter especially promises well. There are large iron-works here, and the administrator is an English Wesleyan who helps us in every way possible. He is now fitting up a room for us large enough to accommodate 100 people.

Three towns near Zacualtipan invite us to commence work, but while Brother Acosta has a day-school and three congregations to attend to we cannot accept these invitations. The Zacualtipan District is one of the richest and most

promising in the country, and a railroad has just been commenced to run through this section and connect the capital with the coast.

Protestant Episcopal Missions in Mexico.

The Bishops of the Protestant Episcopal Church issue a circular respecting their Mission in Mexico which says that "the House of Bishops and the Board of Missions consider that our Church has been asked, by the constituted authorities of the Church of Jesus in Mexico, to allow its organization to remain, for the time being, in abeyance, and to regard the clergy, lay readers, and members of the Mexican Church as a Mission under the direct control of the presiding bishop of our Church, who has appointed, with the consent of the Board of Managers, the Rev. Mr. Gordon as the superintendent of the work. The work in Mexico consists of twenty-nine mission stations served by five priests (of whom four are natives), six lay readers (all natives), and nine teachers (of whom six are natives). It contains about 700 communicants and 2,700 members. In the mission schools there are sixty-eight boarders and 121 day scholars. Mrs. M. J. Hooker is in charge of the girls' orphanage and Mr. Hernandez in charge of the training school.

Protestant Missions in Alaska.

The first Presbyterian Church of Sitka, Alaska, now numbers 300 native members. The second Presbyterian Church in the same place has now been organized. It has 11 members and is for white people. The sermons in the native church are in the Thlinket language, in the other church in the English.

Mrs. Eugene S. Willard, of Juneau, Alaska, gives the following account of Protestant Missions in Alaska.

"The only Protestant Mission in Alaska before the United States bought the Territory, was that of the Lutheran Church, supported by the Russian Government. This one station was established in 1845, at Sitka, not for the natives, but for the Swedes, Finlanders, and Germans, in the employ of the Russian-American Fur Company. Its support was withdrawn when the transfer was made in 1867, and the minister returned to Europe. Then the meetings ceased.

"After this great country had become a part of our own nation ten long years passed before America's Christians took up the work for its evangelization. In August of 1877 the Rev. Sheldon Jackson, D.D., of the Presbyterian Church, visited Alaska and planted the first Mis-

son at Fort Wrangel. Through his instrumentality, largely, six different denominations are now engaged in this work among the natives, and, with but one or two exceptions, have followed the wise plan of settling remotely from each other, that each might work to the best advantage without interfering with the work of others or perplexing the natives with their differences.

"Thus the Presbyterians, having entered first and established their posts in the 'thirty mile strip' (as this southeastern portion of the Territory is called), have now six important stations within this district. And it has been unentered by any others except the Friends, who have a Mission on Douglass Island. The Methodists have taken up Oonalaska and Unga, the Baptists, Kodiak and Alognak; the Episcopal Church has a station on the Yukon River at Aniak; the Swedish Missionary Society has two posts; one at Yakutat, the other north of St. Michaels, at Unalakleet, while the Moravians have their Bethel on the Kuskokwim, and their Carmel on the Nushagak rivers. In addition to these is the New Metlakahla, Mr. Duncan's Mission removed from British Columbia, and a Church of England Mission at Nuklukahyet, on the Yukon River, making a total of eighteen Protestant Mission stations established in Alaska in less than twelve years.

"At a number of these Missions there are homes, or industrial schools, for native children; both boys and girls are received as pupils, are fed, clothed, cared for, and taught by the missionaries. These homes are supported entirely by the churches in the United States without any government aid. At Sitka is located the only industrial training-school in the Territory at present. It also was originally a church school, and is still controlled and in large part supported by the Presbyterians, who have put up its numerous large buildings at great cost. But it now receives aid from the Government in teaching the trades, allowing a certain sum per year toward the maintenance of 100 pupils under training. They have had about one hundred and eighty pupils the past year, and they are received as apprentices, bound to remain until they are of age; the girls eighteen years, the boys twenty-one."

A Chinese Temple in San Francisco.

Rev. A. C. Peck, one of the editors of the *Rocky Mountain Christian Advocate*, has lately visited a Chinese Joss Temple in San Francisco, which he describes as follows:

It is a large and popular place of heathen worship in Chinatown. The first thing seen as one enters is the subscription list, containing the names of those who have made subscriptions to the support of the idol.

A half dozen pieces of yellow paper, three inches wide by thirteen inches long, give the names of those who contribute \$10 per year. Other pieces of yellow paper, not so large, give the names of those who pay \$5 per year. Then there are hundreds of smaller pieces of red paper giving the names of those who pay smaller amounts. These are all posted up in the entrance to the temple. The temple is gorgeously decorated with brilliant colored silks and elaborate carvings. Joss, a little ugly black idol, sits enthroned high up among the tapestries.

A worshiper, upon entering the temple, takes up an iron mallet and strikes a heavy bell with all his force. This is done to awaken Joss. He then goes up to a small platform and takes up two half-round crescent-shaped pieces of wood about three or four inches in length. He throws these into the air. If they strike the platform with both flat sides up, or both round sides up, Joss will not listen to them that day, and they retire. But if the pieces of wood come down with one flat side up, and one round side up, then Joss will listen to their petitions and they continue their worship.

A metal vessel is then taken up which contains a hundred or two metal strips about eight inches long, a quarter of an inch wide, and very thin. These are shaken up, and when one appears a little above the others it is drawn out, and a number which is written on it corresponds to a number in a book in the hands of the priest. Whatever is written opposite this number is the answer which Joss gives to the prayer of the petitioner. We purchased a book containing the history of the war-god of the Chinese, for fifteen cents.

Outlook of the New Mexico Mission.

Rev. T. L. Wiltse, Superintendent of the New Mexico Mission, writes as follows:

"The New Mexico Mission is enjoying a year of steady and healthy growth. The winter, which has been unfavorable for the holding of revival meetings throughout the whole country because of the epidemic of influenza, has been especially so here. Where a church has but a small force of workers to assist in special services the absence of a few of them will be sufficient to seriously cripple if not to prevent such efforts. Some of our pastors

were compelled to close meetings which began with promise of success. Yet the harvest has not passed without some garnered sheaves. At three or four points sinners have been converted and added to the Church. At Las Vegas Brother A. Hoffman held a meeting of several weeks' duration, the results of which were forty accessions and nearly as many conversions. He has pushed every other department of church work with equal success.

"At Silver City Brother R. E. Pierce is now enjoying a blessed work of grace. Brother J. M. Rice, of Raton, assisted Pastor Wright at Albuquerque for two or three weeks. There were some conversions and accessions, but the revival was not wide-spread. New Mexico has never had such a sweeping revival as now and then has come to the Church in the East; but it is sure to come sometime. We are working and praying for it.

"The *personnel* of the Mission is inferior to none in the Church. We have men of culture and consecration, the peers of the pastors of any other Church in the Territory. Most of them are here to stay and plant Methodism upon sure foundations. One of the greatest obstacles in the way of our progress has been the frequent changes in the pastorate. Men come from our older Conferences, where the conditions are entirely different, only to become discouraged in a few months and return, possibly without even giving the superintendent notice of their movements. We should have an Annual Conference organization through which the men might be held in the field. As it is it is altogether too easy to pull up and leave. We have in the two Missions, Spanish and English, more than the required number of men. By the union of these two forces an Annual Conference could be organized. Then with two districts and two district Conferences the whole work could be operated satisfactorily, or the Spanish work might still be run as a separate Mission, while its members belonged to a New Mexico Conference instead of the Colorado, as now. As it is at present the members of the Spanish Mission, with few exceptions, know nothing about the workings of an Annual Conference.

"The problem which more than any other perplexes us just now is how to maintain an institution of learning in the Territory under the auspices of our Church. The Albuquerque College was started three years ago. The citizens of the town gave the project financial encouragement with the expectation that the Church would invest money in permanent buildings. This

has not been done. In the purchase of the property, the furnishing of some rooms, and in the running of the school, a debt was incurred which now threatens to overwhelm us. To save the institution to the Church we must have help from abroad. Our membership is small and poor in the Mission. The school is a necessity to our work. The public schools of the Territory amount to almost nothing. The Catholics, largely in the majority, are determined that there shall be nothing better. The work of education must be done largely by the churches. The Church that has no schools is sure to be left behind. Our sister churches are investing large sums of money. Methodist youth must not be compelled to go to Catholic schools. The Albuquerque College is the only institution we have within a radius of more than 400 miles. All our Bishops who have been here since it was started have heartily indorsed it. Bishop Bowman especially has taken a deep interest in it, and is helping us in our emergency. We need \$5,000 immediately. May the Lord put it into the heart of some men of means to come specially to the rescue of this needy school of the Church!"

An Appeal for Albuquerque College.

The Albuquerque College, the only institution of learning under the auspices of the Methodist Episcopal Church in New Mexico, was started three years ago, under the direction of the Superintendent of the Mission and one of our Bishops.

In the purchase of the property and the equipment of the school a debt was incurred. It amounts to nearly \$5,000, and is bearing interest at 12 per cent. The college is well manned with instructors and is doing an excellent work. It has over one hundred and fifty students enrolled this year. In the absence of good public schools in the Territory the work of education must be done by the churches. This school has been indorsed by Bishops Bowman, Warren, Fowler, Foster, and Walden. It is a necessity to our work in the Territory. It must be maintained. But the trustees are contemplating closing it for want of funds. We appeal once more to the churches and the friends of Christian education.

The Rev. G. P. Fry, of the Ohio Conference, now pastor at Sainte Fé, has consented to act as agent and has gone east to raise money. We bespeak for him liberal donations. Funds may also be sent to the undersigned at Albuquerque, New Mexico.

T. L. WILTSE,
Pres. Board of Trustees.

Resignation and Election.

The Rev. O. H. Tiffany, D.D., on account of his removal to Minneapolis, has resigned as a member of the Board of Managers of the Missionary Society, and Rev. J. M. Reid, D.D., has been elected to fill the vacancy.

Return Travelling Expenses of Missionaries.

The question arising as to the expenses of missionaries returning to the United States from India, the Board of Managers of the Missionary Society on April 15 adopted the following

"When missionaries are entitled to return from our foreign fields at the expense of the Missionary Society, they shall refer the matter of their route to the treasurer, corresponding secretary, and presiding elder concerned in such Conference or Mission, and the above-mentioned persons shall be a committee to decide by what route and ship the parties shall return. If, when this is so decided by the above committee, the returning missionary is willing to accept the amount of money required on the designated route, and go by some other route for his own personal preference, he shall not be entitled to receive for his expenses a larger sum than the amount named by the above committee."

Protest against the Passage of the Chinese Bill.

The Board of Managers of the Missionary Society of the Methodist Episcopal Church at its meeting on April 15 unanimously adopted the following, and directed that it should be signed by the president and secretary and forwarded to Senator Evarts for presentation to the Senate:

TO THE UNITED STATES SENATE, WASHINGTON, D. C.

The Board of Managers of the Missionary Society of the Methodist Episcopal Church earnestly protest against the passage of the bill (H. R. 6400) which provides for the deportation or imprisonment for five years of Chinese persons found in this country after the first of September next without a certificate from the consular officers. While we recognize that the amendments proposed by the Senate Committee remove some of the most unjust features of the bill, we nevertheless feel it to be our duty to protest earnestly against any enactment which would impose a person found upon our soil without such a certificate, as if he were guilty of a crime.

The continued course of unfriendly legislation against the Chinese, awakening a spirit of reticence among the statesmen and people of China, is likely to result disastrously to our missionaries and merchants in that empire, within whose bounds the Methodist Episcopal Church has many thousands of dollars invested in mission premises. We most emphatically protest against additional legislation in this line, and most earnestly urge that it is the duty of a Christian government to keep good faith in regard to the treaties now existing.

We beseech your honorable body to listen to the earnest protests which have already been sent by Christian Conferences of different denominations, and not allow the proposed bill to become a law.

Our Missionaries and Missions.

The address of Rev. Levi B. Salmans of the Mexico Mission is Indianapolis, Ind. Dr. Parker is meeting with much success in his evangelistic labors in India. The theological school at Bareilly, India, opened the spring session with sixty pupils.

Rev. S. Knowles in an itinerating tour in India baptized twenty-five persons and gained many inquirers.

Dr. Thomas R. Jones and his wife, Mrs. Stella B. Jones, have been appointed missionaries to North China.

The address of Rev. Dr. A. W. Rudisill, formerly of the India Mission, is 2209 North Calvert Street, Baltimore, Md.

Rev. L. C. Smith has been holding a series of meetings in Pachuca and other towns in Mexico with most excellent results.

Rev. J. T. McMahan, of India, has some excellent lectures on India, Islam, etc. Their delivery will help the missionary cause. His address is Lima, N. Y.

The appointment by the Woman's Foreign Missionary Society of Dr. Rachel R. Benn as a medical missionary to China has been approved by the Board of Managers.

Rev. D. C. Chadis writes from Loficha, Bulgaria, Feb. 28: "Last Sunday we received six persons on probation and four in full membership."

Rev. Dr. B. H. Badley writes from Lucknow, India, Feb. 4: "We expect to have a good year. There are many indications that the people are moving Christward."

Rev. C. R. Thoburn, the son of Bishop Thoburn, of India, was appointed a professor in South-west Kansas College at the session of that Conference held in March last.

It is announced that Bishop Thoburn expects to reach the United States in July next, to see what can be done for the benefit of the Calcutta press and to secure additional teachers and preachers for India.

Rev. F. W. Warne writes from Calcutta that in the Hindustani work in Calcutta over sixty per cent. of the membership attend class-meetings regularly, and that the Bengali work in Calcutta and suburban villages is encouraging, and the membership more than doubled last year.

Rev. Dr. Win. Burt writes from Rome, March 18: "In the places where we have been able to introduce the methods and spirit of our Church the Lord is blessing the work in a marked degree. At Milan there is at present quite a revival in progress, and our church is crowded every night with anxious listeners. One of the students from our theological school is there helping the pastor. At Florence

our work is taking on a truly Methodist form, and the people are beginning to tell of the good things of God in their own personal experience. At Foggia and Palermo, also, in spite of opposition, our work is very prosperous."

Protestant Missions in Japan.

The annual statistics of Missions in Japan have just been published. The number of churches is now 274. Of this number 153 are reported as self-supporting. The accessions last year were 5,542, and the total membership 31,181. The contributions amount to \$40,662, and the increase during the year was \$6,876. The whole number of missionaries in the field, including the wives, is 527.

Missionary Literature.

We regret to note that the *Chinese Evangelist*, of New York city, has been discontinued.

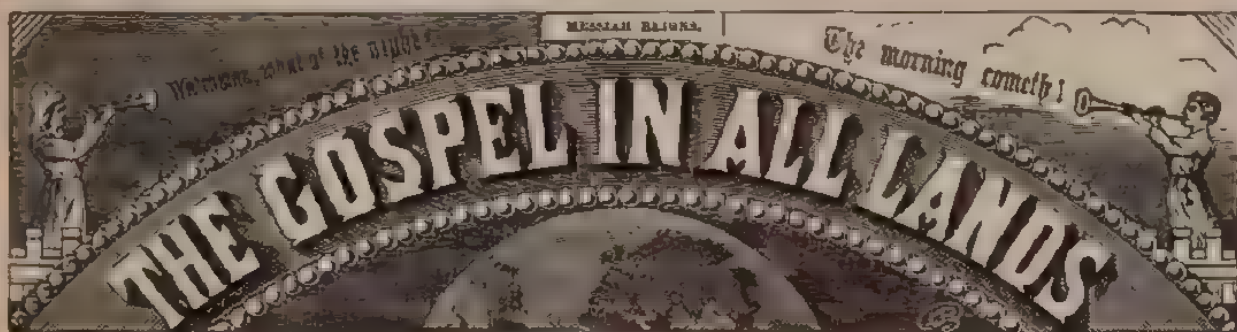
The *Des Moines District Tidings*, edited by Rev. W. H. W. Rees, is published quarterly and is a valuable help to the mission work in the Des Moines Conference.

The Church Extension Society of the Methodist Episcopal Church is enterprising. It issues *Christianity in Earnest*, a bi-monthly, edited by Dr. Kynett, and *Glad Tidings*, a bi-monthly, edited by Dr. Spencer.

The *Baltimore Methodist* says of *Little Missionary*, published by Hunt & Eaton: "Those who use it as an infant-class paper make a great mistake. It is a lesson-leaf. Any school can double its offerings by using it intelligently."

Seeking the Book is the title of a small sixteen-page pamphlet prepared and sold by Mrs. M. W. Bond, 446 Park Avenue, Indianapolis, Ind. It gives an account of the introduction of Christianity among the Indians in Oregon by Drs. Whitman and Spalding, and the establishment of Protestant civilization in the North-west. The pamphlet sells for 10 cents.

Rev. J. D. Gillman writes: "I am sorry you are misled so as to quote H. H. Bancroft's *History of Utah* in so favorable a light as to place it under the head of Missionary Literature. It is such a history as Ingersoll would write of Christianity in America, or Sir Lepel Griffin would respecting the same in India—entirely unreliable." Our brother is mistaken as to the meaning of the heading of Missionary Literature. By it we mean, in part, any thing respecting the country or people where missions are being prosecuted, whether written by friend or foe of Christian missions. We are, however, pleased to receive his comment on this book which we have never seen.



Eugene H. Smith, D.D.,
Editor

JUNE, 1890.

Fifth Ave & 20th St.,
New York City



ZULU WOMAN MAKING BREAD

Poetry and Song.

The Field is the World.

"Go ye, therefore, and teach all nations."—Matt. 28. 19.
 "Beginning at Jerusalem."—Luke 24. 47.

"Wait till our own the Gospel have received,
 For with our own we surely must begin."
 "Begin and finish?"

"Well, that work achieved,
 We shall have leisure to call others in :
 'Go to all nations'—*somewhen* we allow—
 'Beginning at Jerusalem' means *now*."

"And yet, methinks, the two commissions blend
 With one another, in distinctive force.
 'Go to all nations' was the appointed end,
 'Beginning' only pointed out the course.
 Beginning only, if we wait to show
 One work completed we shall never go."

The earliest, holiest teachers of Christ's name
 Knew not this truth at first. They would abide
 To finish their beginning, till there came
 A persecution. Sainted Stephen died.
 Then they commenced the work too long deferred,
 And "all Samaria received the word."

The world henceforth must be their mission field ;
 All nations then meant every-where. They thought
 Asia and all its provinces should yield
 Space for their next beginning, and they sought
 To preach the Gospel there ; but they forgot
 Their first mistake. "God's Spirit suffered not."

They must go on, their mission field the same—
 All nations and all countries, one and all,
 Europe and Asia, have an equal claim
 In Christ's great sacrifice and gracious call ;
 And if they doubted, God removed the doubt ;
 Lo, in a vision was their course laid out.

Thus was the Gospel spread by guiding force,
 To all the world were the glad tidings shown ;
 Well-proved tradition marks its further course,
 In far-off regions, then but little known ;
 And now, as every land is open laid,
 Christ's name is preached, and Christ's command obeyed,

And did those earliest teachers cease to care
 For those with whom their toils began ? Not so.
 Compelled to travel on, nor linger there,
 Beginning, but not ending, well we know
 How graciously they sent, in love to them,
 Alms and oblations to Jerusalem.

And this, then, is our lesson. Every day
 We find some work which we must not refuse,
 And we must do such work as best we may ;
 Yet must we never quote it to excuse
 Our cold neglect of Christ's supreme command—
 "Go forth and preach my name in every land."

—F. W. M.

World, Work, Story.

The Situation in Africa.

The *Baptist Missionary Magazine* gives the following excellent review of the present situation in Africa, especially as related to European control and influence :

"At the north the French Government is strengthening its position and extending its control into Algeria and the adjacent countries. By means of artesian wells portions of the northern edge of the Desert of Sahara have been irrigated and made inhabitable. Railroads have already been constructed and are being extended, and so the desert is being made to blossom. These and other measures promise that the time will come when the great African desert, like the great American desert, shall be reduced to very narrow limits.

"The larger openings in other parts of the continent have withdrawn the attention of the world to an extent from Senegambia and Liberia ; but the developments in the Niger basin are of exceeding interest. The Royal Niger Company, which has the control of the trade, has placed a tax of fifty per cent. on imported liquors. They have done this in the interest of legitimate commerce, which is greatly injured by the demoralizing effects of the rum traffic ; and they are using their influence with those who have control of other sections of the West Coast to secure a uniform measure of restriction on the importation of alcoholic liquors. The railroad from Senegambia, which has been projected into the interior, when built will open a large section of the western Sudan to commerce.

"In the Cameroons country the Germans are taking active steps to develop and improve their newly acquired territories. Eastward is the largest tract of unexplored country in Africa. Expeditions have already penetrated this tract to some distance, and others are pushing forward ; so that it is probable we shall soon have some definite knowledge of the vast area lying between the Cameroons on the west and the Mobange affluent of the Congo on the east. It is to be regretted that the German occupation has not been favorable to the Missions of other nations, but the German missionary societies are showing much vigor in taking up and carrying on the work for the natives.

"In the Congo region we find, perhaps, the greatest center of development and promise. The French are acting vigorously in the exploration of the large and attractive territory which has fallen to their share to the north and west of the Congo, and the French Evangelical Missionary Society, as well as the Roman Catholics, are engaged in the missionary work. The Portuguese seem to be doing little in an official way to open up their territory ; but its natural advantages are attracting explorers and traders. The Congo Free State is by far the most influential factor in the future of the Congo Valley. The surveys for the railroad from the navigable waters of the Lower Congo to Stanley Pool, at the head of Livingstone Falls, are completed, and a practi-

cable way is found at some distance south of the river, avoiding the numerous ravines which make the present route of travel so difficult.

There are already ten or eleven steamers on the Upper Congo, with head-quarters at Stanley Pool. Two of these are missionary vessels belonging to the English and American Baptists, who have interesting and successful missions in the valley. One belongs to the French Colonial Government, and the others are about equally divided between the Free State and commercial companies—English, Dutch, and American. Companies have recently been formed for establishing general stores on the Congo, where every thing required for life in Africa may be purchased, and also for conducting a regular transport service between the Lower Congo and Stanley Pool, pending the construction of

assa, is found at present a very sad state of affairs. The Arab slave-dealers, exasperated by the influence of the Scottish Free Church Missions and the African Lakes Company against their traffic, have begun an open warfare upon them and the native territories under their influence. The missionary work has been brought to a practical standstill, and the lives of the missionaries and Christians put in jeopardy. The prospect has been dark; but hope appears in the fact that the Sultan of Zanzibar, through the influence of the European consuls, has sequestered the property of these warlike Arabs and called them to account for their acts. It is to be hoped that this will put an end to a state of things which has been most deplorable, both in its influence on mission work and in the devastation and depopulation of large sections of territory.



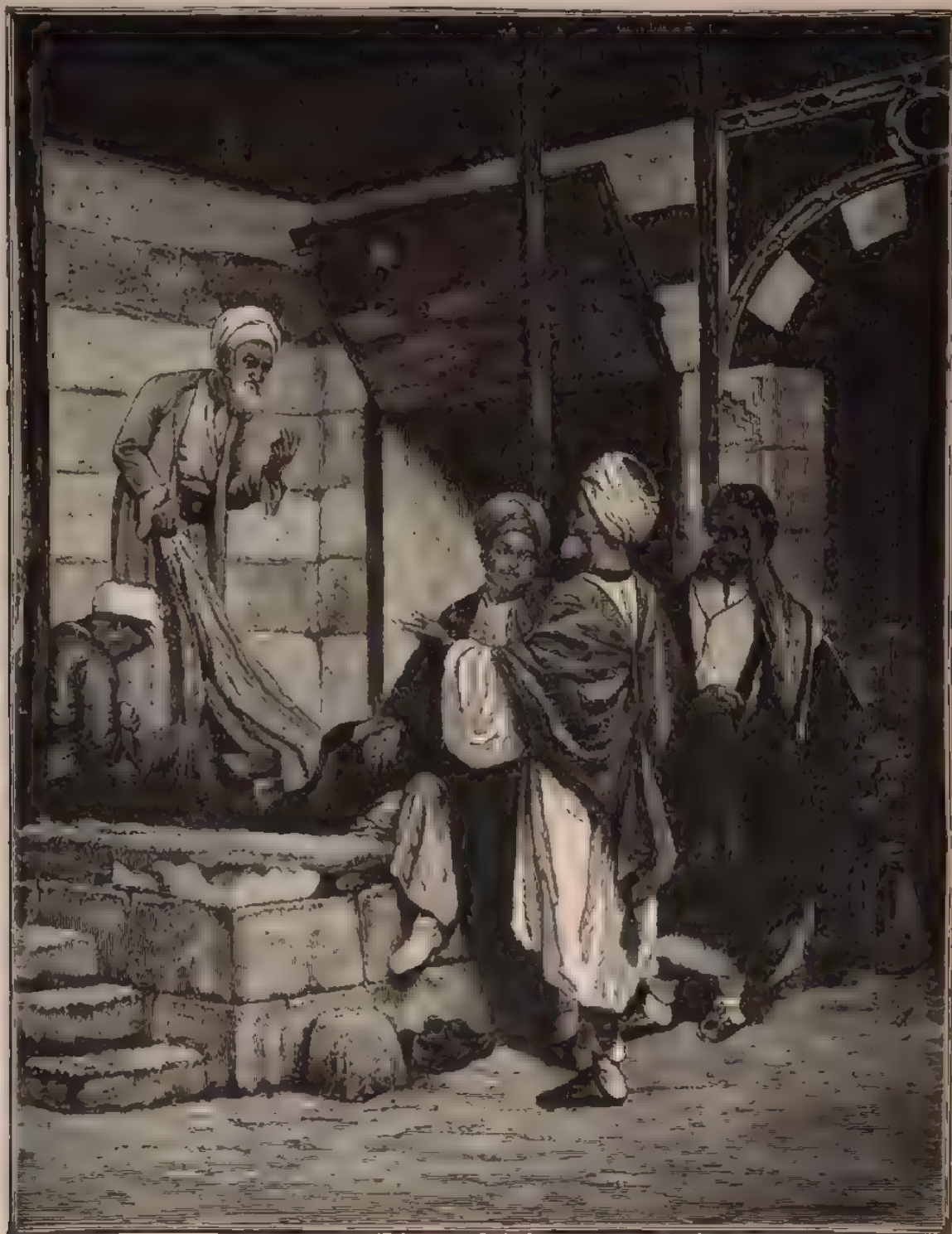
PORT OF BANANA, MOUTH OF THE CONGO RIVER.

the railroad. In the Upper Congo Valley the natives are realizing the benefits of the improved facilities for commerce, and are bringing the products of that immensely rich territory to the trading stations in increasing quantities. The officers of the State are continuing the exploration of the territory, and every fresh expedition reveals new riches in products and people.

Of Cape Colony there is nothing recent demanding special attention; but among the Boers, or descendants of the Dutch settlers, there is a growing religious interest, which not only benefits them, but affects most beneficially their treatment of the natives, which has hitherto been generally oppressive and cruel. The Missions of the American Board in Zululand are progressing most encouragingly, while those to the north of the Limpopo have been hindered by wars among the native tribes. To the north of the Zambesi, in the region of Lake Ny-

"To the north of this we come to the territory over which Germany has assumed a protectorate. In its general features it is comparatively well known. While not a desert by any means, it has not the fertility of the Congo Valley or the Soudan, and is of importance as lying in the route to the great lakes. The Germans are doing much to develop their acquisition, and German missionary societies have already sent seventeen missionaries to this field since it became German territory. It is also the field of the London Society's Mission in eastern equatorial Africa, and of several stations of the Church Missionary Society south of Victoria Nyanza.

"North-east of the German territory we come to a section of country which has, until recently, attracted but little attention. Lying between the old routes to the great lakes and the desert land of the Somalis, mountainous, and under the practical control of the fierce



SEILER OF COOTH AT CAIRO

Masu tribe, early explorers sought more attractive fields and easier routes. This country, lying south-east of Victoria Nyanza, however, affords the shortest route to that largest body of fresh water on the globe, with the territory around it and the vast and fertile country about the upper waters of the Nile. It is a fact the importance of which has not been recognized that in the partition of the Dark Continent this vastly important sec-

tion has fallen to an English company, who propose to develop there a State on the same principles as the Congo Free State. These two States, founded on principles of morality and equity in dealing with the natives, will undoubtedly ultimately join their borders west of Victoria Nyanza, and so make a zone of freedom and advanced civilization across Africa.

"When these territories on the East Coast are brought

more fully under management by the German and English Governments the slave trade, which is now ravaging the districts about Lake Tanganyika, will necessarily cease, the arbitrary power of the King of Uganda will be checked, and the fertile and populous regions of the Upper Nile will be made accessible. Very recently an agreement has been made between the English, German, and French Governments to send armed vessels to the East Coast of Africa for the purpose of suppressing the slave-trade. The country of the Somalis and Gallas is almost a desert, and will not attract the attention of the civilized world to a large extent until other and more productive portions of Africa are somewhat fully developed.

About the Red Sea the Italian Government is seeking to establish at least a port; but it is still a question whether the extremely torrid climate of that section will allow them to hold their position. It is probable that Abyssinia will continue for a long period as at present—a kingdom shut up in its own territory, with little influence outside. Egypt may be regarded as definitely settled in a policy of enlightenment and civilization, not so much, perhaps, from preference as from outside and controlling influences, which are certain in time to extend to the Egyptian and eastern central Soudan, with their fertile and populous territories."

Children of Central Africa.

BY FANNIE ROGER FEUDGE.

One at all familiar with the condition and appearance of the mass of boys and girls found in this region before the coming of Christian missionaries would scarcely recognize them now, so wonderfully have they changed.

Many of the children who are now regular pupils in the mission schools had been stolen from their homes by the Arab slave-dealers, and when rescued were set down in squads of women and children in some unsettled grove, with little food and clothing, and no shelter except such booths or huts as they were able to make for themselves. Their miserable huts were not sufficiently high to permit them to stand erect, and their only beds a pile of leaves or dried grass; and they had become so utterly disheartened by misfortunes and ill-treatment that few of them had either energy or intellect to struggle into a better life.

Not only the rescued slaves, but nearly all the people of Central Africa have been found sunken in ignorance and sin, debased in their lives, gross in their tastes, and wholly destitute of any means of moral or intellectual development. About the only skill or energy manifest was that shown in barricading their own dwellings and villages against their enemies, and in making aggressions on their neighbors. For with the native African war is the business of life, and the warrior who can show the largest number of skulls of his human victims is the man entitled to the highest respect and becomes an object of envy among all his countrymen.

Recently Miss Flemming and Miss Gordon, two colored missionaries sent out by the Woman's Baptist Society of the West, have had a house built on a hill at Palabala that bears of the name of *Nkanga*, "place of death." This name was given long ago because those condemned as witches were brought here and made to drink a deadly poison. The missionaries write concerning the people of Palabala what is true of nearly all the races of that dark land: "They are very degraded, and daily the dreadful rum-traffic is dragging them down to lower depths. To look at the work from a human stand-point, one would turn away in dismay; but, toiling on in Christ's strength, we feel sure that the sons and daughters of Africa will be brought as 'gifts' to Him to whom the Father has 'given the heathen for an inheritance.'" . . . At Vunda the people had never heard of Jesus, and at first ran away when Miss Flemming would have told them of the gospel message; and when they first heard her read from the Bible in their own language they were greatly alarmed to know that their native tongue could "be talked from a book." Yet after a few days' instruction they begged hard that the missionary would stay and teach them all the time; and Miss Gordon closes her letter with the words: "Pray that we may long be spared to work for these, our own brothers and sisters, whose minds and hearts are even darker than their faces."

Yet, despite the darkness and ignorance, the promise stands sure, "My word shall not return unto me void;" and already the fruit begins to appear. Miss Hamilton, one of the northern missionaries on the Congo, says in a recent letter: "I wish you could see and hear the Christian boys here; they are such fine fellows. They enjoy run as well as any boys I ever saw, but they are thorough Christians. They go about with us as interpreters, when we try to speak to the people, and they enter most heartily into the work, and are always ready with a testimony for the Master. Just now several of them are spending the evening in my rooms, and seem to be very happy. They especially enjoy our photograph albums; and the children here all seem so fond of pictures that I often wish we had a much larger collection for their benefit."

Another missionary tells us that since the death of the old king of Palabala the people are much more ready to listen and be instructed. They often have nearly a hundred children and young people come together in the little school-house where the meetings are held, eager to be taught; and even the children are not afraid to pray in public. Their prayers, though short and simple, seem to come from the heart, and are full of praise to God for having sent them the knowledge of Christ. They understand where the money comes from to support the Mission, and they do not forget to ask God to bless all those who send it.

A little story published by the *Missionary Herald* shows that the old martyr spirit still abides, and sometimes in very youthful bodies:

"A little slave boy, only twelve years old, surprised the missionaries one Sunday by praying in the boys'

meeting. He had not been counted among the converts, and no one seemed to know any thing of his previous history. A few days later a feast in honor of a departed spirit was held at his village, and the chief, observing that this boy did not drink beer, commanded him to do so. The resolute little fellow refused, and remained firm, though the chief tried treats and taunts of all sorts, and, as a last resort, tied him and beat him cruelly, and then threatened to sell him away from his people, and to a notoriously wicked and abusive master. Some of the old men then interfered; the lad was released and came directly to the Mission.

"Did they make you afraid?" asked the missionary

ter and more extensive literature made available at once than could be translated and printed in these multi-form dialects for centuries to come. It will also give to these multitudes of children who are studying English systematically the full benefit of our periodical literature as fast as they are able to read it. Referring to *THE GOSPEL IN ALL LANDS*, Rev. Mr. Deputie says: "It is a great help to us in our work here, and we are very thankful for its monthly visits to our home. We have in our family sixteen children, who are all interested in its contents, though three of the native children are not yet able to read its columns; but they make up in looking at the pictures."



THE CONGO RIVER BELOW UNDERHILL.

"No," he replied, "there was no fear in my heart. Jesus gave me strength. They may tie and beat or sell my body, but they cannot tie or kill or sell my soul."

One of the missionaries at Mount Olive, Liberia, speaks of the way in which Children's Day is observed among the native schools. He says:

"We have in our schools children from the Pessa tribe, from the Congo, and from the Golah while the tribe immediately around us is known as the Bassa tribe. So we do not make any translation of our books into their languages; but we are endeavoring to *teach them all to speak and read English*, which will be the common medium of communication between these various tribes."

Much time and expense will thus be saved, and a bet-

ter and more extensive literature made available at once than could be translated and printed in these multi-form dialects for centuries to come. It will also give to these multitudes of children who are studying English systematically the full benefit of our periodical literature as fast as they are able to read it. Referring to *THE GOSPEL IN ALL LANDS*, Rev. Mr. Deputie says: "It is a great help to us in our work here, and we are very thankful for its monthly visits to our home. We have in our family sixteen children, who are all interested in its contents, though three of the native children are not yet able to read its columns; but they make up in looking at the pictures."

After the sermon on Children's Day, and some remarks that were especially addressed to the scholars, Mr. William H. Fish took charge of the meeting. He is a native of the Bassa tribe, who was converted and educated in the country, and is now the efficient and very exemplary superintendent of the Sabbath-school at Mount Olive. He arranged and carried out on this occasion an excellent programme of exercises, in which all the children of the school took an active part both in singing and recitations. One who was present says:

"Several interesting dialogues, taken from *THE GOSPEL IN ALL LANDS*, were spoken in a manner that interested all who heard them."

What a blessed comment upon the efficiency of Christian missions, and especially of work among the children.

Scenes on the Congo River.

BY REV. GEO. CAMERON, OF STANLEY POOL.

Looking down river from the corner of Underhill Gardens, a fine view is had of three or four miles of its course. Though it is here seven miles lower than Yellala Falls—the last of the Livingstone Falls—the water is still rushing along very swiftly, perhaps making as many as ten knots an hour when in full flood.

Looked at from the hill, it has a suspiciously smooth, glassy appearance, but when one is closer it is seen to be eddying and foaming in numberless whirlpools, many of them large enough to endanger canoes or small boats venturing within their reach. It is at this point scarcely

graph from which the illustration was copied was taken at low water; but when the river is high, and the water rushes with terrific fury through some of the narrow gorges, the scene is much wilder, and nothing but being there one's self, hearing the roar and seeing the rush of the waters, can give any true idea of its grandeur.

A Brave Congo Boy.

There never was a more touching story of filial devotion than that told by a Congo chief, Essalaka, to Captain Coquilhot:

"You know the big island near my town," he said.



YELLALA CATARACTS ON CONGO RIVER.

a mile broad, but what it lacks in breadth is made up in depth, it being so deep as to be practically unfathomable.

The hills vary from about 150 feet above the water level to three or four times that height; the one on which the station is built is 170 feet above the river, while just opposite is a fine bluff (not shown in the engraving), rising sheer up from the river to a height of about 600 feet.

When it is added that these hills are rocky and sterile, and that there are many more such hills between the lower river and Stanley Pool, it will be readily understood that the finding of a proper track for the proposed railroad is a matter of no small difficulty.

The Yellala Cataracts are the first of a series of some thirty-two which render navigation between Underhill and Stanley Pool an utter impossibility. The photo-

"Well, yesterday, soon after the sun came up, one of my women and her little boy started for the island in a canoe. The boy is about twelve years old. He says that while his mother was paddling she saw something in the water, and leaned over to look at it. Then he saw a crocodile seize his mother and drag her out of the canoe. Then the crocodile and the woman sank out of sight.

"The paddle was lying in the canoe. The boy picked it up to paddle back to the village. Then he thought, 'O, if I could only scare the crocodile and get my mother back!' He could tell by the moving waters where the crocodile was. He was swimming just under the surface toward the island. Then the boy followed the crocodile just as fast as he could paddle. Very soon the crocodile reached the island and went to

land. He laid the woman's body on the ground. Then he went back to the river and swam away. You know why he did this? He wanted his mate, and started off to find her.

"Then the little boy paddled fast to where his mother was lying. He jumped out of the boat and ran to her. There was a big wound in her breast. Her eyes were shut. He felt sure that she was dead. He is strong, but he could not lift her. He dragged her body to the canoe. He knew the crocodile might come back any minute and kill him, too. He used all his strength. Little by little he got his mother's body into the canoe. Then he pushed away from the shore and started home.

"We had not seen the boy and his mother at all. Suddenly we heard shouting on the river, and we saw the boy paddling as hard as he could. Every two or three strokes he would look behind him. Then we saw a crocodile swimming fast toward the canoe. If he reached it, you know what he would do? He would upset it with a blow, and both the boy and his mother would be lost. Eight or nine of us jumped into canoes and started for the boy. The crocodile had nearly overtaken the canoe, but we reached it in time. We scared the crocodile away, and brought the canoe to the shore. The boy stepped out on the ground and fell down, he was so frightened and tired. We carried him into one of my huts, and took his mother's body in there too. We thought she was dead.

"But after a little while she opened her eyes. She could whisper only two or three words. She asked for the boy. We laid him beside her on her arm. She stroked him two or three times with her hand. But she was hurt so badly! Then she shut her eyes and did not open them nor speak again. O, how the little boy cried! But he saved his mother's body from the crocodile."

Conversion of a Female Witch Doctor in Africa.

Rev. O. Watkins writes from South Central Africa of a witch doctor who came to hear the Gospel when he visited Swaziland in 1885:

"She came to the service, but sat on the floor close to the door so that she could go away at any moment. During the service some one touched her and at once she ran away. Next day Daniel and I went to visit a heathen kraal some two miles distant. There was a great feast, and crowds of people had come from all the country round to celebrate the coming of age of the chief's daughter. This female witch doctor had been sent for to perform certain heathen rites and go through her incantations to make the girl lucky and to keep away from her all evil spirits.

"These rites had been performed before our arrival. When we got there the great heathen dance had just begun. All the women and girls danced first, and



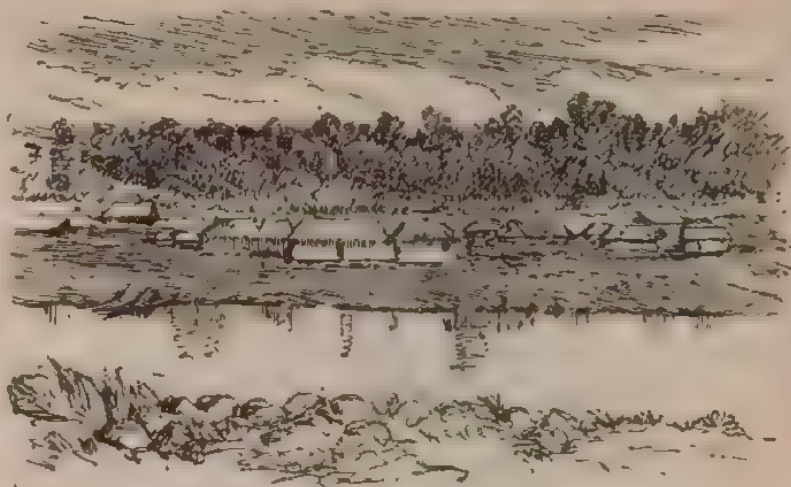
LEOPOLDVILLE, ON THE CONGO.

afterward the men and youths. I have only to deal with the female dance. They were all in their heathen finery and each had an assegai and dancing shield. At the head of the dance, and leader of the whole, was the female witch doctor. She gave the step and led the chant, which they all sang as they danced, recounting the beauty and virtues of the chief's daughter, the glory of her father's house, and the happiness of the man who should lead her to his kraal as his bride.

"The witch doctor was decorated beyond all the rest. Her body was smeared with red clay and her hair done into long bags which hung all round her head and face. On her arms and legs she had rings of beads and wide rings of brass. In one hand she held a battle-ax and in the other a shield. But what made her so awful in the eyes of the heathen was that around her neck and waist hung all those dread charms used in witchcraft, by which they believed she could discover every secret thing, from a lost child to a murderer.

"As she jumped and leaped and shouted, as she changed the chant and step of the dance, she seemed like one possessed of devils. As I gazed upon her I wondered if it was possible to save a woman like her. My heart went up to God that his divine Spirit might draw even her to Christ.

"Last Tuesday, when the people came to salute me, I noticed one woman was very much affected when I spoke to her; and then Daniel told me *this was the witch doctor*, now sitting at the feet of Jesus, clothed, and in her right mind. The divine Spirit had indeed come upon her and she could not keep away from the services, and she often came privately to Mrs. Daniel to tell of the burden upon her heart.



NATIVE CABINS NEAR STANLEY POOL.

"She tried to pray, but said when she did so it seemed as if evil spirits were dragging her away. Often when trying to pray for mercy in the prayer-meeting she would rush away to the solitudes of the mountains, and there wander about like an unquiet spirit. Little by little more light came to her dark mind, and at last she was able to trust on Christ, who saves to the uttermost.

"She was at once transformed, and her life was changed. The red clay of heathenism was washed away and she dressed as a Christian woman with her head covered. All her charms and implements of witchcraft she burned with fire, and would not throw them away lest others should find them and thereby work wickedness. Her witchcraft had brought her great gain, but she gave up all for Christ.

"She had been living with a man who was not her husband even by native customs; she at once left him and came to Mahamba with her little boy. She is now very poor, but very happy, and she works in a little plot of ground where her mealies (maize) grow, and so provides for herself and child. At her own special request she was baptized 'Mary Magdalene,' and, like that other Mary, she loved much because much had been forgiven.

"As the humble, joyful woman bowed her head as the baptismal water fell upon her face, the heathen present stood amazed, and fear came upon all. Her conversion and baptism have confounded the heathen; in their eyes the success of the Gospel is now assured; nothing can withstand it. In many a distant heathen kraal to-day the story is being told by heathen lips to wondering heathen ears, and many will come to Mahamba to know if these things are so."



NATIVE CABINS NEAR STANLEY POOL.

The Soudan of Africa.

BY REV. H. GRATTAN GUINNESS, D.D.

Where is it? Who thinks or cares about it? Yet its people number *eighty to ninety millions*; more people than in all the United States, and in North America.

Every body knows about the Congo. Stanley has made it famous. To most the Congo is "the New World in Central Africa." Yet the Soudan is greater than the Congo region in extent and population. It is a newer world in Central Africa, and an older. It is less known, less explored, than the Congo region, and was peopled earlier. It is far more civilized than the Congo. It is not wholly heathen. Half its people worship in their

The Soudan consists of three regions: a Western and Eastern, and a Central. Western Soudan is the region of the lordly *Niger*; Eastern Soudan is the region of the upper *Nile*, and Central Soudan is the region round Lake *Tchad*. The Soudan is the true home of the Negro. In North Africa, not of the Sahara, the people are Berbers, Moors, Arabs; in South Africa, including the Congo, the people are Bantus; in the Soudan the natives are Negroes. The Arabs are innovators. They have come in and conquered, but are not natives of the soil. They have acclimatized and are at home among the sons of Ham; they proudly rule them; they semi-civilize them; they hold them in slavery, but they do not lift them up to God.



BOLOBO ON THE UPPER CONGO.

way the one living God; they are monotheists, Mohammedans; the other half—the lower, subject, conquered half—are heathen. Arab monotheism and negro fetichism are mingled in the Soudan. Its people are of mixed blood and mixed religions.

The name Soudan is a witness to the mixture. It is an Arabic name, and means "Land of the *Blacks*." It witnesses that the land of the Negro has become Arab. The Semite and the Hamite dwell together in its sunny plains.

The Soudan lies between the great desert of Sahara and the vast Congo basin. It is bounded on the east by the Indian Ocean, and on the west by the Atlantic. America is 3,000 miles broad from New York to San Francisco; the Soudan is half as broad again—4,500 miles.

In the Soudan the people speak a host of languages. More than a hundred such are known to exist. Their tongues are a Babel; a confusion of sounds, uttering no reasonableness and rightness of true religion, no gladness and gratefulness of holy praise.

The western rampart bounding the Soudan, running for two thousand miles parallel with the Atlantic coast line, is the range of the Kong Mountains. The eastern boundary of the Soudan proper may be said to be the mountains of Abyssinia. The breadth of this inner Soudan is about that of the United States. If San Francisco was on the Kong Mountains, New York would be in Abyssinia. In all this Central Soudan there is not found to-day witnessing for Jesus Christ *one solitary missionary*.

Travelers have crossed the Soudan in all directions.

They have gone at the risk of their lives. Many of them, like Mingo Park, have died in exploring it. They have left their tracks and traces all over it. But the missionary of the cross has never entered it. The Arab has gone there. He has conquered and killed, and boasted of Allah and Mohammed, and multiplied losses and wives and slaves; but the messengers of the cross have shunned the region. They have not cared or dared to enter it. Merchants have gone there; gold seekers have gone; hundreds of each are gathering the riches of the land. There are half a score of steamers on the Niger; there is a Royal Niger Company which has made two hundred treaties with the Niger chiefs and potentates, a company with chartered rights and government powers; but the missionary of a higher Power and a nobler enterprise makes no attempt to go in and possess the land for Jesus Christ. There is a mission on the lower Niger, the Delta region, but in Central Soudan, along the 1,900 miles of the Kworra and Joliba, along the 600 miles of the Binue, in the mountains of Adamawa, in the plains of the Haussa tribes, in the rugged ranges of Darfur, in the forests of Kordofan, among the teeming millions of the Soudan proper, no missionaries are found, no Gospel is proclaimed, no tribes are scattered, no voice is lifted up to cry, "Behold the Lamb of God, which taketh away the sins of the world."

The men of the world are the heroes of the Soudan. Travelers have been heroic. Distance has been no bar to them. Disease and death have proved unable to frighten them. Neither love of friends nor fear of foes has been able to dissuade them from their fixed resolve to open it to the knowledge of the world, and bring its people into contact with the civilization of surrounding lands. But the heralds of salvation have feared, or feared, or forgotten this mighty heritage of a host of fallen nations. They have left them all these ages to the reign of unmitigated darkness and unmitigated desolation.

How much longer shall this state of things continue? How much longer shall a population in Central Africa equal to, or greater than, that of the whole of North America be allowed to remain in ignorance of the way of life? How much longer shall the command of him whom we call "our Lord Jesus Christ," to go into *all* the world and preach the Gospel to *every creature*, be, as far as the millions of Central Soudan are concerned, neglected, disregarded, and ignored?

We plead for these neglected millions. We raise our voices on their behalf. They cannot speak for themselves. Distance makes them dumb. Strangership muzzles them. They wander in moral midnight. They know not what they do. Year after year, age after age, they fall and perish as though of no more worth than the withered leaves of autumn. They have died by millions, and none has cared for them. Torrid sun and sleeping rain have bleached their bones or blanched their sepulchers. Melancholy winds have moaned their names. Relentless time has rolled over their genera-



A NATIVE OF THE SOUDAN.

tions the billows of oblivion. They have perished from the earth, gone into a dark and dread eternity, without ever having heard of Him who died and rose that men might live, who was lifted up from the earth to draw all men unto Him, and who cries aloud to a ruined but redeemed humanity, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The Fang Tribe of Western Africa.

BY REV. ARTHUR W. MARLING, GABOON.

This is the largest tribe with which the Gaboon and Congo Mission has yet come in contact at any point. Until recent years the work of the Mission has been almost exclusively among the Mpongwe and Benga people. But of late the large Fang tribe has been more and more pressing itself upon our attention, as, with constant progress, it has been emerging from the interior regions and establishing itself nearer and nearer to the coast. The important work among the Mpongwes and Bengas is still continued, as before, but the Mission has felt called upon to enter upon the work of evangelizing the Fang tribe also.

More than twenty years ago there was an isolated effort made on behalf of these people, by the Rev. Henry Martyn Adams, a devoted missionary, who from his station at Nengenenge, up the Gaboon River, made tours still further inland among the Fang. It was his custom to start out in a small canoe, with a single native as his assistant, and a supply of simple food, such as rice and biscuits, and be absent for one or two weeks among the Fang—dwelling in their huts, associating with them, picking up their language, committing it to writing, and endeavoring to communicate to them the knowledge of salvation through the crucified Son of

God. But his career, closely modeled after that of his divine Master in heroic self-sacrifice and untiring devotion to duty, was like it also in being early closed by death. After two years of such labor, returning one day from a week's absence among the Fang towns, he was prostrated by a severe attack of fever, which very soon terminated fatally.

But, though thus suddenly removed, his work did not die. The three thousand Fang words which he had collected, with their meanings, and several hundred phrases of the language, had been written down, and survived him, to be a help to his successor. These were partially arranged by Dr. Bushnell, and a few years ago Dr. Nassau made a complete revision of the whole, ar-

parts of the river only. Now the towns of these people are seen at close intervals along the whole length of the river, from its source almost to its mouth. The rivers which are tributary to the Gaboon are also known to have many of the Fang towns upon their banks. And the great stretch of forest country, from the coast to a distance of about two hundred miles inland, is dotted with them. The Fang are numerous around Kangwe, on the Ogoï; and Dr. Nassau is among them at Talaguga, seventy miles further up. They are frequently seen also at the northern station of our Mission—Benita—where they emerge among the Bengas.

Thus, on the whole, it is known that they occupy a region extending about two hundred miles north and



A NATIVE VILLAGE IN CENTRAL AFRICA.

ranged all the words in their exact alphabetical order, classified the phrases, and had the whole printed in this country. Thus we now have in book-form a considerable portion of the vocabulary of the Fang. In addition to this, many other words and phrases have been recently collected by missionaries laboring among this tribe, up the Gaboon and Ogoï Rivers. The greater part of the Gospel of Mark has been translated into their language.

As regards the characteristics and customs of these people, there are some points which deserve special mention. They are notably energetic and courageous. This is shown by their pressing outward, against many obstacles, from the interior toward the coast. Twenty years ago a Fang was rarely seen at Nengenenge, sixty miles up the Gaboon; they had occupied the higher

south, and about the same distance from the coast eastward.

In occupying this country they have dispossessed its former occupants. It has been, to a large extent, through warfare that they have thus room for themselves. In comparison with other tribes of this part of Africa, they are bold and fierce fighters, and inspire dread wherever they advance. These facts display other qualities than energy and courage, namely, aggressiveness and unscrupulousness, which characterize these people to a large degree.

As regards their religious ideas and practices, they acknowledge God as Creator. If asked who made the sun, the moon, the stars, the earth, the river, the trees, etc., they reply, Nzame. This is their name for God. But there is no *worship* paid to Nzame, no gratitude for

his loving kindness, no evidence of any thought that he exercises any providential care over their lives, or that they will in the future be required to give to him an account of the deeds done in this life, and receive a reward for the same, according as they are good or bad. In them, as in all other sinners, are fulfilled the words of the Apostle Paul: "They know God, but they glorify him not as God, neither are thankful; but have become vain in their imaginations." These last words also are strikingly exemplified in them, in the vain things which they have substituted for God. Trust in fetiches or charms is common among them. These

the skull is taken from the grave, given to his eldest son, who takes it to his own house, and places it in some secret corner. Henceforth no one, except himself, not even his wife, is allowed to see it. The spirit of his father is now supposed to have a special care for the son. If the latter be setting out on a journey, he has a fowl or a goat killed, and food prepared. This he himself takes and deposits in private before the skull. The spirit is supposed to partake of the refreshment, and to be propitiated toward the son, and grant him protection in his journey and success in his undertaking, whatever it may be.



AN AFRICAN EXPLORER ENTERING A NATIVE VILLAGE.

fetiches are small articles worn about the person, and supposed to afford protection against evil, or to procure good to the wearer. One kind, for instance, is supposed to save a man from being bewitched by his enemy; another, to save him from being shot, if his enemy fires upon him; another, to enable him to fire straight in his turn, and kill; another, to enable him to acquire riches; still another, to give him success if he goes in quest of a wife.

A kind of worship often practiced among the Fang reminds one somewhat of the ancestral worship of the Chinese, although more revolting. It is called, in their language, *Beatee*. It is practiced by the men only; the women are not allowed to know any thing about it. When a man has been dead and buried for some time,

Such practices as these show the degraded state which the minds of these people are in. But when the truth is plainly preached to them a change takes place in the minds of many. These old superstitions lose much of their former power over them, and even from these fierce savages some have come out into the full light of the Gospel.

West African Idioms.

BY REV. DAVID A. DAY.

After living awhile among these people we cannot fail to notice the efforts of these languages to provide from their own resources names for new objects which may be brought to their notice. An umbrella is, literally

translated, a "sun ketch," or a "rain ketch;" captain, a canoe king; steamer, a smoke canoe; school, a book-place; spectacles, look things; bell, a bam-bam; pantaloons, leg cloth; and rum, hot water.

Africans have but few abstract ideas, and, like all uncivilized people, have no words to express actions of the mind. Identified so closely with nature, they see in any mental process only a reflection of the world about them, and therefore express themselves almost entirely by the use of figures and parables, some of which are very striking and exceedingly rich. To speak to these people intelligibly one must understand thoroughly these peculiar expressions and be very familiar with their modes of thought. The following literal translations will give an idea of the every-day utterances of our natives.

STAFF TALK, a name given to the speeches made by any one in a court of justice, the speaker always holding a staff, which is handed him when his turn comes. When he is through it is passed back to the presiding officer, who gives it to the next whose turn it may be to take the floor, but who dare not open his mouth until he has the stick; a practice which, if adopted in our church assemblies and legislative halls, would save the president much annoyance and avoid the confusion so often seen at places of that kind.

ONE-LEG-TALK. When pressed for time the speaker is often made to stand on one leg, and is only to have the floor as long as he can keep that position. A witness may be dealt with in the same way, especially when inclined to be too talkative. Audiences and congregations at home may take a hint from this, and the rule be applied to long-winded orators. The idea is not patented, but I shall expect all congregations putting it in force to send us a box of clothing as a slight token of their gratitude.

PUT OUR HANDS IN COLD WATER expresses the manner of making peace, all the parties at variance immersing their hands at the same time in a large vessel of cold water, of which each one must then take a drink.

PUT A LOG IN THE PATH, to hinder a person by placing obstacles in his way. Hands left up, denying a man's plea for mercy. Heart lay down, pleased; heart get up, frightened; we drink the same water, we are at peace; hard-headed, stubborn; woman-hearted is timid, and when a man likes to boast he is said to have the big head. Thunder is sky talk, and the crowing of a rooster is chicken talk.

The point or edge of any iron instrument is its mouth, as the spear mouth, ax mouth, gun mouth, etc. A man said to me last week, when he struck his ax on a rock, "Daddy; dat ax he mouf done bust." When a man talks to the point he is said to have a sharp mouth, and when he tells what may get him in trouble, he has "spoiled his mouth." Any one talking too much has a long mouth, while the flatterer has a "sweet mouth." Goods that have been stolen are said to have "gotten feet." One of the principal duties of the wife is to warm water for the evening bath of the husband, hence

marriage is called a "hot water concern"—a term which might often be applied in other countries than Africa. The only division of time is that of moons, which are generally named from some peculiarity of the weather at that season or the appearance of the sky. January is the "big cool moon," because of the cool nights; February the "big smoke moon." Then there is the "sky talk moon," when it thunders, and the "foot track moon," because of the mud.

It is quite easy to understand how men with no literature, none of the arts and sciences, and who have always been cut off from other parts of the world, fall into these peculiar expressions. Without our printed and written language how long would it be before one section of the country could not understand the other? Even as it is, the idioms and peculiar expressions of one State must be acquired by the strangers from another. —*Lutheran Missionary Journal*.

Modern African Slavery.

The life of the native African is not idyllic. It is darkened by a tragedy whose terrors are unknown to any other people under heaven. Of its mild domestic slavery I do not speak, nor of its revolting witchcraft, nor of its endless quarrels and frequent tribal wars. These minor evils are lost in the shadow of a great national wrong. Among these simple and unprotected tribes Arabs—uninvited strangers from another race and nature—pour in from the north and east with the deliberate purpose of making this paradise a hell. It seems the awful destiny of this homeless people to spend their lives in breaking up the homes of others. Wherever they go in Africa the followers of Islam are the destroyers of peace, the breakers-up of the patriarchal life, the dissolvers of the family tie. Already they hold the whole continent under one reign of terror. They have effected this in virtue of one thing—they possess firearms; they do it for one object—ivory and slaves, for these two are one. The slaves are needed to buy ivory with; then more slaves have to be stolen to carry it. So living man himself has become the commercial currency of Africa.

It is quite a mistake to imagine that slave-hunting is a thing of the past. On the contrary, the Arabs have quite recently become bolder than ever. Many at home imagine that the death-knell of slavery was struck with the events which followed the death of Livingstone. In the great explorer's time we heard much of slavery; we were appealed to; the Government busied itself; something was really done. But the wail is already forgotten, and America hears little now of the open sore of the world. But the tragedy I have alluded to is repeated every year and every month; witness such recent atrocities as those of the Upper Congo, of the Kassai and Sankaru region described by Wissman, and of the Welle-Makua district, referred to by Van Gele. It was but the other day that an explorer crossing from Lake

Nyassa to Lake Tanganyika saw the whole southern end of Tanganyika peopled with large and prosperous villages. The next to follow him found not a solitary human being—nothing but burned homes and bleaching skeletons.

It was but yesterday—the close of 1887—that the Arabs at the north end of Lake Nyassa, after destroying fourteen villages, with many of their inhabitants, pursued the population of one village into a patch of tall dry grass, set it on fire, surrounded it, and slew with the bullet and the spear those who crawled out from the more merciful flames. The Wa-Nkonde tribe, to which these people belonged, were until this event one of the most prosperous tribes in East Central Africa. They occupied a country of exceptional fertility and beauty. Three rivers, which never failed in the severest drought, ran through their territory, and their crops were the richest and most varied in the country. They possessed herds of cattle and goats; they fished in the lakes with nets; they wrought iron into many-patterned spear-heads with exceptional ingenuity and skill; and that even artistic taste had begun to develop among them was evident from the ornamental work upon their huts, which were themselves unique in Africa for clever construction and beauty of design. This people, in short, by their own inherent ability and the natural resources of their country, were on the very high road to civilization.

How the Republic of Liberia is Governed.

BY EX-ATTORNEY GENERAL CRILES.

Liberia is a republic, on the west coast of Africa, founded by liberated slaves and free men of African descent, who were given passage thither from this country and the West Indies, mainly by the American Colonization Society and its auxiliaries. The first settlers landed at Cape Mesurado (where Monrovia, the capital of Liberia, now stands) on April 25, 1822, and on July 26, 1847, the little republic became one of the family of nations. Its government is modeled after that of the United States, but the elections are held biennially, instead of quadrennially, and the terms of elective officers are therefore half as long as those of similar officers in this country. The method of appointing officers is substantially the same as in this country, save that all judicial officers are appointed and all judges hold office during good behavior.

The supreme court is composed of a chief-justice and two associates, and meets once a year. The county courts (of which there are four), the monthly court, and the district courts are each presided over by one judge, the last named being substituted in the districts for the monthly courts, of which there is one for each county. There are also justices of the peace appointed by the President every two years, and city magistrates and aldermen appointed according to the several city charters. The legislature consists of two houses, a senate

of eight members and a house of representatives of thirteen members.

The state is divided into four counties, namely, Montserrado, Grand Bassa, Sinoe, and Maryland—which are subdivided into townships, and Montserrado has three districts connected with it; namely, Grand Cape Mount, Carysburg, and Junk. Each county and district has a superintendent appointed by the President and confirmed by the Senate.

The territory which is now known as Liberia was formerly called the "Grain Coast" and is one of the most fertile and well-watered parts of Africa, being also rich in mineral deposits and well supplied with gums, dye-woods, fibers, and other natural products of great commercial value. The climate is genial, being seldom too warm or too cold for comfort, the temperature ranging from about 65° to 85° Fahrenheit. Near the coast and along the banks of some of the rivers the rankness of vegetation induces the malarial fevers which have given this coast such a bad sanitary reputation, but the highlands found only a few miles inland are healthy and the littoral portions are far more healthy now than formerly, and will continue to improve as the area of cultivation spreads. This coast was the seat of an active trade in human beings when the first settlers arrived at Cape Mesurado, and the effects of that traffic are visible to-day. Many once powerful tribes are now either mere fragments or have disappeared, leaving nothing but the traditions of their glory to remind one of their existence, having been swept away by the cruel wars which were every-where induced by the slave-trade, and the dire effects of drunkenness and other vices introduced by the slave-traders.

Liberia has had two great evils to contend with: First, the demoralization of the tribes with which she had to come in contact; secondly, the meagerness of the intellectual and financial resources on which she could draw. With few exceptions the material from which the citizens of Liberia have been drawn has been born and reared under the depressing shadow of slavery, and went to Liberia poor in this world's goods and still poorer in intellectual acquirements, knowing little or nothing of the science of government and by no means well informed as to the responsibilities devolving on them as free men. To these disadvantages must be added the complexity of the Government. The fact that in spite of these drawbacks Liberia was founded and to-day exists, having grappled to some extent successfully with the problems which have confronted her, is an evidence of the capabilities of the Negro race which cannot be gainsaid.

The civilized communities in Liberia to-day are, on the whole, orderly and (although the educational facilities are poor), tolerably intelligent, and the material wealth of the country is being surely, if slowly, increased by the spread of agriculture. The native tribes are disposed, as a rule, not only to be friendly to, but also to identify themselves with, the young republic, and from time to time the ranks of the civilized population

are being recruited by accessions from among them. Not as numerous as could be desired are these accessions, but sufficiently so to be encouraging. Rapid expansion is not always an evidence of progress, but sometimes the contrary, for

"Every thoughtful person knows;
Every wise observer sees,
That nothing grand and beautiful grows,
Save by gradual, slow degrees."

That Liberia offers a field for commercial enterprise is evidenced by the steady increase of European firms operating there. Many of these firms, like Woermann of Hamburg and Muller of Rotterdam, have already made large fortunes out of their Liberian business, while new business, like that of A. Hedler, of Hamburg, confessedly pays. Just now the trade in African produce, such as palm oil, palm kernels, and cam wood, is by no means what it was twenty or thirty years ago, and one is more apt to lose than make money on these articles in consequence of their steady decline in the European markets. But Liberia has other things to offer a trader. Cotton, both the tree cotton and the ordinary shrub, grows spontaneously; coffee, rubber, cocoa, kola-nuts, beautiful wood for ornamental purposes, fibers, and various other articles of value, and for which the demand is increasing, are indigenous to her soil and are wasting in her forests, needing only capital and enterprise to bring them into the markets of the world. And she has rich mineral deposits scattered through her borders. Of course, America, with only one sailing ship in the trade, is out of the running, and unless she changes her programme European capital will develop these industries and European steamers carry the products of Liberia to the markets of Europe.

In spite of the extent to which party spirit exists in Liberia, it has been singularly free from political convulsions such as have retarded the progress of Hayti.

It can hardly be denied that no place offers to people of African descent a home where they may develop on their own lines and in harmony with their race instincts to be compared to what Liberia offers, and that they can live and thrive there, even financially, is demonstrated by the fact that thousands are to-day living and thriving in Liberia, who went from this country, and even from this State. But it is a sad mistake for people feeble in body, or without mental or physical training or capital, to go and add—as they inevitably must—to the burdens of that struggling State. Every man or woman who goes there ought to be able to contribute something to the resources of the republic, and ought, therefore, to possess mechanical skill, capital, or education sufficient to maintain him or herself and help to spread the blessings of civilization among the tribes around. And there should be moral worth as well. There is no room in Liberia for nominal Christians—no field for the display of atheistical learning. All her citizens should be workers—earnest workers—in the Master's vineyard, showing forth by life and conduct the beauty of holi-

ness. Creeds and dogmas will not win Africa for Christ. Eloquent sermons are but as tales that are told, the memory of which passeth away. Gorgeous ceremonial and pompous ritual will interest the natives only for a time. All these things have their uses, but if the banner of the cross is to be planted on the hills of Africa—if Christianity is to abide in her fertile valleys and the "new song" to be sung on the banks of her majestic streams and lakes—Christian men and women of the Negro race must live in Africa, and day by day let their light shine so that those around may see their good works and glorify the Father which is in heaven.

A Zulu Girl's History.

BY REV. JAMES SCOTT, OF IMPOLWENI.

The birth of a Zulu daughter is not considered, as with the Chinese, a cause of mourning. For the first two or three years of their lives the Zulu boys and girls are treated much alike. Before they are many weeks old they are either strapped in a softened goat-skin on their mother's back, who with them in that position goes about her work as usual, or they are handed over to the care either of an old grandmother or a sister, who is supplied with a calabash filled with curdled milk, or other food (if that cannot be got), and whose duty it is to exert her utmost ingenuity in forcing the food down the infant's throat, jolting it up and down to hasten the process.

Between three and four the girl and boy begin to go each their own way. The boy then joins the elder boys in herding kids, goats, and calves, and in due time becomes one of the regular herds in charge of the village cattle; while the girl, whose fortunes we are to follow, toddles after her mother or sister when occupied in their daily duties. Soon the little girl learns to be useful; she attends to the fire under the pots, or nurses a younger brother or sister. She is taught to carry a jar of water from the well or river where the daily supplies are obtained. The jar is carried poised on the head. The hand must not be raised to steady it; and among some tribes a drop of water spilt entails liability to the loss of a joint of the little finger. This carrying of all burdens balanced on the head gives the graceful carriage which most of the girls and women have. As the girl grows older she learns to use the grind-stone, with which they crush the maize and millet for daily food and bruise the malt from which their beer is made.

The lower grind-stone is a solid block, twelve to sixteen inches square and eight or ten inches deep. This stone is slightly hollowed at first, and gradually wears down in the center with successive sharpenings. The upper stone, which is held with both hands, is about the size of an ostrich-egg and quite round. The grain is crushed by a peculiar rocking motion given to this upper stone; considerable practice is required to use it with dexterity.

Our Zulu girl also accompanies her mother, with the other women and girls of the village, to the wood to

gather firewood, and carries home her little bundle, while the older women stagger along under burdens often weighing over one hundred pounds. Soon she learns what is perhaps the great work of her life—to cultivate the ground and raise food for the family. Armed with a small hoe, she accompanies her mother to break up the hard ground and sow the crops in spring; and then through the summer months she helps to weed the gardens; and while still quite a child, in the autumn her voice may be heard shouting from the raised platform to frighten away the birds which would otherwise destroy the amabele; that is, millet.

Till thirteen or fourteen years of age the sole dress of the Zulu girl is a few strings of beads. At that age, now a well-grown girl, she understands all the mysteries of Zulu housekeeping: she can cook maize and millet and crush or grind them into the most approved dishes. She understands how to manage the dairy arrangements—not very difficult, as the general reservoir is either a calabash (that is, a gourd), or an ox-skin, or, better still, a buffalo-hide (which may have descended from generation to generation), sewn up in the shape of a bottle, into which the new milk is poured and is speedily turned into curd, the rennet being the remains of the last supply, as the bottle is never thoroughly emptied and never on any account washed out. She can brew the beer for marriage and other great occasions. She can thatch the wicker-work frames of the hut which forms a Zulu dwelling. The frame is constructed by the men. It is her work to go and cut the thatch and carry it home, and also to plait the withes into a rope with which to fasten it on. She has acquired the art of cultivating the ground and raising the different grains and vegetables grown by the Zulus. She has been duly instructed by the old women in all the folk-lore and goblin stories with which to frighten the younger children committed to her care. She has also learned all the national songs and dances; she can take her place in the wailings for the dead and join in the marriage dances and songs. She can also take her place in the ranks of the women and girls who, when a war-party is out, watch on the hill-tops, waiting anxiously for the earliest tidings of their friends' success or defeat, and receiving them either with shouts and songs of joy and praise or with cries of terror and sorrow, as the occasion may require. Even when success has been great, and much spoil has been taken, there are always *some* to be mourned for; and though those who see blank spaces where their loved ones should be will bravely join—for the time—in the general rejoicing, yet the quiet stillness of the ensuing nights is broken by the piercing wail of the bereaved widow, the childless mother, and the desolate sister, mourning for the husband, son, or brother, whose remains, according to Zulu custom, lie where he fell, unburied by either friend or foe, to be torn of the wild beast and the vulture, and ultimately to be scattered to the winds.

Our Zulu girl's wardrobe is now somewhat more extensive than it was, though still no burden—a few bead-

covered girdles and necklaces forming the principal part of it. If at all a prepossessing girl, she soon has her admirers. But it is quite possible that she has already been disposed of by her father or guardian, not to the young man of her choice, but perhaps to a man old enough to be her grandfather and who may already have two, three, four, or any number of wives. It may be that, while yet an infant, she has been promised to some man who had claims for cattle upon her father or guardian.

The Malays of South Africa.

[A correspondent of the *Signs of the Times* writes from South Africa, giving the following account of the Malays living there.]

The Malays are very numerous in some portions of Africa, especially in the south. It is estimated that in Cape Town and vicinity there are from seven to eight thousand of them, besides considerable numbers in the East Province and higher up that coast. There are among them, as among all other people who claim civilization, many of refinement and intelligence. These are men of influence in the community where they live. They believe much in their set seasons for prayer, and the most conscientious are strict in observing them. In those places where they have a mosque they frequently repair there, instead of worshiping at home. Those of them upon whom the influence of the Gospel has had the least effect often, like the heathen, sink into the lowest depths of degradation; but to judge the body by this class would be to misrepresent them as a people.

They are the cab-drivers of Cape Town, and their horses generally indicate hard usage; but there are some who are noble exceptions. While the law regulates the price of carrying a passenger in the city, if the passenger be ignorant of this he may find that the only limit to the price charged is the amount that can be obtained by the ruthless driver.

They put forth no missionary effort to convert others to their faith. This is not their mission; but at the same time there are many professed Christians who turn Mohammedans. Missionaries have less success among the Mohammedans than they do among the lowest classes of the heathen. They have no more of a desire to assimilate than have the Chinese. They are, and always will remain, a distinct race of people.

There was an enactment passed in 1642, found in an old law-book, relating to their religion, as follows: "No one shall trouble the Amboinecese about their religion, or annoy them, so long as they do not practice it in public or venture to propagate it among Christians or heathen. Offenders to be punished with death. But should there be among them those who have been drawn out by God to become Christians, they are not to be prevented or hindered from joining the Christian Church."

At the present time they have a number of places of worship both at Cape Town and Port Elizabeth. The religious services are, on the whole, fairly attended by

the male portion of the community, but the females usually are excluded from the mosques. The reason offered is because the sight of them inspires in them unholy thoughts when they come to worship before God. A considerable number have of late years made pilgrimages to Mecca, and they still continue to do this, which step tends, no doubt, to strengthen them in their faith; and they are particularly proud of being designated as "Hadjes" on their return from such pilgrimages.

The language of the Cape Malays is the Dutch, mixed with a number of Malay words. Some of them speak English quite well, and are continually making progress in this respect. Since this connection with Mecca has been going on, they are becoming more versed in the Arabic. Many of them when they return from their pilgrimage speak that language quite fluently.

The first necessary qualification in order to become a priest is to be able to read the Koran, which is written in Arabic, with fluency. They have at Cape Town schools where the Arabic is taught. For the sciences the children go to the Christian schools.

The Mohammedans are the most exclusive people in South Africa. The difficulty seems to lie in the fact that they are intelligent and have a system of faith in direct opposition to any that bears the name of Christ. The first and the chief corner-stone of their faith is a denial that Christ is the Son of God. They believe that Adam, Noah, Abraham, Moses, Christ, and Mohammed were prophets. Mohammed, they hold, is the greatest of them all. They believe that Daniel was a prophet, and also some others, but that they are inferior to the first-named.

We formed an acquaintance with the chief secretary of this people for the Cape, Mr. Abdol Burns. He was a Christian until twenty-nine years of age, and then he turned Mohammedan. It was with some difficulty that we made his acquaintance so as to be invited to his house, although recommended to him by one of their priests. But when he once took me into his house, in true Arabian style he said, "Now you are my friend, my room, my library, and myself are all at your disposal." We have called on him a number of times since and have ever received a hearty welcome. He manifests the greatest freedom in relating any information desired concerning them and their customs, habits, modes of living, and so forth. He is firm in the belief that all their wars in the past were the battles of the Lord. I asked him, providing there were a majority of their people, what would become of the Christians? To this he replied, "Unless they would turn Mohammedan we should be obliged to kill them." To this I replied, "What, then, would become of our friendship?" "Unless you break the friendship by shooting my people I would be obliged to befriend you," said he. They accept the Koran instead of the New Testament. The church service is conducted in the Arabic. When the name of Daniel is mentioned the congregation respond, "*Nabie, Alley, Salaam*;" that is, "Prophet Daniel, great blessing be upon him." The same response is made

when the names of the other prophets whom they acknowledge as such are mentioned. They observe Friday, the sixth day of the week, because Adam was created thereon and because he had to thank the Lord for his creation.

Mr. Burns has one wife and three children, although the laws allow for this people a plurality of wives. But in case of litigation after the death of the husband where there is property, the law does not recognize that the marriage is legal. If there be no will, then the master of the Supreme Court calls an assembly, investigates the matter, and declares who the nearest heir is. Mr. Burns has two boys and one girl. They are educated in the English, Dutch, and Arabian languages. The following is their confession of faith: "*Lah illah ha il Allah Mahomet Rasoul Allah*;" that is, "No other God, and Mohammed, prophet of God." This must be publicly affirmed.

We gave Mr. Burns a brief synopsis of our faith, stating that we observed the seventh day as the Sabbath, believed in the coming of the Lord, the resurrection of the dead, judgment, reigning with Christ a thousand years, the restoration of the earth, etc. He looked at us in perfect astonishment, and exclaimed, "You are a class of Christians we are not to kill or in any way to injure." Then, to prove it, he went to his library and took down a book, even *Thoughts on Daniel and the Revelation*, and read these words of Abubeker, in his circular letter to the tribes of Arabs in Arabia:

"When you fight the battles of the Lord quit yourselves like men, without turning your backs, but let not your victory be stained with the blood of women and children. Destroy no fruit-trees, nor burn any fields of corn, nor do any mischief to cattle, unless you kill to eat. When you make any covenant or article, stand to it and be as good as your word. As you go on you will find some religious persons who live in retired monasteries and propose themselves to serve God that way. Let them alone; neither kill them nor destroy their monasteries. And you will find another class of people that belong to the synagogue of Satan, who have shaven crowns. Be sure you cleave their skulls; give them no quarter, till they either turn or pay tribute."

He claimed that these were the Romanists, which were Christians only in name, but in reality were idolators. These they were to kill, because they had changed the Bible and the Sabbath. Because we keep the seventh day their religion forbids them to kill us or do us any harm. It was so with those that the historian referred to. They claim to believe in the coming of Christ and the resurrection of the dead. He seemed to regret that their people were so unprincipled. They have united with the English in putting down the natives in the rebellion in the past. He himself had received some weapons that were used by the Bushmen as trophies of victory. Some of these relics he gave me. We had previously presented him with *Thoughts on Daniel and the Revelation*. There is a faint hope in our mind that he may yet embrace Christianity and become a source

of light to his people. Some of that people we believe will be saved in the kingdom of God. One thing is certain, that the truth will find its way to all classes and all peoples. There are those among the Malays that appear to be conscientious in their faith.

The Evangelization of Africa.

BY REV. JUDSON SMITH D.D., FOREIGN SECRETARY.

[Presented at the Annual Meeting of the American Board at New York, October 16, 1899.]

The evangelization of Africa is laid upon the Christian world of this generation with a definiteness and emphasis which none can question or mistake. No part of the globe attracts livelier attention or awakens more eager inquiry from the civilized nations. Explorers from many lands seek new paths to the interior from every coast, ascend her navigable streams, encircle her lakes, and vie with each other in penetrating new regions, bringing to light new peoples, and disclosing the resources of mountains, forests, and plains in every zone and under every parallel throughout the vast continent. Political annexation and colonization have already parceled out among the great European powers almost every square mile of territory lying on the coast, and the extension of these somewhat vague spheres of influence over the boundless tracts and countless peoples of the interior is becoming a burning question of diplomacy which threatens the peace of the nations. Without much foresight of the dimensions or significance of the task they attempt, the leading peoples of the civilized world are thus becoming fully enlisted in the work of making a world out of Africa. It is a striking and instructive spectacle to see the best political systems of the world, the oldest and richest civilizations of the times, the highest achievements of the human race in the arts and sciences, with all their boundless resources, brought to bear upon this mighty problem of opening and developing a great continent, and upon the mightier problem of creating therein a new world and calling new nations into life. The onsets of Europe upon the western continent in the sixteenth and seventeenth centuries are an historic example of the same process; but it was a languid and passionless world in which those deeds were wrought, compared with the fire and force and universal enthusiasm which sweep the civilized nations of to-day onward in this majestic task. Commerce follows swiftly in the track of exploration, colonization, and conquest, and with the new life which it stirs wherever it goes bears also a swelling tide of corruption and degradation and death. The eagerness of discovery is steadily bringing the whole heart of the continent to light, revealing alike its greatness, its populousness, its almost boundless resources. The necessities of government and trade are opening highways of intercourse, by land and water, from the coast to the interior cities and tribes. These movements, it is true, have but just begun; but they advance so rapidly that we seem already to discern their com-

pletion and to be able to plan for the results they will achieve.

But a movement of deeper import and higher aim precedes and accompanies all this stir, and gathers momentum and breadth with every year—the effort to fill the Dark Continent with the light of God, and to plant its vast spaces with Christian life and Christian institutions. This is, indeed, only a part of a wider movement that aims at the conversion to God of every nation and people on the face of the whole earth; but it is a grand and inspiring part. This effort for the evangelization of Africa is accompanied, as we have seen, by many another enterprise of great path and moment directed to this vast region; but it is evidently the greatest of them all employing nobler and more effective forces, aiming at deeper and greater results, and touching the problem at more central and vital parts. The significance of all this new and rising interest in Africa is widely recognized, and has been compactly stated by the great French novelist and reformer: "The nineteenth century has made a man of the African; the twentieth will make a world of Africa." The fact is obvious, and the process is well begun; but we must not mistake the forces that are at work. The services of explorers, traders, and colonists, the agency of the great political powers, the influence of steam, electricity, the printing-press, manufacturing and industrial machinery—all this we recognize; but the *world* we build in Africa, the *manhood* we seek in her sons, will never be evoked by these alone. He who has made Europe great and filled her life with high and lasting good; he who lifted the English people out of their primeval savagery and paganism into the light and strength of a civilization and liberty which make them the foremost nation of the earth, it is he that has the destiny of Africa in his hands, and without his aid all other forces will combine in vain. If Jesus Christ shall win the heart of Africa's tribes, and shall rear over all her plains, by all her imperial streams and lakes, on all her mountains and coasts, his glorious kingdom of grace, Africa will indeed become a new world, and the hope of civilized men will be realized. Without his aid all efforts must fail. The *Christianization* of Africa must accompany her civilization, and furnish for it stable foundations, favoring atmosphere, and high ideals. And the rapidity with which the great powers of the western world are entering Africa and diffusing political and commercial influences, disturbing the old order, casting the lower elements of civilized life into the midst of these simple peoples, to corrupt, debase, madden, and destroy them, lays this task of Christianization upon this generation with an urgency and power that nothing Christian can resist. The time has fully come, if it had not come long since, when the Christian peoples of the world should address themselves with all energy and zeal and untiring devotion to Africa's evangelization. Whatever exigencies exist elsewhere on the globe; whatever herculean labors already engross the Christian nations at home, God's will is plain, his providence unmistakable, that to the utmost of our powers, with a pur-

pose indomitable and an enthusiasm that nothing can daunt or destroy, we preach the Gospel and plant the seeds of heavenly truth and build the kingdom of grace through the length and breadth of this new world, till Christ has won these nations and shaped their lives to his own blessed will.

I. Note certain facts which rightfully draw special attention to Africa and her Christian development.

1. The physical greatness of the continent first arrests attention. Between its extreme limits north and south stretch 5,000 English miles, and almost as great a space parts its extreme eastern and western confines. Of irregular triangular shape, drawing to an obtuse point at the Cape of Good Hope, the total number of square miles embraced within its bounds is about 11,000,000, giving it the second place among the great continents. It will aid in the comprehension of this number if we recall that Europe includes 3,800,000 square miles, North America 7,400,000, and that Asia, the only continent that exceeds it in dimensions, covers only 13,000,000 square miles. Mere size has little significance; but when a new world swarming with great populations and rich in natural resources is brought to our view, the area over which such important interests are distributed becomes a matter of no small importance. Other things being equal, a continent is a more significant acquisition to the kingdom of Christ than an island or a little nation. Africa is a mother of nations, a hive of populations, fitted to be a theater of great exploits, a splendid trophy in the conquests of our Lord.

2. The populousness of this continent must give her highest value in the eyes of every Christian observer. At the lowest estimate that is now made two hundred million souls dwell within its confines; and all explorations in the interior increase the probabilities in favor of a larger estimate. What a splendid prize for Christian labor! What harvests of eternal life, what promise for coming centuries is in this countless host! The United States includes a population of sixty-five million souls; Africa has more than three to every one of these. One man out of every seven on the globe dwells in Africa. Excepting China and India alone, here is the richest jewel for the Redeemer's crown which the nations of the earth can offer. It was a deed of high renown, followed by consequences of widest reach and noblest range, when a band of Roman monks began the Christian conquest of England and its million souls. Two hundred times as vast a population, dwelling in all varieties of climate and situation, amid the noblest resources, with just as bright a future before them all, so far as human judgment can discern, are here awaiting the same message, the same glorious transformation. What wonder that the hearts of our noble youth burn within them at view of this exploit, or that they set out upon their errand exclaiming, "We go to lay the foundations of empires!"

3. The resources of the continent are rich in variety and vast in extent. Here, too, we must speak with reserve, since every year, we might say every month, extends our positive knowledge and enhances our sense of

the capacities of the land. Its mineral resources are already of great value and steadily increase as they are explored. The agricultural capacities of the continent are almost wholly untested; but evidence of the wealth of productions which it will yield to proper cultivation increases with all exact knowledge. Its vast system of lakes and rivers already makes internal communication easy and inexpensive; and when steam craft ply on all these waters and the railway traverses the land, all the conditions of a vast population, of prosperous and happy life, of varied industries and of a high degree of civilization will be furnished. If under existing conditions, in the almost total absence of agriculture and manufactures, a population of two hundred million lives in plenty, it seems only a modest inference that looks to see this vast number doubled and trebled when better conditions of life arise. But let us not forget that in order to the realization of such a result the work of the Gospel must move with every step of advancing development, must run with the plow and the factory, must fly with the railway and telegraph, and fortify the inner man with righteousness and the fear of God as swiftly as the outer forms of civilization are assumed.

But, not to dwell longer upon these general considerations, the reasons for immediate and sustained effort to evangelize this great continent are obvious and strong.

1. The circumstances are peculiarly favorable. Over vast spaces in the interior numerous peoples now for the first time are accessible and easily impressed. It is virgin soil, where a quick, rich harvest may now be won. In a score of years even these conditions may be gone never to be recalled. The first effects of contact with civilized races, if the contact be not marked and controlled by the Gospel, is always demoralizing and ruinous to such peoples as we find in this continent. The vices and immoralities of nominally Christian lands not only are likely to claim uncounted victims, but they will also raise barriers to Christian influences peculiarly hard to overcome. The time of favorable opportunity for the Gospel is to go in advance of trade, colonization, or annexation. And this time is swiftly passing for large areas and great populations.

2. The rapid spread of Islam in Africa is a well-known fact; and the barriers thus raised against the spread of the Gospel are well-nigh insuperable. And, all assertions to the contrary notwithstanding, we know that the faith of the false prophet brings no such blessings to this people as the Gospel has in store. "Wherever they go in Africa," says Professor Drummond, "the followers of Islam are the destroyers of peace, the breakers up of the patriarchal life, the dissolvers of the family tie. Already they hold the whole continent under terror."* That faith is the ally of the slave-trader, the protector of a traffic hideous and revolting in its cruelties and bloody-handed outrages and merciless greed beyond all power of words to express, almost beyond all power of the mind to conceive. Sentiments of human-

* *Tropical Africa*, pp. 69, 70.

ity join with the spirit of the Gospel to impel us to the quickest, widest, most effectual occupancy of all the interior by the Christian faith and institutions. The cry of the murdered victims, of the abused and outraged captives of war or of greedy raids and inhuman butcheries, of the multitudes that thus perish every year, and other multitudes who dread the same fate, is too fearful for the ear to hear or the heart to endure, and must call down from heaven some speedy, dreadful doom on these monsters of cruelty and wrong. It is high time that the civilized nations combined to extirpate this high-handed crime against God and man, and to drive out of the continent those who practice it or connive at it.

3 The deadly blight of the liquor traffic, as merciless in spirit and more destructive in results than the atrocious slave-trade, is spreading far and wide in the track of commerce, and is already one of the most formidable obstacles that missionary effort anywhere encounters. And the very nations that are nominally engaged in the development and protection of Africa are the sources of this hateful and hideous traffic which turns the simple savage into a beast and a fury, and destroys its victims body and soul by the hundred thousand every year. This obstacle to missionary work is not new; it has often been encountered before, but it has probably never been met in such vast proportions and deadly might. The public opinion of the civilized world needs to be aroused to the enormity of the evil and the shameless inhumanity of the curse; and the great powers need to be banded together in a determined purpose to suppress the traffic and to brand its agents with the opprobrium of the Christian world. The evangelizing agencies at work in Africa also must be multiplied and strengthened, to rescue the people from this appalling scourge, and if possible to precede its coming and fortify against its power.

4 The debt of the Christian nations to this great continent, so long the plaything and sport of human passion, so foully wronged, its simple peoples for generations enslaved by the millions in body and soul through the cursed greed and unrestrained passions of the so-called civilized nations of the earth, this debt which, if man forgets, God never will forget, it is high time these nations recognized, and began to repay in earnest and with righteous hand. We owe the Gospel to *every* people that have it not; but we owe it in *some heightened sense* to people upon whose helplessness and innocence the nations to which we belong have brought such frightful evils and such nameless woes.

5 The timing of this wonderful opening of Africa is a striking fact, and constitutes a distinct appeal for the swift evangelization of its people. Just as the scientific spirit is at the height of its activity, and the agencies of steam and electricity are receiving still wider applications, and the zest of discovery in other parts of the earth is waning, just at this juncture Livingstone's lifelong aim and example begin to take effect, and his heroic life draws the thoughts of the civilized world with boundless admiration and desire to the vast unknown world

which his Christian zeal had sought out and his missionary travels had brought to light. The means of rapid communication and wide exploration are furnished by steam; all parts of the great continent are coming into quickest communication with the Christian nations by telegraph; and it is possible to do for Africa in half a century what it required three full centuries to do for the American continent. But the right order must be observed. The Gospel must go first, and create the mental and spiritual conditions without which these forces and the facilities they place at our command will prove in vain. The continent must be evangelized in order that the arts of the civilized world may be to her a blessing and not a curse. This is the supreme end which providence has in view in the wonderful timing of these great events. It is Christian Africa, the new Christian nations that are rising there, which, above all things else, stand forth as the divinely intended goal of the stir which we behold.

II. Missionary work in Africa, though begun long since, is not very far advanced; indeed, it were nearer the truth to say that it is but fairly initiated. This age does not witness the first appearance of the Gospel on the continent. Northern Africa formed a part of the ancient classical world, and shared the fortunes, both religious and political, of the adjacent continents along the Mediterranean Sea. When the Gospel went forth from Palestine to traverse and win the old Roman Empire, Egypt and North Africa, and Abyssinia, were among its noblest conquests, and are memorable in the earlier Christian annals by such names as Alexandria and Carthage, Athanasius and Cyprian and Augustine. But the waves of Moslem invasion in the seventh century swept quite across all these regions, and left to succeeding generations scarcely a trace of the noble life that had flourished there. With the discoveries and nominal conquests on the western and eastern coasts made by the Portuguese in the sixteenth century the Catholic faith and worship were widely introduced, but without marked or permanent results.

The history of modern missions in Africa opens with the labors of George Schmidt, the Moravian pioneer, who, single-handed, entered this almost unknown world a century and a half ago, and scattered the seeds of Christian truth in a part of what is now Cape Colony. The London Missionary Society entered Southern Africa in 1795, and led the way in permanent and continuous missionary labor. Other societies followed one by one, until now thirty-five missionary organizations are in the field, including among others the Church Missionary Society, whose extended and successful work within these last years has received the consecration of martyrs' blood at Uganda; the Wesleyan Missionary Society with its prosperous labors; the Universities' Mission, a direct result of Livingstone's explorations; the Free Church Missionary Society, with its great center at Lovedale, the Evangelical Missionary Society of Paris in Basutoland; and the Baptist Missionary Union on the Congo and its affluents.

At first thought we should expect that the work must be well advanced. But the facts at once correct this view. It is but an insignificant part of the continent which is even explored; the tracts visited by men from civilized nations are simply a few narrow lines stretching this way and that through a vast region all unvisited and all unknown. And the missionary work is quite as truly in the initial stage. A few districts of limited extent, chiefly along the coast, have been occupied and worked with some considerable results; but beyond all the spaces and peoples thus visited stretch vast areas and numerous tribes where the sound of the Gospel has never been heard, where the foot of the white man has never trod. We have only entered upon the work of evangelizing this great continent; the Christian world does not begin to realize as yet the darkness, the woe, the mighty hosts of sin which challenge our faith and summon our toil. And even where missionary work has begun, how slowly it advances, what tremendous obstacles it encounters, how small the area as yet really illumined by the gospel light! Without much exaggeration it may be said that of all the missions now begun in Africa scarcely one half as yet are fairly on their feet, and few of them have passed the period of trial and experiment.

It will never do to deceive ourselves by the thought that this is a small or easy task; to the instructed eye it is one of the most gigantic enterprises to which the Church in our day has put her hand. It puts faith, courage, and Christian loyalty well to the test; the Church that falters not, nor slackens its gifts or prayers or toils in winning these peoples to the Lord, will in no ordinary degree evince its heavenly calling and its divine inspiration. Our brethren of African descent in this country will doubtless mingle in increasing numbers with other missionaries to Africa, and they will bear a worthy part in this great undertaking. But it is clearly the will of God, for the present, to lay upon American and British and European missionaries the principal part of this labor, and to commit the carrying out and completion of the work to pastors and evangelists raised up from among the people themselves. To all present appearance, many years of foundation-laying, with great rebuffs, with slow advances, far from the eyes and favoring applause of the world, absorbing the zeal and strength of many men, the gifts and prayers of many lands, must be cheerfully given before the scale is turned and the mighty continent with its teeming millions stands redeemed and disenthralled. If the Church is not ready for such a task it should pause before it goes further, and resign a service to which it is confessedly unequal. But if the Church is not ready for just such a task, if it does not spring with eagerness to just such a task, counting it all joy in the name of the Lord to win these fresh fields and simple tribes to the kingdom of God, how recreant it is to its calling, how unworthy to bear the name of the Crucified, or to reign with him in the glory of highest heaven!

The call to evangelize this land is not supported by

any special attractions which the native tribes possess, neither can it be re-enforced by immediate and striking results. It has the tone and quality and strength of the motives that move in the Gospel and bid the ransomed soul bear the story of its redemption all abroad; and it has nothing more. To some this may seem a misfortune and a cause of regret, but not to those who weigh well the nature and springs of true missionary zeal. The love of God, the procuring cause of all redemption, is not partial, stronger here and weaker there; it knows no favored races, no attractive peoples, no special objects. It ought not to be needful to say it, and yet the spirit of the times seems plainly to require us often to affirm that the Gospel is meant for every soul, of every tribe, in every land; that Jesus Christ died for the Asiatic as truly as for the European; that God's love is as great for the African as for the American. No one who notes the facts of history will be surprised at this. The timing of the historical revelation of our Lord is as much cause of surprise as his equal interest in all the races of the earth. He did not appear in Greece in the time of Pericles, when he might have had Plato and Aristotle for his disciples; but he came in Bethlehem, to a subject people, and found his disciples among publicans and fishermen of Judea and Galilee. Paul compactly states the principles that rule in the diffusion of the Gospel: "Not many wise men after the flesh, not many mighty, not many noble, are called: . . . That no flesh should glory in his presence." All comparative valuation of souls, or of peoples, as the objects of divine mercy, is wholly foreign and antagonistic to the spirit of the Gospel. The divine word, with its universals, its Jews and Gentiles, Greeks and barbarians, bond and free, smites down all this puny sentimentalism about attractive peoples and primary duties of evangelization. The simple truth is, all souls are attractive to Jesus Christ and to every one who has caught his spirit; *all nations* need the Gospel, and the Lord bids us hasten the message to them one and all, the wide world round. And this is enough. It is no higher service to evangelize the Chinese or the Japanese than to Christianize the Zulus or the Bailundus; Christ is as much pleased when a poor naked savage in Micronesia repents and turns to him as when a Hindu princess accepts his grace.

In truth the very absence of certain outward attractions and favorable conditions which we find in Africa constitutes a stronger claim upon our Christian sympathy and love, as it undoubtedly is a severer test of the missionary spirit. It was our *want*, not our *wealth*, that brought a Saviour from the skies; it was not what we *had*, but what we *needed*, that turned his gracious love toward us. And this is the true spirit of all missionary work, to seek the wretched, the dark-minded, the degraded, and the *lost*, to bring them eternal life. And this spirit is rather won to the tribes of Africa than alienated from them, by the nakedness and ignorance, the superstition and degradation that abound on every hand. It is only an effeminate piety, all unfitted for the aggressive work of the Church, that is repelled by things like these. God's

providence, it is true, sometimes opens out way in a peculiar manner to one people, and for a time hedges up the way to others; and this is a plain indication of our duty for the time. But nothing of the kind prevails in the fields of which we speak. The Dark Continent is open to the entrance of the Gospel from Zanzibar to the Congo, from the Mediterranean to the Cape; and by a thousand resistless voices God is bidding the Christian nations to enter in and reap the harvest of everlasting life.

Lest it should seem that too great concessions have been made to the view that the tribes of Africa are not attractive or promising objects of missionary labor, it is but right to add that all varieties of peoples, with most diverse gifts, are comprised in the population of this continent, and that many tribes among them are noble specimens of manhood, in physical powers, in natural gifts, in mental acuteness, and in political capacity. It may be premature to speak without reserve where so much remains to be learned, but it seems not too much to say that the tribes of Africa are as promising materials for great states and nations as the Teutonic and Scandinavian and Slavonian tribes that divided up Europe among them when the Roman Empire passed away; that under the tuition and uplifting power of Christianity they promise as well for the coming centuries as the Angles and Franks, the Saxons and Danes of older times. He who has been taught to see God's image in every human soul sees enough to inspire his utmost effort and zeal in preaching the gospel of peace, whether he stand amid the snows of Greenland, the wastes of the Pacific Islands, the pride and moral corruption of China and Japan, or the moral wilderness of Central Africa; and such an one will find for all his labors a large reward.

We cannot more than touch upon it, though we also cannot let it pass without remark, that the motives for evangelizing Africa furnished by the Gospel are powerfully re-enforced by a consideration of the wrongs which have been inflicted on so many of her peoples by Christian nations in the past. This motive may well stir every Protestant nation of the earth. What one among them all is there whose soil has not been enriched by the blood and sweat of unpaid toil wrung from African slaves? Happily this horrible injustice does not now cleave to them all; but it stands in the past a grievous wrong that lays a lasting debt upon every land to make haste in bringing the news of Christ's redemption where once the Christians of the world appeared only to rob and slay and enslave. This debt cannot soon be repaid; it stands in every conscience as the voice of God, whose justice does not sleep forever. If many lives have been lost in missionary service, what is this but God's wonted way of righteousness in the earth? How many thousands of helpless, voiceless victims of man's inhumanity and greed have poured out their innocent blood upon this soil for every Christian laborer who has died?

It is sometimes said that "Africa is the grave of missionaries," and the inference is drawn that for this reason we are released from the duty of preaching the Gospel there. But this is a great mistake. The number

of deaths, though large, is not relatively in excess of the numbers in other fields; it does not begin to compare with the numbers that are swept away in the gold-fields of Africa, Australia, and America. It is far less now, when climatic conditions are better understood and stations for missionary residence are more wisely chosen; and in many parts of Africa the conditions are quite as favorable to health and longevity as are found in any other mission fields. It is not clear that if the hazards to life and health were greater than they are popularly supposed to be, we should even then be excused from the duty of bearing the Gospel to the two hundred million souls that fill this great continent. For such a prize great, even unusual, hazards might well be justified. But the case being as it is, all excuse from service on this ground is absolutely removed, and the spiritual conquest of the continent is offered to our faith and consecrated toils unembarrassed from every special hazard and heightened by the grandeur of the victory.

The African Problem.

BY E. W. BLADEN, II D

[Extracts from the Annual Discourse delivered at the seventy-third Anniversary of the American Colonization Society in Washington City, January 29, 1890.]

This is no new problem. It is nearly as old as recorded history. It has interested thinking men in Europe and Asia in all ages. The imagination of the ancients peopled the interior of that country with a race of beings shut out from and needing no intercourse with the rest of mankind—lifted by their purity and simplicity of character above the necessity of intercourse with other mortals—leading a blameless and protracted existence and producing in their sequestered, beautiful, and fertile home, from which flowed the wonderful Nile, the food of the gods. Not milk and honey, but nectar and ambrosia, were supposed to abound there. The Greeks especially had very high conceptions of the sanctity and spirituality of the interior Africans. The greatest of their poets picture the gods as vacating Olympus every year and proceeding to Ethiopia to be feasted by its inhabitants. Indeed, the religion of some portion of Greece is supposed to have been introduced from Africa. But, leaving the region of mythology, we know that the three highest religions known to mankind—if they had not their origin in Africa—were domiciled there in the days of their feeble beginnings. Judaism, Christianity, and Mohammedanism.

A sacred mystery hung over that continent, and many were the aspirations of philosophers and poets for some definite knowledge of what was beyond the narrow fringe they saw. Julius Cæsar, fascinated while listening to a tale of the Nile, lost the vision of military glory. The philosopher overcame the soldier, and he declared himself ready to abandon for a time the alluring fields of politics in order to trace out the sources of that mysterious river which gave to mankind Egypt with her magnificent conceptions and splendid achievements.

The mystery still remains. The problem continues unsolved. The conquering races of the world stand perplexed and worried before the difficulties which beset their enterprise of reducing that continent to subjection. They have overcome the whole of the Western Hemisphere. From Behring Straits to Cape Horn America has submitted to their sway. The native races have almost disappeared from the main-land and the islands of the sea. Europe has extended her conquests to Australia, New Zealand, and the Archipelagoes of the Pacific. But for hundreds of years their ships have passed by those tempting regions where "Afric's sunny fountains roll down their golden sands," and, though touching at different points on the coast, they have been able to acquire no extensive foothold in that country. Notwithstanding the reports we receive on every breeze that blows from the East of vast "spheres of influence" and large European possessions, the points actually occupied by white men in the boundless equatorial regions of that immense continent may be accurately represented on the map only by microscopic dots. I wish that the announcements we receive from time to time with such a flourish of trumpets, that a genuine civilization is being carried into the heart of the Dark Continent, were true. But the fact is that the bulk of Central Africa is being rapidly subjected to Mohammedanism. That system will soon be—or rather is now—knitting together the conquerors and the conquered into a harmonious whole; and unless Europe gets a thorough understanding of the situation the gates of missionary enterprise will be closed, because, from all we can learn of the proceedings of some, especially in East Africa, the industrial *régime* is being stamped out to foster the militant. The current number of the *Fortnightly*, near the close of an interesting article on "Stanley's Expedition," has this striking sentence: "Stanley has triumphed, but Central Africa is darker than ever!"

It would appear that the world outside of Africa has not yet stopped to consider the peculiar conditions which lift that continent out of the range of the ordinary agencies by which Europe has been able to occupy other countries and subjugate or exterminate their inhabitants.

They have not stopped to ponder the providential lessons on this subject scattered through the pages of history, both past and contemporary.

First. Let us take the most obvious lesson as indicated in the climatic conditions. Perhaps in no country in the world is it so necessary (as in Africa) that the stranger or new-comer should possess the *mens sana in corpore sano*—the sound mind in sound body; for the climate is most searching, bringing to the surface any and every latent physical or mental defect. If a man has any chronic or hereditary disease it is sure to be developed, and if wrong medical treatment is applied it is very apt to be exaggerated and often to prove fatal to the patient. And as with the body so with the mind. Persons of weak minds, either inherited or brought on by excessive mental application or troubles of any kind,

are almost sure to develop an impatience or irritability, to the surprise and annoyance of their friends who knew them at home. The Negro immigrant from a temperate region sometimes suffers from these climatic inconveniences, only in his case, after a brief process of acclimatization, he becomes himself again, while the white man never regains his soundness in that climate, and can retain his mental equilibrium only by periodical visits to his native climate. The regulation of the British Government for West Africa is that their officials are allowed six months' leave of absence to return to Europe after fifteen months' residence at Sierra Leone and twelve months on the Gold Coast or Lagos; and for every three days during which they are kept on the coast after the time for their leave arrives they are allowed one day in Europe. The neglect of this regulation is often attended with most serious consequences.

Second. When we come into the moral and intellectual world it would seem as if the Almighty several times attempted to introduce the foreigner and a foreign civilization into Africa, and then changed his purpose. The Scriptures seem to warrant the idea that in some way inexplicable to us, and incompatible with our conception of the character of the Sovereign of the universe, the unchangeable Being sometimes reverses his apparent plans. We read that "it repented God," etc. For thousands of years the north-eastern portion of Africa witnessed a wonderful development of civilization. The arts and sciences flourished in Egypt for generations, and that country was the center of almost universal influence; but there was no effect produced upon the interior of Africa. So North Africa became the seat of a great military and commercial power which flourished for seven hundred years. After this the Roman Catholic Church constructed a mighty influence in the same region, but the interior of the continent received no impression from it.

In the fifteenth century the Congo country, of which we now hear so much, was the scene of extensive operations of the Roman Catholic Church. Just a little before the discovery of America thousands of the natives of the Congo, including the most influential families, were baptized by Catholic missionaries; and the Portuguese, for a hundred years, devoted themselves to the work of African evangelization and exploration. It would appear that they knew just as much of interior Africa as is known now after the great exploits of Speke and Grant and Livingstone, Baker and Cameron and Stanley. It is said that there is a map in the Vatican, three hundred years old, which gives all the general physical relief and the river and lake systems of Africa with more or less accuracy; but the Arab geographers of a century before had described the mountain system, the great lakes, and the course of the Nile.

Just about the time that Portugal was on the way to establish a great empire on that continent, based upon the religious system of Rome, America was discovered, and, instead of the Congo, the Amazon became the seat of Portuguese power. Neither Egyptian, Carthaginian,

Persian, or Roman influence was allowed to establish itself on that continent. It would seem that in the providential purpose no solution of the African problem was to come from alien sources. Africans were not doomed to share the fate of some other dark races who have come in contact with the aggressive European. Europe was diverted to the Western Hemisphere. The energies of that conquering race, it was decreed, should be spent in building up a home for themselves on this side. Africa followed in chains.

The Negro race was to be preserved for a special and important work in the future. Of the precise nature of that work no one can form any definite conception. It is probable that if foreign races had been allowed to enter their country they would have been destroyed. So they were brought over to be helpers in this country, and at the same time to be preserved. It was not the first time in the history of the world that a people have been preserved by subjection to another people. We know that God promised Abraham that his seed should inherit the land of Canaan; but when he saw that in their numerically weak condition they would have been destroyed in conflicts with the indigenous inhabitants, he took them down to Egypt and kept them there in bondage four hundred years that they might be fitted, both by discipline and numerical increase, for the work that would devolve upon them. Slavery would seem to be a strange school in which to preserve a people; but God has a way of salting as well as purifying by fire.

The Europeans, who were fleeing from their own country in search of wider areas of freedom and larger scope for development, found here an aboriginal race unable to co-operate with them in the labors required for the construction of the material frame-work of the new civilization. The Indians would not work, and they have suffered the consequences of that indisposition. They have passed away. To take their place as accessories in the work to be done God suffered the African to be brought hither, who could work and would work, and could endure the climatic conditions of a new southern country, which Europeans could not. Two currents set across the Atlantic toward the west for nigh three hundred years—the one from Europe, the other from Africa. The one from Africa had a crimson color. From that stream of human beings millions fell victims to the cruelties of the middle passage, and otherwise suffered from the brutal instincts of their kidnappers and enslavers. I do not know whether Africa has been invited to the celebration of the fourth centenary of the discovery of America; but she has quite as much reason, if not as much right, to participate in the demonstration of that occasion as the European nations. Englishman, Hollander, and Huguenot, Nigritian and Congo came together. If Europe brought the head, Africa furnished the hands for a great portion of the work which has been achieved here, though it was the opinion of an African chief that the man who discovered America ought to have been imprisoned for having un-

covered one people for destruction and opened a field for the oppression and suffering of another.

But when the new continent was opened Africa was closed. The veil, which was being drawn aside, was replaced, and darkness once more enveloped the land, for then not the *country*, but the *people*, were needed. They were to do a work elsewhere, and meanwhile their country was to be shut out from the view of the outside world.

The first Africans landed in this country in the State of Virginia in the year 1619. Then began the first phase of what is called the Negro problem. These people did not come hither of their own accord. Theirs was not a voluntary, but a compulsory, expatriation. The problem, then, on their arrival in this country, which confronted the white people was, how to reduce to effective and profitable servitude an alien race which it was neither possible nor desirable to assimilate. This gave birth to that peculiar institution established in a country whose *raison d'être* was that all men might enjoy the "right to life, liberty, and the pursuit of happiness." Laws had to be enacted by Puritans, Cavaliers, and Roundheads for slaves, and every contrivance had to be devised for the safety of the institution. It was a difficult problem, in the effort to solve which both master and slave suffered.

It would seem, however, that in the first years of African slavery in this country the masters, upon many of whom the relationship was forced, understood its providential origin and purpose, until after a while avarice and greed darkened their perceptions, and they began to invent reasons, drawn even from the word of God, to justify their holding these people in perpetual bondage for the advantage of themselves and their children forever. But even after a blinding cupidity had captured the generality by its bewitching spell, there were those (far-sighted men, especially after the yoke of Great Britain had been thrown off) who saw that the abnormal relation could not be permanent under the democratic conditions established by the fundamental law of the land. It was Thomas Jefferson, the writer of the Declaration of Independence, who made the celebrated utterance: "Nothing is more clearly written in the Book of Destiny than the emancipation of the blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same Government, so insurmountable are the barriers which nature, habit, and opinion have established between them."

For many years, especially in the long and weary period of the antislavery conflict, the latter part of this dictum of Jefferson was denounced by many good and earnest men. The most intelligent of the colored people resented it as a prejudiced and antichristian conception. But as the years go by and the Negroes rise in education and culture, and therefore in love and pride of race, and in proper conception of race gifts, race work, and race destiny, the latter clause of that famous sentence is not only being shorn of its obscurity and

repulsiveness, but is being welcomed as embodying a truth indispensable to the preservation and prosperity of both races, and as pointing to the regeneration of the African fatherland. There are some others of the race who, recognizing Jefferson's principle, would make the races one by amalgamation.

It was under the conviction of the truth expressed by that statesman that certain gentlemen of all political shades and differing religious views met together in this city in the winter of 1816-1817, and organized the American Colonization Society. Though friendly to the antislavery idea, and anxious for the extinction of the abnormal institution, these men did not make their views on that subject prominent in their published utterances. They were not Abolitionists, in the political or technical sense of that phrase. But their labors furnished an outlet and encouragement for persons desiring to free their slaves, giving them the assurance that their freedmen would be returned to their fatherland, carrying thither what light of Christianity and civilization they had received. It seems a pity that this humane, philanthropic, and far-seeking work should have met with organized opposition from another band of philanthropists, who, anxious for a speedy deliverance of the captives, thought they saw in the Colonization Society an agency for riveting instead of breaking the fetters of the slave, and they denounced it with all the earnestness and eloquence they could command—and they commanded, both among whites and blacks, some of the finest orators the country has ever produced. And they did a grand work, both directly and indirectly, for the Negro and for Africa. They did their work and dissolved their organization. But when their work was done the work of the Colonization Society really began.

In the development of the Negro question in this country the colonizationists might be called the prophets and philosophers; the abolitionists, the warriors and politicians. Colonizationists saw what was coming and patiently prepared for its advent. Abolitionists attacked the first phase of the Negro problem and labored for its immediate solution; colonizationists looked to the last phase of the problem and labored to get both the whites and blacks ready for it. They labored on two continents, in America and in Africa. Had they not begun as early as they did to take up lands in Africa for the exiles, had they waited for the abolition of slavery, it would now have been impossible to obtain a foothold in their fatherland for the returning hosts. The colonizationist, as prophet, looked at the State as it would be; the abolitionist, as politician, looked at the State as it was. The politician sees the present and is possessed by it. The prophet sees the future and gathers inspiration from it. The politician may influence legislation; the prophet, although exercising great moral influence, seldom has any legislative power. The agitation of the politician may soon culminate in legal enactments; the teachings of the prophet may require generations before they find embodiment in action. The politician has to-day; the prophet, to-morrow. The politician deals with facts,

the prophet with ideas, and ideas take root very slowly. Though nearly three generations have passed away since Jefferson made his utterance, and more than two since the organization of the Colonization Society, yet the conceptions they put forward can scarcely be said to have gained maturity, much less currency, in the public mind. But the recent discussions in the halls of Congress show that the teachings of the prophet are now beginning to take hold of the politician. It may take many years yet before the people come up to these views, and, therefore, before legislation upon them may be possible, but there is evidently movement in that direction.

The first phase of the Negro problem was solved at Appomattox, after the battle of the warrior, with confused noise and garments rolled in blood. The institution of slavery for which so many sacrifices had been made, so many of the principles of humanity had been violated, so many of the finer sentiments of the heart had been stifled, was at last destroyed by violence.

Now the nation confronts the second phase, the educational, and millions are being poured out by State governments and by individual philanthropy for the education of the freedmen, preparing them for the third and last phase of the problem, namely, EMIGRATION.

In this second phase we have that organization which might be called the successor of the old Anti-slavery Society taking most active and effective part. I mean the American Missionary Association. I have watched with constant gratitude and admiration the course and the operations of that society, especially when I remember that, organized in the dark days of slavery, twenty years before the emancipation, it held aloft courageously the banner on which was inscribed freedom for the Negro and no fellowship with his oppressors. And they, among the first, went south to lift the freedman from the mental thralldom and moral degradation in which slavery had left him. They triumphed largely over the spirit of their opponents. They braved the dislike, the contempt, the apprehension with which their work was at first regarded, until they succeeded by demonstrating the advantages of knowledge over ignorance, to bring about that state of things to which Mr. Henry Grady, in his last utterances, was able to refer with such satisfaction; namely, that since the war the South has spent \$122,000,000 in the cause of public education, and this year it is pledged to spend \$37,000,000, in the benefits of which the Negro is a large participant.

It is not surprising that some of those who, after having been engaged in the noble labors of solving the first phase of the problem—in the great antislavery war—and are now confronting the second phase, should be unable to receive with patience the suggestion of the third, which is the emigration phase, when the Negro, freed in body and in mind, shall bid farewell to these scenes of his bondage and discipline and betake himself to the land of his fathers, the scene of larger opportunities and loftier achievements. I say it is not surprising that the veterans of the past and the present should

be unable to give much enthusiasm to the work of the future. It is not often given to man to labor successfully in the land of Egypt, in the wilderness, and across the Jordan. Some of the most effective workers must often, with eyes undimmed and natural force unabated, lie down and die on the borders of full freedom, and if they live life to them is like a dream. The young must take up the work. To old men the indications of the future are like a dream. Old men are like them that dream. Young men see visions. They catch the spirit of the future and are able to place themselves in accord with it.

But things are not yet ready for the solution of the third and last phase of the problem. Things are not ready in this country among whites or blacks. The industrial condition of the South is not prepared for it. Things are not ready in Africa for a complete exodus. Europe is not yet ready; she still thinks that she can take and utilize Africa for her own purposes. She does not yet understand that Africa is to be for the African or for nobody. Therefore she is taking up with renewed vigor, and confronting again with determination, the African problem. Englishmen, Germans, Italians, Belgians, are taking up territory and trying to wring from the gray-haired mother of civilization the secret of the ages. Nothing has come down from Egypt so grand and impressive as the Sphinxes that look at you with calm and emotionless faces, guarding their secret to-day as they formerly guarded the holy temples. They are a symbol of Africa. She will not be forced. She only can reveal her secret. Her children trained in the house of bondage will show it to the world. Some have already returned, and have constructed an independent nation as a beginning of this work on her western borders.

It is a significant fact that Africa was completely shut up until the time arrived for the emancipation of her children in the Western world. When Jefferson and Washington and Hamilton and Patrick Henry were predicting and urging the freedom of the slave, Mungo Park was beginning that series of explorations by English enterprise which has just ended in the expedition of Stanley. Just about the time that England proclaimed freedom throughout her colonies, the brothers Lander made the great discovery of the mouth of the Niger; and when Lincoln issued the immortal proclamation, Livingstone was unfolding to the world that wonderful region which Stanley has more fully revealed and which is becoming now the scene of the secular and religious activities of Christendom. The king of the Belgians has expended fortunes recently in opening the Congo and in introducing the appliances of civilization, and, by a singular coincidence, a bill has been brought forward in the United States Senate to assist the emigration of Negroes to the fatherland just at the time when that philanthropic monarch has dispatched an agent to this country to invite the co-operation, in his great work, of qualified freedmen. This is significant.

What the king of the Belgians has just done is an in-

dication of what other European powers will do when they have exhausted themselves in costly experiments to utilize white men as colonists in Africa. They will then understand the purpose of the Almighty in having permitted the exile and bondage of the Africans, and they will see that for Africa's redemption the Negro is the chosen instrument. They will encourage the establishment and building up of such states as Liberia. They will recognize the scheme of the Colonization Society as the providential one.

The little nation which has grown up on that coast as a result of the efforts of this society is now taking hold upon that continent in a manner which, owing to inexperience, it could not do in the past. The Liberians have introduced a new article into the commerce of the world—the Liberian coffee. They are pushing to the interior, clearing up the forests, extending the culture of coffee, sugar, cocoa, and other tropical articles, and are training the aborigines in the arts of civilization and in the principles of Christianity. The republic occupies five hundred miles of coast with an elastic interior. It has a growing commerce with various countries of Europe and America. No one who has visited that country and has seen the farms on the banks of the rivers and in the interior, the workshops, the schools, the churches, and other elements and implements of progress, will say that the United States, through Liberia, is not making a wholesome impression upon Africa—an impression which if the members of the American Congress understood they would not begrudge the money required to assist a few hundred thousand to carry on in that country the work so well begun. They would gladly spare them from the laboring element of this great nation to push forward the enterprises of civilization in their fatherland, and to build themselves up on the basis of their race manhood.

If there is an intelligent Negro here to-night I will say to him, Let me take you with me in imagination to witness the new creation or development on that distant shore. I will not paint you an imaginary picture, but will describe an historical fact; I will tell you of reality. Going from the coast, through those depressing alluvial plains which fringe the eastern and western borders of the continent, you reach, after a few miles' travel, the first high or undulating country, which, rising abruptly from the swamps, enchants you with its solidity, its fertility, its verdure, its refreshing and healthful breezes. You go further and you stand upon a higher elevation, where the wind sings more freshly in your ears, and your heart beats fast as you survey the continuous and unbroken forests that stretch away from your feet to the distant horizon. The melancholy cooing of the pigeons in some unseen retreat, or the more entrancing music of livelier and picturesque songsters, alone disturbs the solemn and almost oppressive solitude. You hear no human sound and see the traces of no human presence. You decline to pursue your adventurous journey. You refuse to penetrate the lonely forest that confronts you. You return to the coast, thinking of the long ages which

have elapsed, the seasons which in their onward course have come and gone, leaving those solitudes undisturbed. You wonder when and how are those vast wildernesses to be made the scene of human activity and to contribute to human wants and happiness? Finding no answer to your perplexing question, you drop the subject from your thoughts. After a few years—a very few it may be—you return to those scenes. To your surprise and gratification your progress is no longer interrupted by the inconvenience of bridle-paths and tangled vines. The roads are open and clear. You miss the troublesome creeks and drains which, on your previous journey, harassed and fatigued you. Bridges have been constructed, and without any of the former weariness you find yourself again on the summit, where in loneliness you had stood some time before. What do you now see? The gigantic trees have disappeared, houses have sprung up on every side. As far as the eye can see the roofs of comfortable and homelike cottages peep through the wood. The waving corn and rice and sugar-cane, the graceful and fragrant coffee-tree, the umbrageous cocoa, orange, and mango plum have taken the place of the former sturdy denizens of the forest. What has brought about the change? The Negro emigrant has arrived from America, and, slender though his facilities have been, has produced these wonderful revolutions. You look beyond and take in the forests that now appear on the distant horizon. You catch glimpses of native villages embowered in plantain trees, and you say these also shall be brought under civilized influences, and you feel yourself lifted into manhood, the spirit of the teacher and guide and missionary comes upon you, and you say, "There, below me and beyond, lies the world into which I must go. There must I cast my lot. I feel I have a message to it, or a work in it;" and the sense that there are thousands dwelling there, some of whom you may touch, some of whom you may influence, some of whom may love you or be loved by you, thrills you with a strange joy and expectation, and it is a thrill which you can never forget; for ever and anon it comes upon you with increased intensity. In that hour you are born again. You hear for evermore the call ringing in your ears, "Come over and help us."

These are the visions that rise before the Liberian settler who has turned away from the coast. This is the view that exercises such an influence upon his imagination, and gives such tone to his character, making him an independent and productive man on the continent of his fathers.

As I have said, this is no imaginary picture, but the embodiment of sober history. Liberia, then, is a fact, an aggressive and progressive fact, with a great deal in its past and every thing in its future that is inspiring and uplifting.

It occupies one of the most charming countries in the western portion of that continent. It has been called by qualified judges the garden spot of West Africa. I love to dwell upon the memories of scenes which I

have passed through in the interior of that land. I have read of countries which I have not visited—the grandeur of the Rocky Mountains and the charms of the Yosemite Valley—and my imagination adds to the written description and becomes a gallery of delightful pictures. But of African scenes my memory is a treasure-house in which I delight to revel. I have distinctly before me the days and dates when I came into contact with their inexhaustible beauties. Leaving the coast line, the seat of malaria, and where are often seen the remains of the slaver's barracoons, which always give an impression of the deepest melancholy, I come to the high table-lands with their mountain scenery and lovely valleys, their meadow streams and mountain rivulets, and there, amid the glories of a changeless and unchanging nature, I have taken off my shoes and on that consecrated ground adored the God and Father of the Africans.

This is the country and this is the work to which the American Negro is invited. This is the opening for him which, through the labors of the American Colonization Society, has been effected. This organization is more than a *colonization* society, more than an emigration society. It might with equal propriety, and perhaps with greater accuracy, be called the African *Repatriation* Society; or since the idea of planning towns and introducing extensive cultivation of the soil is included in its work, it might be called the African Repatriation and Colonization Society, for then you bring in a somewhat higher idea than mere colonization—the mere settling of a new country by strangers—you bring in the idea of restoration; of compensation to a race and country much and long wronged.

Colonizationists, notwithstanding all that has been said against them, have always recognized the manhood of the Negro and been willing to trust him to take care of himself. They have always recognized the inscrutable providence by which the African was brought to these shores. They have always taught that he was brought hither to be trained out of his sense of irresponsibility to a knowledge of his place as a factor in the great work of humanity; and that after having been thus trained he could find his proper sphere of action only in the land of his origin to make a way for himself. They have believed that it has not been given to the white man to fix the intellectual or spiritual status of this race. They have recognized that the universe is wide enough and God's gifts are varied enough to allow the man of Africa to find out a path of his own within the circle of genuine human interests, and to contribute from the field of his particular enterprise to the resources—material, intellectual, and moral—of the great human family.

But will the Negro go to do this work?

Is he willing to separate himself from a settled civilization which he has helped to build up to betake himself to the wilderness of his ancestral home and begin anew a career on his own responsibility?

I believe that he is. And if suitable provision were

made for their departure to-morrow hundreds of thousands would avail themselves of it. The African question, or the Negro problem, is upon the country, and it can no more be ignored than any other vital interest. The chief reason, it appears to me, why it is not more seriously dealt with, is because the pressure of commercial and political exigencies does not allow time and leisure to the stronger and richer elements of the nation to study it. It is not a question of color simply—that is a superficial accident. It lies deeper than color. It is a question of race, which is the outcome not only of climate, but of generations subjected to environments which have formed the mental and moral constitution.

It is a question in which two distinct races are concerned. This is not a question, then, purely of reason. It is a question also of instinct. Races feel; observers theorize.

The work to be done beyond the seas is not to be a reproduction of what we see in this country. It requires, therefore, distinct race perception and entire race devotion. It is not to be the healing up of an old sore, but the unfolding of a new bud; an evolution; the development of a new side of God's character and a new phase of humanity. God said to Moses, "I am that I am;" or, more exactly, "I shall be that I shall be." Each race sees from its own stand-point a different side of the Almighty. The Hebrews could not see or serve God in the land of the Egyptians; no more can the Negro under the Anglo-Saxon. He can serve *man* here. He can furnish the labor of the country, but to the inspiration of the country he must ever be an alien.

In that wonderful sermon of St. Paul on Mars' Hill, in which he declared that God hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the bounds of their habitation, he also said, "In Him we live, and move, and have our being." Now it cannot be supposed that in the types and races which have already displayed themselves God has exhausted himself. It is by God in us, where we have freedom to act out ourselves, that we do each our several work, and live out into action, through our work, whatever we have within us of noble and wise and true. What we do is, if we are able to be true to our nature, the representation of some phase of the Infinite Being. If we live, and move, and have our being in Him, God also lives, and moves, and has his being in us. This is why slavery of any kind is an outrage. It spoils the image of God as it strives to express itself through the individual or the race. As in the Kingdom of Nature we see in her great organic types of being, in the movement, changes, and order of the elements, those vast thoughts of God, so in the great types of man, in the various races of the world, as distinct in character as in work, in the great divisions of character, we see the will and character and consciousness of God disclosed to us. According to this truth a distinct phase of God's character is set forth to be wrought out in perfection in every separate character. As in every form of the

inorganic universe we see some noble variation of God's thought and beauty, so in each separate man, in each separate race, something of the Absolute is incarnated. The whole of mankind is, a vast representation of the Deity. Therefore we cannot extinguish any race either by conflict or amalgamation without serious responsibility.

You can easily see, then, why one race overshadowed by another should long to express itself—should yearn for the opportunity to let out the divinity that stirs within it. This is why the Hebrews cried to God from the depths of their affliction in Egypt, and this is why thousands and thousands of Negroes in the South are longing to go to the land of their fathers. They are not content to remain where every thing has been done on the line of another race. They long for the scenes where every thing is to be done under the influence of a racial spirit, under the impulse of new skies and the inspiration of a fresh development. Only those are fit for this new work who believe in the race—have faith in its future—a prophetic insight into its destiny from a consciousness of its possibilities. The inspiration of the race is in the race.

Only one race has furnished the prophets for humanity—the Hebrew race; and before they were qualified to do this they had to go down to the depths of servile degradation. Only to them were revealed those broad and pregnant principles upon which every race can stand and work and grow; but for the special work of each race the prophets arise among the people themselves.

What is pathetic about the situation is, that numbers among whites and blacks are disposed to ignore the seriousness and importance of the question. They seem to think it a question for political manipulation and to be dealt with by partisan statesmanship, not recognizing the fact that the whole country is concerned. I freely admit the fact, to which attention has been recently called, that there are many Afro-Americans who have no more to do with Africa than with Iceland, but this does not destroy the truth that there are millions whose life is bound up with that continent. It is to them that the message comes from their brethren across the deep. "Come over and help us."

Report of Bishop Taylor for Congo and Angola Districts and Africa Conference.

Respectfully submitted to the Africa Conference in place of the delayed reports from these districts. For value of mission properties, see Statistical Report.

ANGOLA DISTRICT.—A. E. Withey, P. E.

St. Paul de Loanda.—Rev. W. P. Dodson, Rev. Lancaster C. Burling and wife, and Mrs. Jeannette Roseman

Our church property in Loanda occupies a most advantageous site. The basement story of our large two-story house is used for school purposes and preaching. Our school work, though self-supporting and fairly

prosperous, was nearly run down by the departure of our teachers for home on account of ill health.

Brother Dodson came from the interior and held the fort.

Brother Burling and party have but recently arrived from America. They come highly recommended, and we doubt not God will give them success.

I baptized a fine young native man there last July, soundly saved through the agency of Brother Dodson.

Dondo, 240 miles inland by steamer. This important station has been in school work a self-supporting success, with a good preparation for direct soul-saving work, but our trained workers there returned to America. We are hoping soon to man it fully by new workers from the United States.

Nhanguchepo is fifty-one miles easterly by caravan trail from Dondo. The P. C. is Carl Rudolph, a very efficient worker in all our departments of industry, assisted by our own converted natives: the care of nearly 100 head of cattle, a mission farm, a small commercial business-house, building and repairs. School-teaching for part of the workers in the forenoon of each day, and for another portion of them in the afternoon, prayer-meeting every morning at 5 A. M., and preaching several times on each Sabbath and on week-nights. We have there an organized Methodist Episcopal Church, composed of over a score of converted natives.

Proceeding by the same trail easterly thirty-eight miles we reach *Pungo Andongo*, where we have property and assets worth about \$2,500, and daily gospel work, but as yet no church organization of natives because our present effective working force there—A. E. Withey and wife, and C. W. Gordon—have not been long in that station. It is a station of great promise every way.

Traveling on by the same trail sixty-two miles we arrive at *Malange*. The workers there are Samuel J. Mead, superintendent; Ardella, his wife, head of the school work; W. H. Mead, head of the mechanical work; Mrs. Minnie Mead, training her five children to do effective work for God while young children. The Meads are effective preachers in the Portuguese language, and Robert Shields gives two hours a day to a small paying commercial business and devotes himself largely to preaching in the villages to the natives in their own language—the Kimbundu. Our native Methodist Episcopal Church here has in it over thirty converted natives.

The three stations last named reached self-support in the third year of their occupancy of the field, and they are now accumulating funds for extending their work and for opening new Missions. All our pioneer workers in Angola have made a great success of the mastery of the Portuguese language and the Kimbundu, and besides the adult workers named we have six of our pioneer saved children who know native languages better than do their parents, and are doing juvenile missionary work.

CONGO DISTRICT.

A march of about 1,000 miles from Malange brings us to *Luluaburg*, in the Bashalange country, near the head waters of the Kasai.

William R. Summers, M.D., one of our Angola pioneers, made this march in 1876. On my application the governor-general of the independent State of Congo gave him permission to found a Mission at Luluaburg. He accordingly put up three mission buildings and was proceeding with great zeal in his varied work, when, near the end of 1887, he was stricken down by wasting consumption, and, by a short cut, reached his home in heaven.

I have conditionally appointed our superintendent at Kimpoko, Bradley L. Burr, and Lyman B. Walker to succeed Dr. Summers, if they can get a passage up the Kasai. We must not only hold that fort, but fulfill our promise to the kings and chiefs of the densely-populated countries of the Upper Kasai and Sankuru countries, and plant Missions there as far and as fast as the Lord shall lead us.

From Luluaburg we make a journey of one week on foot to the junction of the Lulua and Luebo rivers, and thence descend the Kasai by steamer 800 miles to its flow into the Congo, thence down the Congo 75 miles to our station at *Kimpoko*, on Stanley Pool.

In case Brother Burr has gone up the Kasai James Harrison, M.D., will be in charge at Kimpoko, assisted by Hiram Elkins and Roxy, his wife.

In March of last year I received a report of this station extending from July, 1887, just before I left, to March, 1889, from which I make the following extract:

"An English school" (no English children) "has been in operation from the first. The station children have attended regularly, but the village children only at rare intervals. Dr. Harrison has charge of the school work.

"Three of our boys have given up their fetiches and made a profession of having faith in Jesus. They join in all our social meetings, and we believe them to be sincere. With our very imperfect knowledge of the language Mrs. Elkins, Dr. Harrison, or myself have been quite regular in visiting the villages and in endeavoring to instruct the people.

"In times of sickness Dr. Harrison has been in the habit of visiting the farther villages, more than a mile distant, twice a day, attending on all who asked for his services. Nearly all the people in this neighborhood have been vaccinated by him, and thus the small-pox, which has been raging in other villages, has been comparatively light here.

"We have maintained our regular Sabbath services and prayer-meetings.

"In regard to every-day station work, Mrs. Elkins has managed the household affairs and assisted in the school work.

"I have had a general oversight of the station since Jan. 1, 1889. We have been self-supporting, besides paying out quite a sum for transport. [They have later built a new mission, 15x80 feet.] The plantation, though small, has been a great factor in reducing our living expenses, while the sale of hippo meat has kept us in ready money. We have built a house 12x36 feet for the boys and for a shop, and repaired both the other houses. We

hope soon to get some cattle from the far interior by means furnished us by friends at home.

"Though we have had our share of trials and failures the Lord has given us blessings and victories not a few, so we thank God and take courage."

Leaving Kimpoko we go by boat twenty miles to Leopoldville, at the lower end of the pool. Then we walk by caravan trail 100 miles to Manvanga; thence down the rapids in a freight-boat, eighty-eight miles, to the lower end of the middle passage of the Lower Congo at Isangala, where we have a transport mission station with seven acres of land bought of the Congo Government. Our missionary there is William Rasmussen, who is preaching in the Congo language in many of the surrounding villages.

A walk of fifty-four miles brings us to Vivi, the old capital of the Congo Government. Being a high and dry plateau I presumed that we could produce, but little, hence bought but twelve acres of ground, including our mission buildings. It is, however, proving fruitful, and gives promise of early and ample self-support. J. C. Teter is P. C. Mary Lindsay, his noble wife, and William O. White, missionaries.

A hundred miles by steamer will bring us to Banana, at the mouth of the Congo, and two hours by canoe or boat lands us at our mission at Natombi, in sole charge of Miss Kildare, an accomplished Irish lady, who paid her own passage to Congo for the pleasure she has in giving her efficient labors and her life to help save the perishing people of this great continent.

The families of the Congo Liberians which emigrated thence last year were settled by the Congo Government at Natombi, near our station, and twenty of their children attend Miss Kildare's school. We bought of the natives, and then the Government, ten acres of ground, and built an iron house with wood frame, 24x22 feet.

Miss Kildare preaches in the villages in the Congo language. Our mission work at Kabinda, through the disaffection and then the sudden death of our missionary at that important field, has been suspended for the present.

Two days by steam-ship north-west will bring us to Mayumba, and then eighteen miles by boat up the Laguna will land us at our mission station called Mamby, in sole charge of Miss Martha E. Kah.

We have there, by purchase of the natives, recognized and registered by the French Government, 100 acres of good land, an old house, and new house nearly finished. The French Government limits our labors there to what may be done in the French language; hence our work is crippled and not promising, but Miss Kah believes that the Lord wants her to wait and work at Mamby; so we must pray for our dear heroic sister and let her work out the problem.

AFRICAN CONFERENCE, APPOINTMENTS, 1890.

MONROVIA DISTRICT.—C. A. Pitman, P. E.

Monrovia, W. T. Hagan; New Georgia Circuit, A. H. Watson; Ghee Whrong, to be supplied; Marshall, to be supplied; Paynesville, C. A. Pitman; Vey Mission, D. Ware.

ST. PAUL'S RIVER DISTRICT.—W. T. Hagan, P. E.

Caldwell, Virginia and Brewersville, F. C. Holderness, J. D. A. Scott, Clay Ashland, J. W. Cooper; Millsburg and White Plains, G. W. Parker; Arthington, C. B. McLean; Roberts-ville, J. E. Clark; Careysburg and Bensonville, T. A. Sims, I. N. Holder, Brown Station, R. Boyce, W. P. Kennedy, Sr., supernumerary.

BASSA DISTRICT.—J. H. Deputie, P. E.

Upper Buchanan Circuit, to be supplied. Paynesburg, E. L. Brumskine; Carterstown, to be supplied. Lower Buchanan, to be supplied. Edina, to be supplied. Gubboom, to be supplied. Bexley, to be supplied. Farmington, to be supplied. Mt. Olivet Mission, J. H. Deputie, J. P. Artis, supernumerary.

SINOE DISTRICT.—W. P. Kennedy, Jr., P. E.

Greenville Circuit, W. P. Kennedy, Jr., P. E. Walker, Assistant; Lexington, J. W. Bonner; Blue Barrow, J. W. Draper; Louisiana and Bluntsville, to be supplied. Ebenezer, to be supplied by F. Roberts; Setra Kru, B. J. Turner and wife; Nanna Kru, Henley Wright; Naffa, E. O. Harris.*

CONGO DISTRICT.

Kimpoko, Bradley L. Burr,* J. Harrison, M.D.* Hiram Elkins, Mrs. Elkins;* Luluaburg, to be supplied. Isangala, William Rasmussen, H. Nehne,* Vivi, J. C. Teter, Mrs. Teter,* W. O. White, Lyman B. Walker; Chevango, Mary Kildare,* Mamby, Martha Kah.*

The post-office address of Congo District missionaries is the place named above, to which add, Congo States, south-west Africa.

CAPE PALMAS AND CAYALLA RIVER DISTRICT. B. F. Kephart, P. E.

Mt. Scott and Tubmantown, B. F. Kephart; Pluky Mission, Elizabeth Mc Neil;* Garaway, Agnes Mc Allister,* Pequinnai Ses, Ann Beynon,* Georgiana Dean,* Grand Ses, J. C. Robertson;* Sas Town, K. V. Eckman; Ebenezer Station, Z. Roberts (Local Elder); Barreky, William Warner, Mrs. Warner,* Piebo, William Yancey;* Yubloky, J. R. Filley,* Yorkey, A. Ortlip, Mrs. Ortlip;* Talaka, Annie Whitfield,* Beabo, H. Garwood,* Bararubo, Miss M. M. Dingman,* Elizabeth Bates;* Wallaky, W. Snedmillar.*

The following we suppose are to be included in this report: Hugo Hepe, C. Linnson, Kate Orr, Mary O. Neil, post-office address Cape Palmas, I. B. W. The post-office address of all Cape Palmas and Cayalla River District missionaries is, care J. S. Pratt, Cape Palmas, Liberia, W. C. Africa, via Hamburg.

ANGOLA DISTRICT.—A. E. Withey, P. E.

Loanda, William P. Dodson, L. C. Burling, Mrs. Burling,* Mrs. Jeannette Roseman;* Dondo, Susan Collins;* Nhanguepepo, Karl Rudolph;* Pungo Andongo, A. E. Withey, Mrs. Withey,* Charles W. Gordon, Bertie Withey,* Malange, Samuel J. Mead,* Mrs. S. J. Mead,* W. H. Mead, Mrs. W. H. Mead,* Robert Stuel's.*

The post-office address of Angola District missionaries is *Misao Americana* (maize) (place), Angola, Africa, via Lisbon.

IN OLD LIBERIAN WORK.

Number of full members	2,954
Number of probationers	227
Local preachers	54
Children baptized	85
Adults baptized	121

IN NEW MISSION WORK.

Number of probationers	186
Missionaries,	65
Children baptized	61
Adults baptized	141

Buildings, with other mission property, probable value, \$47,300.—*African News*.

* Indicates missionary workers who are not members of African Conference.

The Gospel in the Whole World.

ATHENS, GA., UNITED STATES OF AMERICA, }
April, 1890. }

The following article contains the substance of an address delivered before the Presbytery of Athens, Ga., by the writer, and is published by him at their request:

SUBJECT:

The Gospel Can and Ought to be Preached to the Whole Heathen, Jewish, and Mohammedan World in the Next Ten Years:

To the Officers and Members of the Presbyterian Church in the United States and of all the Evangelical Churches of the World:

DEAR BRETHREN: I undertake to make an appeal to my brethren of all the evangelical churches of the world, so far as God, in his providence, may move upon the hearts of my brethren in America, Europe, and other parts of Christendom, who control newspapers, reviews, missionary magazines, etc., to insert in their columns this effort to arouse the whole Christian world to one combined effort to give the Gospel to the whole heathen, Mohammedan, and Jewish portion of the population of the world in the next ten years.

The command of the Saviour to his Church is, "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, he that believeth not shall be damned."

As this is the command of our Lord, and as he has distinctly told us that at the judgment day our acceptance by him will depend upon our having done works for him indicative of saving faith, it is very manifest that we have no rational ground for expecting a place in the heavenly home and the heart of our Lord if we fail to obey *this*, among other commands of his.

Now, since it is our imperative duty and to our highest interest that this command be obeyed, why delay it?

Let us address ourselves to this great and tremendous business (before which all other matters that belong purely to time pale into the utmost insignificance) and accomplish it, with the divine help, in the next ten years at least. Now, can it be done?

In order to accomplish it the men and the money adequate to compassing this end must be supplied by the Church. Two important questions arise: 1. As to how many men would be needed. 2. As to the amount of money. The number of ordained missionaries now employed by different branches of the Protestant Church, according to the most reliable statistics which have come under my observation, amount to about 3,000 ordained missionaries, 700 laymen, and 2,500 women. These laborers have been sent out by the Protestant churches of America, Great Britain, and the Continent of Europe. The amount of money raised by 100 societies in the countries mentioned above to support the European, American, and native agents, amounts each year to about \$12,000,000. Of this amount about \$4,000,000 is raised in America by over fifty missionary societies; \$900,000 from thirty-four societies in different national-

ities in Europe; \$4,750,000 by nineteen societies belonging to the Churches of England and Scotland; while twenty societies, independent of the Churches, collect for the most part from the members of these same Churches \$750,000.

Add the interest on investments and the amounts expended by the British and Foreign Bible and Tract societies, the Christian Knowledge societies, and many small societies of which no record can be found, and you get the probable amount of money raised in the United Kingdom for evangelizing the heathen and Mohammedan world to be \$7,250,000.

Now, besides the force of 6,230 men and women sent out by the Protestant Churches of Europe, America, and Great Britain, we have 2,500 ordained ministers among the converts, besides some 26,000 native converts who are employed as evangelists, and in addition many volunteer workers who give themselves to evangelistic work.

And further, thousands of professors and teachers are engaged in the important work of teaching the young in schools and colleges.

This being the force employed now, at an expense of about \$12,000,000; which gives an average of one of these 6,230 messengers sent out by the Protestant Churches to every 167,000 persons, and gives to each of these workers some five assistants from the 30,000 evangelists and ordained native workers besides.

The probability is, if the Protestant Churches of the world would make their contributions five times as much as they now are—that is, some \$60,000,000, instead of \$12,000,000, that every one of the 1,400,000,000 heathens and Mohammedans would have the Gospel preached to them in the next ten years; for the Protestant Church of Europe and America could send out 31,150 messengers instead of 6,230, besides about 150,000 native pastors and evangelists as soon as converts were made and instructed. And instead of there being 167,000 heathens and Mohammedans to each one of the messengers sent out by the Protestant Church there would be an average of some 33,000 persons to each of these messengers sent by the Churches, each of these messengers being assisted by some five native pastors and evangelists. Or, until these could be trained, the proportion of money which would go to their support could be used to send out an increased number of Christian workers from the Protestant Churches. There would also be a proportionate increase in schools, colleges, etc., which now form a part of the missionary work, besides the volunteer workers that belong to every band of Christians. Thus we would have from Europe, America, and Great Britain, one Christian worker to every 33,000 persons, and one native pastor, or evangelist, to between six and seven thousand souls.

Of course, it might be said, this is true provided they were equally divided out; now there is a very unequal distribution, vast numbers being dependent upon one worker in some sections and comparatively few in others. This is, of course, a difficulty, but not an insurmount-

able one to God and his people. Good, hard, common sense, and love to God and man, could make it melt away as snow oft-times does under the rays of the sun.

The Lord has broken down the barriers in many places that until recently prevented missionary work. Some 4,700 young men and women in America alone are offering themselves for the work. Let every evangelical Church, and each individual in each Church, determine that the amount of money shall be raised which is necessary to accomplish this work in the next ten years.

Let each minister do his utmost to make his people feel that each Christian is personally responsible for the spread of the Gospel among the heathen, and then present them with statistical reports, missionary intelligence, etc. We have thus seen the amount of money and the number of men needed for preaching the Gospel to "every creature" in the next ten years. Now, shall we make the necessary effort to accomplish this result? or shall the work go on as it is now being done? less than an average of one cent a Sabbath being given now by each Protestant communicant of Christendom for the use of the means to present the Gospel to every creature according to the command of our Lord and Redeemer. The next question is, How is this amount of money to be raised to increase the number of workers?

1. "If there is a will there will be a way," and when we remember that an average of less than one cent a Sabbath to the 34,000,000 of Protestant communicants, or an average of less than one fourth of a cent a Sabbath to the 135,000,000 Protestants, embracing communicants and their families, gives the present amount of \$12,000,000, and that five times as much as is now raised by the Protestant Church will be reached by an average of less than five cents per member each Sabbath, it does seem as if the Church ought to awake to this, the greatest of all enterprises of the nineteenth century. It avails not to say that we have but 3,000,000 of converts, including communicants and adherents, or about that number, from the heathens and Mohammedans; it makes no difference so far as our duty is concerned. The work is ours, the result is with the Lord and those to whom the Gospel is to be preached as a testimony unto them. Besides, they must be left without excuse. "The Gospel is a savor of life unto life, or of death unto death." The number of those that offer to go is beyond the means supplied for sending them. Hence the responsibility of the failure to obey the Master's command given after his resurrection rests upon those who neglect to supply the money necessary to the work.

Hope is a great spring of action; and if the Christian world could be persuaded to hope and believe that in ten years the Gospel could be preached to every creature by a combination of effort on their part, and that an average of between four and five cents a Sabbath to each Protestant communicant, or a little over one cent each Sabbath to the communicants and their families, would provide the means of support for the work necessary to be done to reach this end, might not a strong hope and expectation be entertained that this average would

be reached by the Protestant Churches of America, Europe, and Great Britain? And a stronger hope still might be indulged if the professors of the Christian religion were impressed with the fact which the Lord Jesus Christ declared—that if they loved him they must keep his commandments—and realized that failure to comply with his commands would make his decision at the judgment day adverse to their entering the heavenly home because of his own utterance in the Gospel—in reference to his mode of procedure at the last great day of decision in regard to the destiny of each person of the human race—wherein he makes it appear that failure to have exhibited love to our fellow-men in distress will be considered by him as barring the gate to our entrance into the heavenly Jerusalem. As those who had no compassion on the sin-sick souls of earth will make it perfectly plain to him that they loved him not, and loved not their fellow-men, and hence they must necessarily miss being with him in the state of the blessed.

Again, will it do to plead ignorance of the facts connected with this matter, when there is so much light on every hand? Are not sins of wilful ignorance with regard to facts which would stimulate to greater energy in the individual to evangelize the world, sins of presumption? Is it not also an imperative duty on the part of any who are in a measure awake to this great matter to exhort one another, and so much the more as we see the day approaching?

Should not the Church of Christ awake to this command of its risen Redeemer to preach the Gospel to every creature and obey it at once; that in the next ten years, *at least*, every moral and accountable being shall often have heard the way to the Father through the Son? And O' pray earnestly, Church of Christ, for the Holy Ghost to regenerate, and lead, through Jesus's blood, the millions that are now engulfed in a black, dark, and awful night, into the light of the religion of our Redeemer.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Your brother in Christ,

REV. J. L. STEVENS,

Of the Presbytery of Athens, of the Synod of Georgia, of the Presbyterian Church in the United States.

P. S.—The writer earnestly entreats all secular and religious papers favorable to this, the most important undertaking of the nineteenth century, to publish the article I send in full, if possible, in their papers or magazines, and those not receiving it directly, to publish from other papers, as it would be a matter of great difficulty and considerable expense to the writer to send a copy by mail to every paper and magazine in the world favorable to our obeying the great command of our Lord to which our attention is called. Every paper and magazine publishing will greatly oblige the writer by sending him a copy of paper or magazine containing article. Please publish prospectus as well as article.

REV. J. L. STEVENS.

Post-office, Athens, Ga., U. S. A.

Korean Royal Processions.

BY REV. GEO. H. JONES.

Among the interesting sights to be seen in the Korean capital the royal procession is undoubtedly entitled to chief rank. Throughout its entire preparation and its completed appearance it appeals to a foreigner as one continual surprise. Viewing it for the first time he finds himself in the presence of a scene in which the nineteenth century seems to have been displaced by the dusk of mediæval ages. Before him passes the semi-barbaric pomp and display of the days of a Ghengis or Kublai Khan. Though in some parts of the procession breech-loading rifles and saber bayonets, or a couple of Gatling guns appear to jar him back to civilization, yet the long lines of men in iron armor, the troops of mounted eunuchs, the rich silken robes in dazzling colors, the constantly changing, yet ever strange costumes, and the mysterious spirit which seems to brood over the whole—these speak of days known elsewhere but by history.

The purpose of the royal procession is nearly always religious, the destination being some temple or temples in or near the city. It is the king going to church, and sometimes, in the minds of the people, it assumes a most serious aspect, as when a dreaded calamity threatens and the royal procession is for the purpose of propitiating enraged spirits, or imploring the protection of the shades of royal ancestors.

To the owners and occupants of the temporary booths and stalls which line the main thoroughfare of the city the announcement of a royal procession comes like one crying, "Prepare ye the way of the Lord, make his paths straight." Every one of the structures which encroach upon the highway must be torn down and taken away, that the road may once more assume its original size and shape; and woe betide the luckless offender who fails in this requirement. The lightest punishment he can hope to endure is to be laid on his face across a line of red earth which extends down the road its entire length and be publicly bastinadoed. It is needless to say there are few offenders.

On the day of the procession the scene along this thoroughfare is beyond description. Korean life in all its shades and hues is assembled there. As the crowds of eager, expectant people surge to and fro, you wonder how a procession can pass through them. But suddenly a peculiar cry is heard in the distance—the voices of the soldiers who form the advance guard—and the scampering which ensues quickly makes a wide lane for coming royalty.

The first of the procession to appear are three long files of soldiers armed with paddles and clubs and doing police duty. Behind them comes the regiment which forms the advance. It marches with fixed bayonets in two columns, which stretch down each side of the road. Between these two columns is soon seen, mounted on a superb Korean horse, and surrounded by aides and retainers, the general in command. Under the

drooping feathers of his hat we behold the frank, open countenance of a man still young in years, yet seemingly of more than ordinary ability; and so he is. He is Prince Min Yong Whoan, nephew of the queen, minister of war, and one of the most influential men of the realm.

Behind the advance the procession for some minutes is composed of small detachments of officials. Now it is a troop of eunuchs in their somber palace garb, or a number of the Paik Koan, or "hundred officers," who assist the king in worshipping. Their garb is most gorgeous. Beautiful crimson and plum-colored silk robes, with bonnets upon their heads composed of metal, which shine like burnished gold.

But while we are watching these pass there has been growing in the distance a sound which appears as a continual murmur, broken by a *boom—clack—clack*. We now see that the foot-soldiers who marched along the sides of the road between the people and the high officials have been succeeded by men on horseback; strange-looking men, mounted on scraggy, lean ponies somewhat larger than Newfoundland dogs. These are the special body-guard which herald the approach of royalty. On their heads are rusty iron helmets; their bodies are encased in armor, over which they wear a silken tunic, quilted and studded with rivets. Between these two lines of brave knights is borne a magnificent royal chair. But it is empty; for, in accordance with Korean custom, there are always two royal chairs just alike, so that in times of uncertainty the king can close himself in one of them, and no one can know which one he occupies.

The empty chair passed, we soon see another royal chair in the distance. Immediately in front is a Korean band, a drum corps, and men playing an instrument which looks like a flute and sounds like a bag-pipe. The men in armor are now a little thicker and ride closer to the people. Just inside their lines marches another regiment of soldiers, preceded by a squad dragging Gatling guns. In the midst of all this array, sitting in an open chair, which is borne high on the shoulders of twenty servants, is the majesty whose word is the law of the nation. For a moment you catch a glimpse of his countenance, and as you turn from it you say: "He is the finest-looking Korean I have seen." It is the face of one yet in the prime of life, with a sunny disposition and a bright open frankness which attracts from the first. He is dressed in bright red, and upon the bosom and shoulders of his robes are embroidered in gold the insignia of royalty. It is the king. As he passes no sound save the murmur of his soldiers and the supposedly martial strains of the band are heard. The people are gazing in awe up through a forest of bayonets at the one who holds their allegiance and rules them absolutely.

The second division of the procession is composed of the crown prince and his train, passing in pomp and splendor inferior only to that of his father. He, too, has his guard of brave knights, mounted on their fiery steeds, a regiment of infantry, Gatling guns and troops

of eunuchs. We find him a young man of possibly twenty years, with large, sensual features. His costume is made of purple silk; also with insignia on the bosom and shoulders. His eyes are hidden behind a huge pair of colored spectacles, which conceal the light a pleasant eye might shed over his countenance.

The last division now appears, a regiment of soldiers escorting General Hau, the lord chief-justice of the realm, who is in command of the rear.

Were it ours to enter with the royal party the precincts of the temple and witness the scene there we would see a curious sight. In the center of the hall in which they worship stand the king and the crown prince, supported by eunuchs; around the sides of the room stand the hundred officers; at one end of their line is their commander, who in measured accents repeats certain words, pausing at different intervals that all may prostrate themselves. The sacrifice offered is generally of food, upon the spiritual elements of which the spirits are said to feed.

As we return to the foreign quarter we notice that bundles of rushes—flambeaus ten and twelve feet high—have been stuck in the ground at regular intervals along the great road. Should it be dark when the king returns these immense torches will all be lit. The scene under such circumstances is beyond description; the disordered march of the three or four thousand men which form the royal escort, under the lurid glare of those flambeaus, forms a sight long to be remembered.

India and the Gospel.

BY REV. J. A. NORTHRUP.

A governor of the East India Company once said: "The man who would go to India to preach the Gospel is as mad as the man who would put a torch to a powder-magazine."

Now over fifty missionary societies have entered India and are meeting with large success. The educated natives are more and more interested in the Christian Scriptures. A well-known Brahman of Calcutta told a missionary that he had read the New Testament eighty-three times and the Old Testament twenty-seven.

A converted fakir still occupies a position by the side of a great thoroughfare, but instead of standing on one foot and holding his hand above his head for hours at a time, as before, he has built a little chapel and dug a well, where he entertains passers-by with a refreshing draught of Adam's ale, while he discourses to them of the waters of eternal life which now are the joy of his heart.

William Carey's first Hindu convert built a chapel at Serampore, and was very useful as a preacher. India has now about 700,000 native Christians. It is a good thing that William Carey did not sit down, when Dr. Ryland told him to, and spend his life on the shoemaker's bench in England, instead of trying to carry the Gospel to the heathen. When he went to India in 1793 he found suttee, infanticide, immolation under Juggernaut's car, government patronage of idolatry, and

government hatred of Christianity. There were ignorance, prejudice, bigotry, and caste. There were no grammars, dictionaries, translations of the Scriptures, etc., in the vernaculars spoken around him. A vast work was before him and no tools prepared for it. At the close of a long day of toil in erecting a bamboo house, with nothing to break the stillness and darkness of the night save the howl of the jackal and the glow of the fire-fly, Carey wrote in his diary: "India for Christ. Men call it an idle dream—I know it is a sure prophecy." He lived to see a number of the biggest trees of that forest of heathenism cut down. He saw the end of suttee, so far as Government and toleration were concerned, and the same in relation to immolation under Juggernaut's car, and infanticide in Bengal. He also himself accomplished much in the preparation of the tools necessary for all missionary operations.

The work of the Methodist Episcopal Church in India was begun by Rev. Wm. Butler, D.D., about a third of a century ago. It has been so thoroughly successful, and has such an army of loyal converts, that Bishop Hurst says: "If Methodism should die out every-where else in the world there is pluck and power and liberality enough in India Methodism to sail to all the continents of the earth and plant it over again."

India has a population of 260,000,000. The number of Hindus there is nearly 200,000,000. Rev. B. H. Badley, D.D., of Lucknow, says: "The Hindus are essentially religious. Go up and down India, and this thought above all others will impress itself on you. You see in one place a man lying upon his bare back upon a bed of sharp iron spikes made for the purpose; in another place a man measuring his length slowly and painfully through the dusty streets; in another, a man holding up his withered right hand, stiff, above his head, never to be restored to use again. You say: 'What blindness and degradation!' But all these things prove the existence in these men's hearts of a deep, honest religiousness. They have made their vows to their deities, and they keep them. They long for soul-rest, and they not only give up father, mother, wife, and children, but go homeless and penniless for years at a time, wandering from shrine to shrine in search of salvation. They would not do these things were it not for the deep substratum of conscientiousness in their natures."

The missionaries are leading these devotees of error, falsehood, superstition, and idolatry to the only true Saviour of men, and by means of the preached Gospel and Christian education have wrought wonderful changes for the spiritual and temporal good of the empire.

Carey's printing-press broke more shackles, demolished more pagan temples, and overturned more idols than the cannons of a nation could have done, is the declaration of a missionary now in Calcutta. Lord Lawrence said: "The missionaries have done more for India than all other agencies." Keshub Chunder Sen eloquently averred in his last great address in Calcutta: "The Queen of England does not govern India; the governor-general does not, but Jesus Christ governs India."

There are about 75,000 educational institutions in India, including nearly 100 colleges and 3 universities. Millions of natives speak and write fluently in English. One of the earliest Baptist missionaries (Marshman) started the first newspaper in that country, and now it has not only a number of dailies and weeklies in English, but nearly 1,000 papers in the different vernaculars, mostly owned and edited by natives. Although the multiplication of schools has been so great and the attendance upon them is so encouraging the masses of India's millions are still untaught. Only about sixteen per cent. of the boys and one per cent. of the girls of school age are in the schools.

India has 135,000 lepers, 200,000 people who are deaf, and 21,000,000 widows. Over 200,000 of the widows are under fourteen years of age, and nearly 80,000 are under nine, and must remain widows and lead a life of great misery.

Carthage, Ill.

Danger in Wuchang, China.

BY REV. EDWARD S. LITTLE.

Riots and rumors of riots are the order of the day in China. This is due to the progress China is making, the spread of the Christian religion chiefly, the presence of foreigners, and the adoption of western ideas and methods. The old empire is about to rejuvenate, and it cannot go through this process without great throes. The strife is and will be a bitter one. Never has a "country cry" been more wide-spread and thorough in any other land than here. "China for the Chinese" is the motto. This cry, as in other countries, is often made in bigoted ignorance, and instead of "bettering" a people often greatly hinders advance. It is unmistakably so here. The idea is that native belief and ideas and methods are better than any that barbarians from beyond the four seas can give the empire of the Tsins. These continued disturbances are really a good sign, although it is a little too unpleasant and dangerous to be about when the "good sign" is being shown.

Wuchang is the capital of Hupeh Province, which has a population equal to more than a third of that of the United States. This city is one of the most important in the empire and has a population of about a million, including the cities of Hankow and Hanyang, which are joined to it much as Brooklyn and Jersey City are to New York. Only missionaries reside in the city, and against them it was thought to stir up trouble. Proclamations, cartoons, tracts, and books were written and circulated by the hundred-weight. Vile poetry was circulated, and boys and men were singing it through all the streets and lanes. The universal cries were, "Kill the foreigners," "exterminate the foreign devils." The most revolting cartoons were put about. In Chinese for God, the Supreme Being, many terms are used; but one, and perhaps the best known, is Tien Chü, which means the Heavenly Lord; the sound Chü is also translated a pig; by pronouncing it with a slightly different sound. One

who had not studied Chinese would probably be unable to differentiate the sounds. In the latter case the translation would be heavenly pig or hog. In one of the cartoons a foreign and Chinese Christian were bowing down in worship to the "heavenly pig," and in another, printed on big paper and stuck up every-where, was a pig nailed to the cross and worshipers bowing down at its feet. The proclamation gave the missionaries three days to leave; all who had not gone at that time were to be murdered and their houses and property burned. The native converts to Christianity were to be bound hand and foot and thrown into the river.

The missionaries were not slow to remonstrate with the officials, and a feeble proclamation, rather encouraging the thing than otherwise, was put out by the magistrate. The missionaries went over to Hankow in a body and saw the consuls, of whom there were some seven, including English, American, Russian, French, and three others. A meeting was called and strong dispatches sent in to the viceroy by all the consuls, the secretaries being kept up late into the night to get the Chinese drafts into the viceroy's hands without delay. The consular dispatches in English were forwarded at once to the viceroy, to whom it would be translated by his interpreter. The British Consul said he thought to cable direct to Lord Salisbury; in the meantime the consuls communicated with Peking. This united and very strong action on the part of the consular body brought the Chinese "to time," and the affair was nipped in the bud. So, happily, what might have been a dreadful tragedy was averted. We seem to live, as it were, on the edge of a volcano here which may break out anywhere and at any time. Many a storm will yet blow before this empire gets peace.

KIUKIANG, CHINA, *March 18, 1890.*

God and the Opium Traffic.

BY REV. W. E. ROBBINS, MISSIONARY TO INDIA.

As ambassadors of Christ with the burden of the Lord upon us, my friend, Mr. A. S. Dyer, of the *Bombay Guardian*, and myself left Bombay on the third ult. on a special mission to China. The object of the mission is to present to the Court of Peking a memorial, praying that the opportunity now afforded for a revision of the Tien-tsin treaty with Great Britain so as to exclude the legalized importation of opium into China may be embraced, signed by about 750 foreign missionaries, 1,200 native pastors, evangelists, etc., and 5,000 other Christians in India, as well as a goodly number in England and America, along with a similar memorial from Scotland containing nearly 7,000 signatures. Another object is to see and hear what we may on the spot and supply the religious newspaper press of Great Britain and elsewhere with some new and additional material for arousing the Christian Churches and people on the subject of the opium curse, which, we doubt not, the Lord is going very soon to overthrow.

The accompanying is an address, with its translation, from the Chinese Christians of Canton to their brethren in Great Britain; but it has occurred to me since visiting

that ancient and populous city that it would serve a good purpose in stimulating Christians in my own land, who, as well as our English cousins, have a duty to perform in putting down this iniquitous traffic; for, though the United States in the final treaty with China wiped their hands of it, they have not yet entirely wiped out the stain of their former complicity with it, because, as I have found on the spot, it was not merely the American eagle swooping down over the field ready to pounce upon the prey as soon as the paw of the British lion might strike it down, and thus reaping the fruits of the two unrighteous opium wars, but rather an actual participation of American vessels, with their officers and others, in the nefarious work of smuggling the contraband drug into China up to the time of those wars.

At least it is our duty to unite in prayer to God to put a stop now to the wicked traffic and to avert the curse which is coming home to roost in the shape of opium dens in America, not only for the Chinese, but for our own countrymen.

With this hope and prayer I am sending copies of this address for publication in America, trusting that Christians generally may soon be able to rejoice together in the removal of this great barrier to the progress of the Gospel in this land.

ADDRESS FROM CHURCHES OF CANTON.

The Christian Churches of Canton respectfully address the Christian Churches of England:—

This year, when holding our Annual New-Year's Meetings, we were favored with a visit from a Western evangelist (Alfred S. Dyer), who told us how the Christians in India to the number of several thousand had improved the opportunity afforded this year, before the time fixed for the revision of the commercial treaty in reference to opium expires, to appeal to the executive council and the Emperor of China to co-operate with your Government in abolishing the opium traffic. Having been told this we were incited thereby to prepare this letter, signed by representatives of all our Churches, beseeching your Churches, pastors, and teachers to combine your strength in devising some efficient means to remove this curse of opium. Years ago Mr. Turner, besides other good works, presented an appeal to your Parliament to prohibit the importation (by British merchants) of opium into China. Although the object sought has not been attained the agitation of the matter should not be allowed to flag, for the calamities which opium brings are numberless.

Permit us to set forth briefly a few of the more conspicuous forms:

The introduction and sale of opium extends to all the cities and villages of the land, the Chinese expending upon it more than \$50,000,000 (about 10,000,000 pounds sterling) every year. By this means the rich are made poor, and the poor led to sell their children, and its curse appears in the dissipation of the wealth of the land.

Scholars, agriculturists, artisans, and merchants represent the constant and productive employments of the people. When once they acquire the opium habit they become weak, inefficient, and indolent in every department of labor; every form of handicraft deteriorates, business suffers, and time is squandered. There is no worse evil than this, and its curse appears again in the gradual destruction of the industries and trade of the country.

Our people originally are comparatively strong and healthy, but when once they acquire the opium habit they become mere weak skeletons, and can neither eat nor sleep with comfort. This physical deterioration is

transmitted to their children and grandchildren, and the curse of opium is seen in the injury it inflicts upon the very life of the people.

When a man has enough to eat and to wear he observes the proper regulations and customs of society, but when once he takes to opium he loses all self-respect and, as money becomes each day harder to obtain, he resorts to dishonest means to gain a livelihood and becomes utterly debased; so the curse of opium appears again in destroying the character and manners of the people.

While these evils are preying upon the people of China the obstacles they present to Christian work are not a few. Your people come to preach the doctrines of the Gospel, which are indeed the truth, and your real desire is to lead many to believe; but those who hear them say that opium and the Gospel have come together from England, and the doubt arises, and finds expression in words, that the Gospel is false. Your missionaries come with the real desire to benefit the people; but those who see them maliciously declare that opium and missionaries are alike English productions, and they suspect the missionaries of secretly doing evil. Moreover, the Church opens free schools, and, although they are meant to benefit the youth, yet it is impossible to stop the mouths of those who are not taught while opium remains unforbidden. The Church has opened hospitals, but, although they are saving men from disease, it is impossible to influence the hearts of those who have not been healed while opium remains unforbidden. Your Christians, with singleness of heart, are zealous in many good works, but while opium remains they are all like so much water poured out.

It is said by some that the Chinese are fond of opium and the calamities they suffer are of their own making, and the English have nothing to do with it. The New Testament says: "Have no fellowship with evil." Now when your Government plants and sells opium to minister to the evil propensities of the Chinese you are partakers with them, and what can you say in excuse thereof?

An opportunity having now been providentially afforded by our friends in India to renew the agitation of the matter, in the memorial they have presented to the throne of China for consultation and prohibition, our hope is that your Christians will, with one heart, exert themselves, without regard to profit or loss, and be enabled to abolish opium, that the Chinese may be released from this yoke of bondage and the obstacles to the preaching of the Gospel be removed. We have but little strength, but night and day we pray the Lord above to reveal himself and help England and China to abolish this great evil. May this exceeding blessing come to us and to China! For this we reverently wait.

(Signed),

In behalf of the London Mission (which has 300 native communicants),	{ LEUNG TO. AN FUNG-SHI. YEUNG WING CHI.
In behalf of the English Wesleyan Mission (which has 700 native communicants),	{ CHAU HOK-SHUE. MAK KANG-NIN.
In behalf of the Berlin Mission (which has 350 native communicants),	{ U PIN-OM. WONG KWON-FUK.
In behalf of the Baptist Mission (which has 470 native communicants),	{ FUNG. FUNG TSUN-TAK. CH'AN SUN-MAN.
In behalf of the Presbyterian Mission (which has 600 native communicants),	{ KWAN HIN-SHAM. U. MUNG-LING. TSO TAU-SHAN.
In behalf of the American Scandinavian Mission (which has 10 native communicants.)	{ NG UEN-LI.

Notes and Comments.

We are glad to welcome Bishop Taylor, of Africa, to America. He will remain in the United States until fall, and hopes to secure enlarged contributions for his work in Africa and South America.

Mr. Ruskin says that "the Church has dined with the rich and preached to the poor." It is suggested that the time has come for it to preach to the rich and to dine with the poor. Surely the Methodist Church is doing this, except, it may be, in some of the large cities.

Most of the spring Conferences have held their annual sessions and we are in receipt of their missionary collections. The advance has not been as much as was expected, and we are obliged to appeal to the fall Conferences to enlarge their contributions. What Conference will set the example of obtaining a contribution from every member of the Church? As far as we can ascertain, one half of our people give nothing to missions. Who is responsible for this? The remedy is with our pastors.

Among the modern missionary heroes will be reckoned the name of Alexander M. Mackay, who died by the shore of Lake Victoria Nyanza, in February last. For fourteen years he labored in Uganda and vicinity, under great difficulties and discouragements, but often cheered by the conversion of those who remained true in the midst of the greatest persecution and suffering. He belonged to the East Central African Mission of the English Church Missionary Society, and his death is a great loss to the mission field. He was but forty years of age when he died.

The Wesleyan Church of England has been much exercised by the charge that its missionaries, especially in India, were being paid more than was necessary, and the same amount of money ought to support at least one third more missionaries. In the discussion that has resulted it was shown that the Methodist Episcopal Missionaries in India received less than the reduced salaries proposed for the Wesleyan missionaries. Our missionaries are, as a rule, deeply consecrated men, and their salaries very low. The Church at home ought to gladly give the money necessary for their support.

The Methodist Union in Japan has been arranged for by the Missions there; but the plan adopted varies considerably from that provided by the General Conference

of our Church in 1888 and must, therefore, wait for confirmation by our General Conference in 1892. We shall be glad to see it fully effected, and hope that the example of Japan will be followed by the Missions in Mexico and China.

We have received the statistics of Missions and Mission work in Japan for the year 1889. They show 527 missionaries, an increase of 84; 274 organized churches, an increase of 25; 31,181 church members, an increase of 5,667; 10,297 scholars in schools, an increase of 599; 21,597 scholars in Sunday-schools, an increase of 4,963. In 1889 there were baptized 5,007 adult converts. The Methodist Episcopal Church reports 4,121 members; the Canada Methodist Church, 1,538; the Methodist Episcopal Church, South, 241; the Methodist Protestant Church, 192; the Evangelical Association of North America, 371; a total of 6,463 called Methodists, but only the Missions of the Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Church of Canada have agreed to a union.

Missionary Society Receipts.

The following is a comparative statement of the Missionary Society receipts for the fiscal year:

	1888-9	1889-90
November	\$6,585 58	\$7,294 22
December	11,827 44	15,214 97
January	15,861 55	20,162 48
February	24,146 95	21,517 21
March	240,093 33	211,219 93
April	280,920 18	280,201 60
Total	\$531,299 33	\$585,610 41

The Receipts last year and Prospective.

The introduction to the last Annual Report of the Missionary Society says:

"The year 1889 will be forever memorable in the history of the Missionary Society as the year when we crossed the line of 'A million of dollars for missions from collections only.' This was an increase of \$78,960 71 from collections over the previous year, and an increase of \$129,566 56 in receipts from all sources. The net increase in the six years, from 1884 to 1889, inclusive, was \$378,667 90. The amount received from all sources in 1889 was \$399,011 94 more than the amount received in 1884, showing a vast increase in the missionary zeal of the Church during the past six years.

"While there is great encouragement in these facts, and we rejoice and give glory to God over the results accomplished, it cannot be claimed that the amount received is the full measure either of the ability or the willingness of our

members to supply the great needs of our Missions at home and abroad. There must be no failure in meeting the call for \$1,200,000 during the year upon which we have now entered. Our total number of members and probationers is 2,236,463; so that an average of a little over 53½ cents for each person would realize the full amount. The total number of Sunday-school scholars is 2,222,728; so that, if each Sunday-school scholar would bring one cent a week for all our Missions at home and abroad, we should have nearly the whole amount from that source alone. Earnest, persistent, systematic work will enable us speedily to realize the \$1,200,000 from collections only."

Annual Report of the Missionary Society.

The Seventy-first Annual Report of the Missionary Society of the Methodist Episcopal Church, for the year 1889, dated January, 1890, was issued last month and was delayed chiefly by the late sending of reports from some of the missions. It is very complete, and reflects much credit upon Dr. S. L. Baldwin, the compiler and editor.

The following extracts from the Introduction to the Report give an excellent summary of the work in our mission fields:

A review of our foreign mission fields shows that there have been gratifying increases in nearly all our Missions. The largest increase of the year is in our North India Mission, where a remarkable work is in progress. On the Rohilkund District alone Dr. Parker reports 2,677 baptisms, of which number 1,020 were adults. These converts, though poor and of low caste, are all independent, living in their own houses and earning their own living. They reside in 715 villages and towns, and the work is carried on from 155 centers, where a preacher resides or a school is held. The increase of members and probationers in the whole Mission is 1,909. Dr. Parker, after a very long and efficient service as presiding elder, has been released from that office in order that he may devote his whole time to evangelistic work throughout India. It is confidently expected by the brethren that at least 5,000 souls will be gathered for the Master during the present year.

The next largest increase of the year is in Switzerland, where we have gained 1,026 members and probationers over the previous year. Perhaps one reason for the success of our Swiss work may be found in these words of Rev. Leonhardt Peter, Presiding Elder of the Berne District: "The members of our Church in Switzerland are generally pious and seek-

ing holiness by faith, they are fleeing the pleasures of the world—theaters, balls, worldly concerts, and drinking-houses; nobody can be a member of the Church who takes part in such things."

Bengal reports a gain of 461, and there are wonderful openings for evangelistic work, in which Bishop Thoburn and his co-workers are entering as rapidly as possible. Germany comes next, with a gain of 444, and Norway follows with 359. North China reports an increase of 271, and Foochow of 252. The other increases are as follows: South America, 237; Africa, 197; Japan, 118; Malaysia, 107; South India, 70; Bulgaria, 23; Korea, 7; West China, 5.

Slight decreases are reported from three Missions; namely, 156 in Italy, 130 in Central China, and 71 in Mexico.

In Italy this result has been brought about by a careful weeding out of unworthy members and a stricter regard to the rules of our Church. There can be no doubt that the Mission is in better condition than before, and we heartily echo the words of Dr. Burt: "Let the Church pray earnestly for Italy, and at the same time exercise great patience. This is God's work, and he is combining great plans for the redemption of this land. We must not interfere with God's work by our impatience; but if we would succeed we must be found working together with him and have faith in him." The same reasons have operated to slightly decrease the numbers in Central China and in Mexico, but in the latter country there has been an increase of 131 members, and the decrease is entirely in the list of probationers.

The total increase of members and probationers in the foreign missions is 5,553, which is an advance of nearly nine per cent. on the membership of the previous year, while the advance on the whole membership of the Church is a little less than eight per cent.

The Missions in the United States administered as foreign missions all show encouraging increases—the largest being in the Indian Mission Conference, which reports an increase of 723, partially due to the new work in the Oklahoma country, which is, of course, among whites; next in Black Hills, with an increase of 565, considerably over 100 per cent.; then Wyoming, with 303, nearly 100 per cent.; then New Mexico, Spanish, increasing 219; Nevada, 210; Utah, 200; Arizona, 125; New Mexico, English, 78. The total increase in these Missions is 2,423, which is an increase of 56 per cent. on the membership reported last year.

Our German and Scandinavian work in

the United States also continues to yield most encouraging results; and this is also true of our work among various other foreign populations. At the same time, the help rendered by the Society to needy places in the English-speaking work is accomplishing excellent results. We may look with pride upon the work already done in Kansas, Nebraska, Colorado, North and South Dakota, Montana, and many other parts of our growing country. The Missionary Society has an honorable record in the religious history of the new States and the Territories.

League for Protection of American Institutions.

Rev. James M. King, D.D., of the New York Conference of the Methodist Episcopal Church, has become the General Secretary of the "National League for the Protection of American Institutions." The office of the League is at Rooms 43 and 44 Morse Building, No. 140 Nassau Street, New York. Mr. John Jay is President.

"The objects of the League are to secure constitutional and legislative safeguards for the protection of the Common School system and other American institutions, and to promote public instruction in harmony with such institutions, and to prevent all sectarian or denominational appropriations of public funds."

The League proposes the following amendment to the United States Constitution:

"No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control."

The League is non-partisan and unsectarian, and should receive the sympathy and active co-operation of all who desire the perpetuity of our American institutions.

The Singapore Academy.

I bring before the readers of the GOSPEL IN ALL LANDS who are interested in the Malaysia Mission the case of the academy which is now in process of erection at Singapore for the training of male and female teachers, for a theological class, and for the overflow from our present school, which has in it a hundred more lads than it was built to accommodate. I have received from the architect a sketch of the building, and it will be a substantial and handsome edifice. No school like it exists in south-eastern Asia.

The furnishing of each class-room will cost \$150. Any friend who will furnish such a room may have the room called after some dear one. A plate marking the name will be put upon the class-room doors. Those who cannot do so largely can send me \$5 for the purchase of a double desk seat, and in return I shall send a photograph of the building as it will look when completed. The very wide influence of this school is attracting marked attention. It to-day leads the whole Methodist mission school world in numbers. It is the coming "Robert College" of Malaysia. I trust many friends will take some share in this most promising institution.

W. F. OLDHAM,
Superintendent Malaysia Mission,
251 Fortieth Street, Pittsburg, Pa.

An Explanation of "The Expansion of the Last Command."

BY W. H. MORSE, M.D.

I am asked what I mean by the term, "I will be what I will be," in my paper in the MAY GOSPEL IN ALL LANDS. Gain is made in perspicuity by a recognition of the fact that the expression, "I am that I am," in Exod. 3: 14, should rather be "I will be what I will be." That is the literal Hebrew. "I will be hath sent me unto you." So in Exod. 6: 3, Jehovah is not rightly in the first person singular, but instead in the third. "He will be." What? Is it not a prophetic word? Is it not predictive of the incarnation of the Supreme Being? Have we not in it a true Messianic prophecy?

The Israelites, singing on the occasion of the removal of the ark in a later day, found out a nobler fervor in anticipation rather than in celebration of the instant event, in extolling "him that rideth upon the heavens by his name, Jah,"—name of One that was to come. David, praying against oppressors (Psa. 83: 18), concludes with an ascription to him "whose name alone is Jehovah, the Most High over all the earth," the coming One, the Messiah. In Isa. 43: 13, the reference is unmistakable, "Yea, before the day was, I am he. . . . I will work, and who shall let it?" In heaven the Most High is "I Am."

"Father, I will that they also whom thou hast given me, be with me where I am," was the Saviour's prayer when he had in heart his return to glory. (John 17: 24.) "Before Abraham was, I Am" (John 8: 58), is a reference to the pre-embodied state and time. To the Christ he is "which is in heaven, which was on earth, which is to be again on earth." As to Moses, so to us, precious is he, because "he will be." He comes again with us.

Westfield, N. J.

Mission Funds.

The Malaysia Mission and Its Annual Meeting.

BY BISHOP J. M. THOMSEN, D.D.

The Annual Meeting of the Malaysia Mission of the Methodist Episcopal Church convened at Singapore, Straits Settlements, on April 3, and adjourned April 5. A marked change had taken place during the previous year, and signs of progress were manifest everywhere as the brethren and sisters met for their second annual session. The Mission was organized a year ago. The workers were then few in number; their plans had to be discussed from the very foundation, and their prospects of immediate expansion were any thing but bright. This year there were twenty-five who received appointments, and most of these were present at all the meetings.

The past year has been one of great affliction. The Superintendent, Brother Oldham, and his wife, had both been compelled to leave for America early in the year, in a very precarious state of health. One American missionary, Brother C. A. Gray, had died, and the Tamil preacher, Brother Underwood, had also been called to his reward but a short time before we met. These losses have been keenly felt in the little Mission, but the work has held steadily on its way, notwithstanding all discouragements, and, so far as I could note, progress was reported at every point.

The flourishing Anglo-Chinese School has a larger attendance than at any other period in its history. Its finances are in a very elastic condition, and it has contributed very much to the success of our Malaysia Mission. The time has come to perfect its organization by enlarging its staff of teachers and securing two or three, or possibly four, permanent teachers from America.

The Tamil Girls' School under Miss Blackmore's care has held on its way very satisfactorily throughout the year, and it also shows signs of steady improvement. The work among the Tamil people is in a measure suspended, owing to the death of Brother Underwood and the difficulty of securing a successor. The work among the Malays is also in a state of temporary suspension, owing to the absence of Brother Fox, a local preacher, who has had charge of it during the most of the year.

The Chinese Mission is in a state of great prosperity. Dr. West, although as yet but imperfectly acquainted with the language, has been working with the best

results among the Chinese people, using his knowledge of medicine to good advantage, and also holding regular meetings and conducting a most successful Sunday-school among them. We were all cheered by the result of his labors under God's blessing, and I think a profound impression was made upon the people of our church in Singapore by the baptism of thirteen adult converts at the closing meeting of the Conference. A large number of the friends of the converts were present and looked on with sympathetic interest while the baptism took place. It is hoped that many of them will follow at an early day.

Let the Church at home dismiss all misgivings about the wisdom of opening the Malaysian Mission. If ever in our history God has led us in any thing it has been in coming into this remote region. Daily tokens show us that God is with us, and in the early future a great work will develop, not only in this thriving city, but at other points in Malaysia.

Two of our brethren recently made a tour into Borneo, penetrating nearly three hundred miles into the interior, and found what seemed to them an open door among the wild Dyak people of that great island. Only yesterday a magistrate from Northern Borneo called on me and offered us land, protection, and all the help he could give us, if we would open a Mission among the people of the vast region over which he presides. The English governor of Northern Borneo also made offers of the most encouraging kind during the past year to Brother Oldham if he would open a Mission in that region. Other doors nearer at hand are wide open.

The brethren of the Mission are men of conservative views, and will do nothing rash, but they have faith in God, believe in their call, and expect to go forward, walking close behind the pillar of fire. I trust the Church will remember them, both in her prayers and in her contributions.

SINGAPORE, April 7, 1890.

The Wife of Mr. Tiong Ahok Gone Abroad.

BY MRS. S. MOORE SITES.

I need not tell the readers of our church papers that Mr. Ahok is the Christian merchant whose munificent gift enabled the Foochow Methodist Mission, in 1881, to establish our Anglo-Chinese College, in which to-day are one hundred young men and boys in the college and preparatory classes, studying in both the Chinese and English languages, daily reading the Bible, and learning the plan of salvation through Christ.

Mrs. Ahok's going abroad was on this wise: A dearly-loved missionary lady was ill, and her physician told her she must be ready to leave Foochow in three days, taking the first English mail steamer for home.

Mrs. Ahok called to condole with her and to say "good-bye." The young lady, Miss Bradshaw, said: "Mrs. Ahok, I wish you could go home with me." And, sure enough, three days afterward her little Chinese trunks were packed, and addressed "Dublin, Ireland."

I was with her this last day in her home, and was impressed with two things: her implicit confidence in the foreign missionary, and her sweet, innocent trust in the love and care of her heavenly Father.

She was leaving an elegant home and a large household, and in giving last advice to servants and children her voice was clear and joyous, but I noticed she often furtively wiped the tears off her cheek.

In her last good-bye to her dearly-loved aged mother, whose grief was inconsolable, she said: "Don't grieve, don't worry; just pray, and God will take care of me, and I will soon come back. Then we will sit here together and I will have so many things to tell you."

Again and again she said to her little boys: "Do not go with wicked children, do not touch cards, study your lessons diligently, and pray night and morning; don't forget to pray."

As she took her sedan-chair for the boat, and I looked into the tearful faces of children, mother, friends, and servants left behind, I thought—These pent-up emotions in Chinese hearts, how very like our own!

Mrs. Ahok sailed from Foochow Jan. 26, and from Hong Kong the 29th.

I am permitted to make a few extracts from her letters to her husband while she journeys by sea.

"Jan. 30, on Board Steamer.

"Yesterday morning at 9:30 o'clock we reached Hong Kong and changed to the other steamer at once, and at noon we started to go to Singapore.

"In this boat every one was giddy.

"Diong Chuo (her servant woman who accompanies her) could not eat nor have any peaceful heart. There are some missionaries on board who have traveled all the way from Mongolia and joined us in Hong Kong."

"Feb. 4, Singapore.

"Yesterday we arrived here at 12 o'clock.

"Diong Chuo wishes very much for us to go back to Foochow. But I think now

I have come so far on the way I wish very much to obey God's will and go on to England. She wishes you to tell her husband that she will come back soon as there is an opportunity, and she wishes him to take great care of their little child.

"Yesterday we drove in a horse-carriage to see Miss Cooke. We saw Mrs. Long's relatives in the school, but did not see Miss Cooke, as she was busy preparing to go to Penang, and will be on the boat with us two days. We tried to see Mr. Ting-twai-neng (honored man), and drove to several places. When we got to his house we sent in your letter, but he was very busy. We waited as long as we could, and then had to go without seeing him. I was sad about it, but left your letter for him.

"It is very hot here, like Foochow in the sixth moon. I wish you very much to take care of yourself and take care of the children, and do not let them play too much.

"When you go through the streets and children are rude I hope very much you will have patience with them and not hit them, because they know no better, and have not God's holy Spirit to teach them. We must pity them as Christ would, and pray for them. Do not be troubled at my being far away. God is with us. We pray and sing hymns every day, and pray for you all. I send *chang angs* (greetings) to the Christian brothers and sisters, so many I cannot name them, but greet them all. Please sometimes comfort my mother's heart, and cheer her that she may be happy and trusting God all the time.

"Write to me in Chinese characters, and I can then read it myself; or, sometimes, if more convenient, in English, and Miss Bradshaw can read it to me.

"Penang, Feb. 6, on board S. S. Clyde.

"... Leaving Singapore, a Chinese lady and gentleman and children came on board our boat to come to their home here in Penang. I saw the lady was very sad and crying, so I talked with them and found they knew your friend. I spoke to them of God and the Christian doctrine, and they were very glad to hear. When we arrived here they invited me to their house to breakfast, which was quite a feast. Their house is very beautiful, four stories high. They afterward took me to call on some friends, and then brought me back to the boat on time.

"All the way from Singapore the sea has been quite calm, no wind and no waves."

"Colombo, Ceylon, Feb. 11.

"We arrived here yesterday afternoon, and were met at once by Miss Brad-

shaw's sister and brother-in-law, who live here, and took us in a little boat to shore, where we sat in a carriage and drove to a missionary's house, where we are staying two days and two nights, until our boat starts for England to-morrow. In this house all are Christians, and I am very happy. In the evening, when it was cool, our friends took us to drive and to call on some Christian people. We saw carriages and horses so many, running so fast, and the roads and streets are so wide many carriages can go together on them. We passed many black people; nearly all these people are black. We saw many women and girls with their ears full and covered with ear-rings, and some in their noses, too; and some men also wear ear-rings.

"I see these black people, I think how wonderful must God's love be, to give his Son to die for *all the world*, these black people as well as us! The friends here said they were glad that I was going to England to tell the people there about the heathen. They promised all to pray for me, and I want you also to pray that I may fulfill God's will and do much for God's kingdom in England, and then come back quickly home.

"It is very hot here, but the evenings and early mornings are cool. Every one goes out to work or walk or drive from day-break until the sun is hot, and breakfast at ten o'clock. It is near the sea, and the wind blows.

"I wish very much for you to write to me, causing me to have peace in my heart about every thing at home. This is my fourth letter to you, and I hope I shall begin to get letters from you as soon as we reach England. I want to know when you write what Heli is doing; and now I am away from home you will take great care of all the children.

"Please *chang ang* all friends and relations and Dr. and Mrs. Sites, and take great care of yourself, that when I return I may find all well. Tell me how the boys are, and don't allow 'Jimmy' to climb the trees.

"Comfort my mother, and tell her all I have written."

Mrs. Ahok is one of the few Foochow women who in her heathen childhood learned to read and write. She has much natural intelligence, and since her conversion, eight or nine years ago, has developed in all the Christian graces and become active in such Christian work as was possible for her to do. She has tried to loosen slightly her feet bands, and the sole of her shoe now measures *three inches* instead of two and a half in length.

I cannot help wishing that after a short

visit in England some "fair weather gale" might blow her over to our own dear United States of America before her return to China in the fall.

FOOCHOW, March 10, 1890.

Lady Ahok in Ireland.

The Christian, of London, in its issue of April 11, gives the following information respecting the reception of Lady Ahok in Ireland:

"A social gathering was recently held in the Parochial Hall at Clontarf, near Dublin, to meet Miss Clara Bradshaw, who has returned from China in company with a Chinese lady of rank and her native personal attendant. Both were attired in the Old World costumes, which have been worn by Chinese women since the days of the Pharaohs.

"Rev. M. Bradshaw said this was the second instance on record of any Chinese lady of position visiting Europe; nor could the audience well conceive the marvelous change which such an undertaking involved. Miss Bradshaw's return had been necessitated by a complete prostration of strength, and her medical adviser at Foochow had quite unexpectedly insisted on her leaving for home with only three days' notice. Her Chinese friend, on hearing that she must return alone, became so distressed that, with her husband's consent and approval, she decided to accompany her. The chairman felt that she ought to have a public recognition of such marvelous kindness, which might well recall the praise of the Roman centurion: 'I have not found so great faith; no, not in Israel.'

"He therefore proposed the following resolution: 'That this meeting, having assembled to welcome Miss Clara Bradshaw on her safe return from China and having learned the extraordinary friendship, tenderness, and devotedness of her Chinese friend, the Honorable Lady of Diong Ahok (Mandarin of Foochow), who had, at a few hours' notice, decided to break through national customs and leave her home and family rather than allow Miss Bradshaw to undertake the journey alone, hereby records its unbounded admiration of such Christian sympathy and brave and generous conduct, and they trust that her own and her husband's desire, that her visit may excite fresh Christian workers to go to China, may be abundantly fulfilled.'

"This resolution being carried, Miss Bradshaw intimated to Lady Ahok the purport of what had taken place, and asked her to say a few words of acknowledgment. Accordingly, with the greatest simplicity and self-possession, she said

(each word of her sentences being translated by Miss Bradshaw) she was very glad to meet them all and was very thankful to have been brought over to England, that her trust in God had enabled her to come. She then asked Miss Bradshaw to read out in Chinese a passage in the New Testament, and then to translate it literally: on which Lady Ahok made some comments."

Methodist Exploration in Borneo.

Rev. B. F. West, M.D., and Dr. Luerling, of the Methodist Episcopal Malaysia Mission, have lately been traveling in Western Borneo with the view of examining the country and ascertaining the advisability of establishing Missions there. Dr. West makes the following report:

There is a wide field for mission work in Borneo. At present the only workers in that part of Borneo which we visited are Roman Catholics, except a single representative of the Dutch Reformed Church at Pontianak. The country through which we traveled embraces a territory probably 200 miles square. There are several places of note in it where reside the Dutch residents, assistant residents, and controllers, with their staff. The resident of West Borneo lives at Pontianak, a town on the River Kapuas; it is beautifully situated at the junction of the Kapuas and Landak rivers, some twenty-five or thirty miles from the sea. There are some substantial buildings here which are chiefly used as government offices, but the streets are merely foot-paths ten to fifteen feet wide, though nicely graveled. Strange to say, there is not a single horse, ox, or cart in the place.

Pontianak is also the seat of a Malay sultan, and contains about 1,000 or 1,500 Malay inhabitants and as many Chinese. The latter all belong to the Keh tribe and are the business men of the place. Pontianak is at present visited by three steamers monthly from Singapore, and on an average a steam-ship visits it once in five days. Besides these many Chinese junks and sailing-vessels visit the port, the traffic of which is greatly impeded by a long sandy bar at the mouth of the Kapuas. Pontianak has steam communication with Sambas once a fortnight and as often with Sintang, which is 200 miles up the river. There is a mail to Singapore once a month, and in addition there are several steam-launches which ply between Pontianak and Sintang, making each three trips per month, and towing loaded barges up and down the stream. Pontianak also boasts of one steam saw-mill.

Leaving Pontianak and ascending the Kapuas River you pass many kampongs

on either side of the stream during the first day's journey until you arrive at Kampong Suka Lanting. This is the point at which the Kapuas divides into two branches, one of which runs to the sea. The country here appears to be practically uninhabited till Pulau Jumbo is reached, a journey of one and a half day's distance from Suka Lanting. Here we got our first sight of the Dyaks, but there are also many Malays living here. It is the second largest of a group of islands lying in the river—Pulau Limbing, Pulau Jumbo, and Pulau Se' Paroh being the largest. This portion of the country will certainly play an important part in the future development of Western Borneo, one of its branches having direct communication to the sea and no obstruction at the mouth, while there is a sufficient depth of water to allow of very large steamers entering and proceeding up the river.

Ascending the Kapuas you pass successively the towns of Taian Melian, Sanggan, and Se' Kadan, all of them being the place of residence of a controller; besides these places there are very many Malay and Chinese kampongs, and especially in the neighborhood of Se' Kadan, where the country appears to be densely populated. About 200 miles above Pontianak is the town of Sintang. Here there is a fort with a detachment of soldiers, and it is the residence of an assistant resident and the sultan of this part of the country, with a large following of Malays.

A numerous colony of Chinese are also found here, who carry on all sorts of trade. At this point the River Melawi enters the Kapuas. The waters of these two rivers form quite a contrast, that of the Kapuas being of a dark brown color and that of the Melawi of a dirty gray. At the time of our visit the Dyaks of the Upper Kapuas were head-hunting, and as it was deemed unsafe for us to venture among them we were forced to go in another direction, and so we ascended the Melawi, and after a journey of two days continued our travel on the River Kai-an. The country along this route is quite different from that through which we had previously traveled. Here the land is high and the banks of the river are in many places formed of huge lime-stone rocks. There are not so many kampongs on this river, though we passed several, and, among them, Kampong Gandis. At the junction of the Melawi and Kai-an rivers is a small Chinese kampong, and on the opposite side of the river is a Malay village. There are no kampongs, properly speaking, on the Kai-an, only single houses which are most beautifully situated, and the country is wild and picturesque.

After one and a half days we reached the Dyak kampong of Nuganiai, and on the next morning the large one of Selangor. The Dyaks all live in long houses, all of one tribe being domiciled in one building. The houses are peculiarly constructed, being raised on poles some ten or fifteen feet from the ground and having a long passage-way through the center. On one side of the passage are the sleeping-rooms, and on the other a room extending the whole length of the building and used as the common sitting-room. Sometimes this room is curtained off by mats. The floors of these buildings are made of small round poles, and of course there are many crevices in it. Underneath the house the space is fenced in with pickets, and here the live stock—chickens and pigs—is kept. All the slops and filth from the inhabited rooms above find their way through the floor into this inclosure, and it is easy to conceive how injurious to the health of the inmates, not to speak of the unpleasantness, is the result.

We were told that these people do not intermarry with other tribes, and as one tribe generally consists of from 200 to 400 persons, this may account for the prevalence of scrofulous skin diseases among them. The dress of the men is simply a narrow strip of cloth wound around the hips, and the women wear only a very short sarong, leaving exposed the upper part of the body. The children of both sexes are entirely nude. Both men and women have long coarse black hair and very angular features, resembling the North American Indians. The men always go about armed with a parang and several spears. The women do a great part of the heavy work, and many of them are afflicted with a distressing spinal curvature, the consequence of carrying heavy burdens. At places distant from the reach of Chinese traders these people clothe themselves with only the inner bark of the kapua-tree. They have no organized system of worship and appear to have no idea of a Supreme Being. They are much addicted to head-hunting, and in some parts of the country a young man cannot marry till he has shown his prowess by the production of one or more heads. We saw six skulls hanging in the place of honor, over the door, in one house.

They seem to have, like most other wild people, an exalted regard for kindness, and do not soon forget a friend or forgive an enemy. In one of the houses we gave medicines to the sick, which included nearly the entire number of the occupants, and in return they insisted on presenting us with a large quantity of rice and a num-

ber of eggs. Hunting, the cultivation of paddy, and searching for gutta are their means of livelihood. Their music is superior to that of the Malays and Chinese. A small boy played the war tune for us upon a small bamboo flute with four notes, and it was certainly as weird and fascinating as any music I have ever heard.

In conclusion I must say that the opportunities for gospel work in this country are certainly many. We were favorably received by the people whom we met. We had no difficulty in getting the Malays to listen to the reading of the Gospel, and we spent several happy hours in talking freely to our boatmen about the "Good things of great joy which is to all people." The Chinese received us well, and could be easily reached by one speaking their language. The Catholics have several large congregations among them. The Dyaks seem to be a people peculiarly inviting to the missionary, for they have no ancestral religion to hold them fast, and are not yet entangled by the false prophet's followers. Whatever is done must be done quickly. The Dutch authorities will not allow Catholics and Protestants to occupy the same territory, and so every thing seems to call for us to go over quickly and possess the country.

Mission Work in Peru.

A letter from Rev. F. Penzotti, Sub-agent of American Bible Society, to "El Estudiante," translated by THE GOSPEL IN ALL LANGUAGES by Rev. Charles W. Miller.

Rev. Charles W. Drees, D.D., Superintendent of our Mission, and Rev. A. M. Mune, Agent of American Bible Society, passed through Mendoza some days ago on their way to Peru. This visit to that republic is of very great importance, and it is hoped that it will result in the permanent establishment of a Mission there. All the workers here take great interest in the matter, and doubtless the missionary authorities at home consider it of importance. These brethren will have already arrived there, and as a letter just now appears in our mission paper I consider it of sufficient interest to translate for the friends in the United States.

After some introductory remarks Brother Penzotti says:

"Peru is a country in which nothing has been done in Castilian, and little in English. At the beginning there was no great opposition from the papists because they were flattered with the idea that all was in their hands; that no one would dare dare to lift up his voice in their domain where there is neither tolerance nor liberty of conscience in the Constitution, and they had not the least idea

that a foreigner could make his voice heard.

"When they saw the people come to our services by dozens at once they thought of lifting their supplications to their saints which have ears, and hear not, in order that heresy might not enter their sacred territory.

"Finally, when they saw that it was not a question of dozens, but of hundreds, they did not leave a stone unturned to move the authorities to intervene in the matter, and then, seeing that they were not attended to as they would have liked, they turned loose the press, Missions, threats and persecutions to the extreme, not only throwing the members out of the houses but also tearing the clothes upon them.

"At this time we are passing through some trials, but I rejoice that they (the members) do not only not turn back but rather feel the necessity of putting themselves in closer relation with the Lord and the brethren, in such a way that the persecution is profitable and fulfills what Solomon said: 'Evil does a work which deceives itself.'

"Several priests have attended our worship, among them one named Lopez, who took great interest and said: 'If it were not that with this habit I give bread to my woman and children I would hang it up in this moment.'

"For the crime of attending our worship he was put in detention, but as soon as he had liberty he returned; then he was taken prisoner and was finally sent to the Rome of Peru, Arequipa.

"We have the city of Callao very agitated upon religious questions.

"The bishops go out of their hives (the friars from the convents); the priests circulate pamphlets, the archbishop pastors, the *beatus* threats; the men are dominated; the boys and young men write in the streets: 'Let the Protestants die,' throw stones, fill the key-holes with mud and stones, that we may not be able to get out; the pulpits are forges of lies and calumnies, in fine, it appears that the devil is unchained.

"Notwithstanding all this the work is advancing with more strength, and entire families are putting their idols or saints (images) in the fire, and their prayers are being directed to the throne of grace. As you see, we do not fall short of a small triumph; in a little more than a year we have 140 matriculated, and an attendance of 200.

"The work of putting the Holy Scriptures in circulation, despite the tenacious opposition and poverty, is 11,410 (books sold), value received, American gold,

\$2,554 25; 180 towns visited; 24,694 miles traveled, and 73,238 families visited. This was done by eight colporteurs, some of them working all the year and others only a part. The triumph is sure, the cause is of Christ."

The Navajo Indians.

By recent action of the Missionary Committee a Mission among the Navajo Indians was established contingent upon special contributions for that purpose. For nearly two years I have been striving, indirectly, perhaps, to secure this end. I submit this article for the information of the Methodist public, hoping that when the needs and the encouragements to effort in this direction are known, the necessary funds will be supplied. My post-office is on the San Juan River, two miles east of the Navajo reservation line.

This settlement, for thirty miles or more, is almost wholly American. The Navajo reservation occupies north-west New Mexico and north-east Arizona, thirty miles in each Territory, and is ninety miles in length. Subsequent to the original treaty narrow strips were added on both east and west, and certain privileges were granted on the north.

The Navajos are self-supporting. In addition to their crops they own large flocks of sheep and goats and herds of ponies. Their sales of wool amount to quite a large item; they also sell pelts, ponies, and blankets. Around the north and east borders of the reservation there are twelve Navajo traders. For a distance of fifteen miles along the river at this point the Navajos occupy the south bank, and white settlers the north bank. The former are somewhat annoying in peach-orchards and melon-patches, but they buy more than they steal. One grower remarked, "Not so bad as so many white settlers would be." A larger grower declares he intends to employ Navajo labor to gather his fruit crops—grapes and peaches.

Some who have had experience declare the Navajo to be far superior to the Mexican as a careful, faithful, and trustworthy laborer. A Ute opinion in this connection will be interesting. "White men work; squaws work; Navajos work, Utes don't work." The women are always busy—this is my observation and that of others. When not engaged in household duties they are carding wool, spinning, weaving blankets, or sewing. I have never seen the women knit, but I have seen lads of sixteen or so knitting themselves leggings just as some of our grandmothers, and perhaps mothers, used to knit for us.

I have heard old frontiersmen declare the Navajo to be the most superstitious of any Indian. If this is so it proves to me only that the Navajo has a strong religious feeling misdirected. It cannot be supposed, however, that he is very anxious to be taught a new religion. What they are really anxious to have taught to their children is industrial education. They will not send their children off the reservation to school. The government school at the agency I understand to be in a prosperous condition, but the accommodations are limited to a comparatively very small number. There is now no other school, but it is reported that the Roman Catholics intend soon to open one. Their answer to Brother Wiltsee, who was here the past summer in the interest of a school, will illustrate their position: "If you come with authority from Washington it is all right; but we want you to get at it, and not be two or three years about it."

Perhaps the greatest felt need of the Navajos, in a material line, is that of good irrigating ditches, that will enable them to secure a proper return for their labor. An irrigating ditch is also the first necessity in opening a Mission farm, and will be one of the largest items of cost. Quite a number of Navajos can be interested in this work, who will assist in construction.

By far the most advantageous point to locate the first and home Mission I consider to be in the San Juan Valley, at a point some twelve or fifteen miles below Jewett. Connection will be by Durango, Colo., some sixty-five miles north-east. It seems to me that there is no opportunity in the country where a moderate outlay will produce larger and quicker results to the glory of God and the salvation of the lost and wandering ones of earth.

WALTER WESTON.

Eulogizing Buddha.

Sir Edwin Arnold, the author of *The Light of Asia*, has been visiting Japan, where he was welcomed and dined by the Tokyo Club, and in response to a toast is reported by the *Japan Mail* to have eulogized highly the Japanese, and then said: "How did Japan acquire this supreme social refinement? In my ignorance I attribute it to three chief causes: the happy mixture of blood which nature and history have blended in your veins, the settled peace of two centuries given you by your secular rulers, and the ever softening and ever humanizing influence of that religion about which I, at least, can never speak without reverence. I

must, indeed, be bold to say that wherever the doctrines of the great Teacher of India have passed, they bring to the people adopting them, or partially adopting them, more or less of embellishment and elevation. Nay, I believe it impossible that the religious tenets of the Buddha should ever enter into the life of any large body of people without stamping on the national character ineffaceable marks of the placidity, the kindness, the glad beliefs, and the vast consolations embodied in the faith of *Sakyi Muni*!"

Mr. F. S. Arnot's Mission in Africa.

Further news has come to hand from Mr. F. S. Arnot's party. Frightened by the passing of thirty Portuguese soldiers through his territory, following rapidly upon the increase of the number of missionaries, the chief of the Bihé district had arranged that all the latter, both American and English, should be plundered and ordered to leave. The well-known traveler and trader, Senhor Porto, exerted himself, however, on their behalf, detaining and calming the envoys sent to plunder. Two of the American missionaries and three of Mr. Arnot's party paid a visit to the chief at his capital, and left with the assurance of his good-will.

The chief of the division of Bihé in which Mr. Arnot's party is staying was indignant at the hostile action of his superior. Both he and his people expressed their wish to defend them.

There are encouraging openings for medical work. A painful affection of the chief's arm having been relieved, he daily sends others for treatment. Two days' journey to the north-east is the country of an interesting people, who appear to be superior to their neighbors in agriculture and industry. They grow enormous quantities of corn, rear large herds of cattle, and manufacture iron agricultural implements. Unlike surrounding tribes, they do not go outside their country to trade in rubber or engage themselves as carriers, but sell much of their produce to those around. — *The Christian*.

Mission Notes.

There are about 700,000 Protestants in France in a population of 32,000,000. An expression attributed to Pere Hyacinthe may have some truth in it: "Without herself being aware of it, France is Christian at the bottom of her heart, but she can accept neither oppressive Catholicism nor Protestant stiffness."

In connection with the mission of Dr. McAll, there are now in France 129 stations, 40 of them being in Paris. Over

twenty thousand meetings were held in 1889, with an aggregate attendance of 1,181,642.

Churches and Societies.

Quadrennial Report of the Board of Missions of the Methodist Episcopal Church, South.

The Quadrennial Report of the Board of Missions makes the following exhibit of its financial operations:

Appropriations made May, 1886, \$158,880 56. Collections from April 1, 1886, to March 31, 1887, \$161,495 88.

Appropriations made May, 1887, \$181,895 61. Collections from April 1, 1887, to March 31, 1888, \$234,584 40.

Appropriations made May, 1888, \$214,564 32. Collections from April 1, 1888, to March 31, 1889, \$244,176 43.

Appropriations made May, 1889, \$265,277. Collections from April 1, 1889, to March 31, 1890, \$275,122 24.

Total appropriations, \$820,517 49; total collections, \$916,378 85.

The debt with which the quadrennium opened has been reduced to \$14,000.

There is no draft out for any appropriation made prior to the Annual Meeting of May, 1889.

While the Board has reduced the old debt of over \$100,000 to \$14,000 it has enlarged its appropriations for the support of its Missions from \$158,880 56 in 1886 to \$265,277 in 1889—an advance in annual expenditures of \$106,396 44.

I. G. JOHN, *Secretary*,
J. D. BARBEE, *Treasurer*.

International Missionary Union.

The International Missionary Union will hold its Seventh Annual Meeting at Clifton Springs, New York, June 11 to 18. Free entertainment will be provided for all foreign missionaries, or persons who have been foreign missionaries, of whatever evangelical society, or board, or field. Membership in the Union is open to all such persons, and includes no others. Candidates under actual appointment to the foreign field of any evangelical organization are earnestly invited to attend, and will also be freely entertained, as far as provision can be made. It will not be practicable to provide for the attendance of children of missionaries.

Inquiries concerning the approaching meeting at Clifton Springs, or on any subject concerning the International Missionary Union, will be answered with pleasure by J. T. Gracey, D.D., President, 183 Glenwood Ave., Buffalo, N. Y., or Rev. W. H. Belden, Secretary, Bridgeton, N. J.

Monthly Missionary Concert.

Monthly Concert Topics 1886.

June,	AFRICA
July,	GERMANY AND SWITZERLAND.
August,	ITALY AND JERUSALEM.
September,	JAPAN AND KOREA.
October,	SOUTH AFRICA.
November,	SOUTH AMERICA.
December,	UNITED STATES.

Africa and Its Missions.

Africa has an area of 11,556,600 square miles and a population of about 200,000,000. In the north of Africa are Abyssinians, Copts, Berbers, Kabyles, Arabs, Moors, and Jews.

In the middle portion of Africa the people are chiefly negroes.

In the southern portion of Africa are the Kaffirs, Zulus, and Hottentots.

In the extreme south of Africa are some large cities and towns and villages, owned and occupied by Europeans.

Most of the people in the northern half of Africa are Mohammedans, most of the people in the southern half of Africa are heathen, except in the extreme south, where there are European settlements that are Protestant. The heathen are generally very degraded.

Abyssinians is the only native State where the people claim to be Christians.

There are 38 Protestant missionary societies that have missionaries in Africa.

The Missionary Society sent its first missionary to Africa in 1832. It was Rev. Melville Beveridge Cox. He left the United States November 6, 1832, and arrived in Monrovia, Liberia, West Africa, March 8, 1833. He lived only about four months after arriving, dying on Sunday morning, July 21, 1833. He left for his epitaph the memorable words, "Let a thousand fall before Africa be given up." Other missionaries followed, and a Conference was organized in 1836. In 1858 Rev. Francis Burns was elected and ordained a Missionary Bishop. He died in 1863. In 1866 Rev. John Wright Roberts was elected and ordained Missionary Bishop. He died in 1875. In 1884 Rev. William Taylor was elected and ordained Missionary Bishop for Africa. In the Africa Conference are now 33 native traveling preachers, 54 local preachers, and other helpers, 2,755 members, 244 probationers, 2,623 Sunday-school scholars. There are also some missionaries and missions, under the charge of Bishop Taylor, in Angola and in the Congo Free State, an account of which is given in another place. There are now no missionaries or assistant missionaries in Africa, sent by the Missionary Society of the Methodist Episcopal Church, or by the Woman's Foreign Missionary Society.

Fishing and Superstition in Liberia.

BY REV. JAMES H. DEPUTIE.

About four miles from where I am now writing there is a large pond of water where the natives from all parts of the country resort for fishing purposes. This pond is about two miles long and half a mile in width, and there is a great deal of superstition among the natives connected with the fishing of this pond. It is fished but once a year, and it is death to any native man, woman, or child to be found fishing there at intervals.

Once a year, in March or April, when the water is very low, and near the full moon, word is sent throughout the country that the time has arrived to fish the pond. It is a grand time. Men, women, and children go with their nets and encamp in the woods all around the pond, and they have a jolly time. The day before the fishing begins there is a great firing of guns to frighten away the alligators, which are very numerous, and then the sacrifice, consisting of a white bowl and two yards of white cloth, is made by the chief of the country as a sign of peace.

No one who has any misunderstandings with his neighbors and is not living in peace and charity can go with this fishing-party. All palavers must be settled before the time fixed to begin the grand fish. They use small nets carried by two persons, and thousands of people may be seen in the pond at one time, and all hold fast to what they can catch. The fishing continues for three days, and the evenings are devoted to music and dancing. On the fourth day they break up and return to their homes, every one carrying with him the labor of his hands.

Some, like fishermen in other countries, have poor success, and go merely for recreation and to reap the benefit of the labor of others, while others return to their homes heavily laden with all kinds of fish. I have visited this pond twice during the fishing season. Not, however, for fishing purposes myself, but to see it done by the natives. I heard a great deal about this place before I could get the consent of my mind to go and see for myself. I went, and on the first day of my visit there I concluded the half of what is done there has never been told. The natives far and near are now preparing to go to this pond for fishing purposes, and no doubt they will have a grand time.

It is the opinion of many who have never lived among the heathen that they are an unhappy people. This is a grand mistake. Among the heathen of this part of Africa they are happy in their own

ignorance. If they have rice and casadoes to eat, pipe and tobacco to smoke, and two yards of calico, or two red handkerchiefs to wear, they are a happy set. They take but little thought for the future and are satisfied with very little of this world's goods.

Their houses are very small, and built from bottom to top without a nail. For storing away their rice they build large kitchens opened in the bottom part, and these take the places of barns in more civilized countries. They are so superstitious among themselves that one man is afraid to have more than his neighbor for fear of the envious disposition among them that will lead to poison or some other evil.

When sickness overtakes them they suppose that foul play has been practiced, and the witch doctor is resorted to to find the individual who has bewitched his neighbor. The doctor fixes the guilt invariably upon some one, and if the individual denies the charge sassy-wood (a very bitter water) is resorted to, to prove his innocence or establish his guilt. This is a very severe ordeal through which the individual has to pass, and very often the person charged will plead guilty and suffer the consequences rather than be put to the test of the sassy-wood.

This sassy-wood business is fast passing away. The Government has made some strong laws against the administration thereof and punished severely those who have been found resorting to it. On the sly it is very often practiced among the heathen interior of us. These are some of the obstacles that lie in the way of the missionary that must be removed before the Gospel can run and be glorified. These long-established customs cannot be broken down in a day or in a year.

Mount Olive, Liberia.

Missionary Statistics for India.

In the Monthly Concert Department of our April issue a mistake was made in our Missionary Statistics for India. We quoted from Dr. Badley's book, "Indian Missionary Directory," and copied from the "General Missionary Statistics" instead of the "Statistical Summaries." The proper figures are given below.

"Including Burma and Ceylon the present number of foreign missionaries is 887; foreign ordained agents, 768."

Excluding Burma and Ceylon the Missionary Statistics for the 37 societies at work in India show 791 foreign missionaries, 530 native ordained agents, 449,755 native Christians, 137,504 communicants.

Foreign Missionaries of the Methodist Episcopal Church.

India.

Bishop J. M. Thoburn, D.D.	Calcutta
Mrs. J. M. Thoburn, M.D.	Calcutta
Rev. B. H. Badley, D.D.	Lucknow
Mrs. Mary Badley	Lucknow
Rev. A. H. Baker, P. E.	Madras
Mrs. A. H. Baker	Madras
Rev. C. L. Bare, P. E.	Bareilly
Mrs. C. L. Bare	Bareilly
Rev. James Baume	Poona
Mrs. J. Baume	Poona
Rev. John Blackstock	Shahjehanpur
Mrs. John Blackstock	Shahjehanpur
Rev. F. J. Blewitt	Rajpur
Mrs. Ruth C. Blewitt	Rajpur
Rev. P. M. Buck	Mussoorie
Mrs. Carrie Buck	Mussoorie
Rev. E. S. Busby	Lahore
Mrs. M. Busby	Lahore
Rev. J. C. Butcher, M.D.	Bijnour
Mrs. Ada Butcher	Bijnour
Rev. J. B. Buttrick	Bangalore
Mrs. J. B. Buttrick	Bangalore
Rev. W. B. Bruere	(Mount Tabor, N. Y.)
Mrs. Carrie P. Bruere	(Mount Tabor, N. Y.)
Rev. William P. Byers	Assenole
Mrs. W. P. Byers	Assenole
Rev. W. P. Clancy	Rangoon
Mrs. Charlotte Clancy	Rangoon
Rev. W. E. L. Clarke	Secunderabad
Mrs. W. E. L. Clarke	Secunderabad
Rev. C. G. Conklin	Calcutta
Mrs. Mary Conklin	Calcutta
Rev. L. A. Core	Allahabad
Mrs. T. Craven	Naini Tal
Mrs. Jennie Craven	Naini Tal
Rev. W. F. G. Curties	Blacktown, Madras
Mrs. W. F. G. Curties	Blacktown, Madras
Rev. S. S. Deane, M.D.	Dwarahath, N. W. P.
Mrs. S. S. Deane	Dwarahath, N. W. P.
Rev. C. E. Delamater	Bombay
Mrs. C. E. Delamater	Bombay
Rev. C. W. De Souza	Roorkee, N. W. P.
Mrs. Ellen De Souza	Roorkee, N. W. P.
Rev. C. G. Elam	Agartala
Mrs. D. O. Ermsberger	Gulbarga
Rev. F. W. Foote	Naini Tal
Mrs. Laura H. Foote	Naini Tal
Rev. D. O. Fox	Poona
Mrs. Ellen H. Fox	Poona
Rev. E. F. Freese	Baroda
Mrs. E. F. Freese	Baroda
Rev. J. H. Garden	Madras
Rev. G. K. Gilder	Hyderabad
Mrs. G. K. Gilder	Hyderabad
Rev. J. H. Gill	Paoni, N. W. P.
Mrs. Mary Gill	(In U. S.)
Rev. A. Gilruth	(Haverhill, Ohio)
Mrs. A. Gilruth	(Haverhill, Ohio)
Rev. H. Girsham	Allahabad
Rev. W. H. Grenon	Bombay
Rev. C. P. Hard, P. E.	Jabalpur
Mrs. Lydia Hard	Jabalpur
Rev. W. H. Hollister	Bangalore
Mrs. W. H. Hollister	Bangalore
Rev. G. F. Hopkins	Lucknow
Rev. R. Hoskins	Cawnpore
Mrs. Charlotte Hoskins	Cawnpore
Rev. George W. Isham	(Cottage Grove, Ind.)
Mrs. G. W. Isham	(Cottage Grove, Ind.)
Rev. H. Jackson	Muzaffarpur
Mrs. H. Jackson	Muzaffarpur
Rev. T. S. Johnson, M.D.	(Pingree Grove, Ill.)
Mrs. Amanda K. Johnson	(Pingree Grove, Ill.)
Rev. W. L. King	Vepery, Madras
Mrs. W. L. King	Vepery, Madras
Rev. S. Knowles	Gonda
Mrs. Isabella Knowles	Gonda
Rev. J. C. Lawson	Sitapur
Mrs. Ellen I. Lawson	Sitapur
Rev. A. T. Leonard	Roy Bareilly
Mrs. A. T. Leonard	Roy Bareilly
Rev. S. P. Long, P. E.	(Union City, Pa.)
Mrs. S. P. Long	(Union City, Pa.)
Rev. J. Lyon	Ajmere
Mrs. J. Lyon	Ajmere
Rev. J. T. McMahon	(Lima, N. Y.)
Mrs. J. T. McMahon	(Lima, N. Y.)
Rev. N. Madsen	Pakur
Rev. H. Mansell, D.D., P. E.	Lucknow
Mrs. Nannie Mansell	Lucknow
Rev. W. A. Mansell	Lucknow
Rev. A. J. Maxwell	Lucknow
Mrs. A. J. Maxwell	Lucknow
Rev. J. P. Meik	Pakur
Mrs. J. P. Meik	Pakur
Rev. J. H. Mesmore, P. E.	Naini Tal
Mrs. Elizabeth Mesmore	Naini Tal
Rev. T. E. F. Morton	Hardwa
Mrs. T. E. F. Morton	Hardwa
Rev. F. L. Need	Bareilly
Mrs. Emma L. Need (818 Wash. Ave., Allegheny, Pa.)	Bareilly
Rev. F. H. Northrop	Aggra
Mrs. F. H. Northrop	Aggra
Rev. Dennis Osborne, P. E.	Mussoorie
Mrs. D. Osborne	Mussoorie
Rev. E. W. Parker, D.D.	Moradabad
Mrs. Lois Parker	Moradabad

Rev. C. H. Plomer	Lahore
Mrs. Ellen G. Plomer	Lahore
Rev. A. W. Proutch	Bombay
Mrs. A. W. Proutch	Bombay
Rev. Ira A. Richards	Poona
Mrs. I. A. Richards	Poona
Rev. W. F. Robbins	Poona
Mrs. Alice Robbins	Poona
Rev. J. E. Robinson, P. E.	Bombay
Mrs. J. E. Robinson (127 S. 14th St., Newark, N. J.)	Bombay
Rev. N. L. Ruckey	Shahjehanpur
Mrs. N. L. Ruckey	Shahjehanpur
Rev. A. W. Rudisill, D.D.	(Garoz N. Calvert Street, Baltimore, Md.)
Rev. J. H. Schively	Bombay
Mrs. Carrie Schively	(In U. S.)
Rev. J. E. Scott, Ph.D.	Muttra, N. W. P.
Mrs. Emma M. Scott	Muttra, N. W. P.
Rev. T. J. Scott, D.D.	Bareilly
Mrs. Mary E. Scott	Bareilly
Rev. C. W. Simmons	Moradabad
Mrs. Ella B. Simmons	Moradabad
Rev. R. Surbey	Bangalore
Rev. W. H. Stephens	Kanpur
Mrs. W. H. Stephens	Kanpur
Rev. George I. Stone	Kanpur
Mrs. Martha Stone	Kanpur
Rev. H. C. Stuntz	Calcutta
Mrs. H. C. Stuntz	Calcutta
Rev. J. H. Thomas	Cawnpore
Mrs. J. H. Thomas	Cawnpore
Rev. M. Tindale	Jabalpur
Rev. D. W. Thomas, D.D.	(Haverstraw, N. Y.)
Mrs. Mary Thomas	(Haverstraw, N. Y.)
Rev. A. S. E. Varion	Burhanpur
Mrs. A. S. E. Varion	Burhanpur
Rev. F. W. Warner, P. E.	Calcutta
Mrs. F. W. Warner	Calcutta
Rev. E. E. Warner	Rangoon
Mrs. Alice Warner	Rangoon
Rev. J. W. Waugh, D.D.	Allahabad
Mrs. Jennie Waugh	Allahabad
Rev. John D. Webb	Mazafarnagar
Mrs. J. D. Webb	Mazafarnagar
Rev. A. E. Winter	(Mt. Liberty, Ohio)
Rev. Peachy T. Wilson, M.D.	Hudson, N. W. P.
Mrs. P. T. Wilson	Hudson, N. W. P.

Woman's Foreign Missionary Society.

Minnie F. Abrams	Bombay
Mrs. Emily B. An	Bangalore
Mrs. Mary Black	Rangoon
Mrs. Louise F. Blackmar	Hyderabad
Mrs. Kate A. Blair	Calcutta
Mrs. Annie N. Hadden	Pithoragarh
Mrs. Mary C. Carroll	Bombay
Mrs. Mary Christianity, M.D.	Bareilly
Mrs. Martha F. Day	Calcutta
Mrs. Sarah M. DeVine	(Elwood, Ill.)
Mrs. Esther J. DeVine	Lucknow
Mrs. Clara A. Downey	(Rome, N. Y.)
Mrs. A. Easton	Naini Tal
Mrs. Fannie M. English	Bareilly
Mrs. Isella Ermsberger, M.D.	Baroda
Mrs. M. Estelle Files	Rangoon
Mrs. Della A. Fuller	Sitapur
Mrs. Annie Gallimore	Gonda
Mrs. Emily L. Harney	Cawnpore
Mrs. Margaret Hedrick	(South Charleston, O.)
Mrs. Mary A. Hughes	Madras
Mrs. Emma I. Knowles	88 Enanagh Lane, Calcutta
Mrs. Theresa J. Kyle	Cawnpore
Mrs. Anna F. Lawren	Bareilly
Mrs. M. E. Layton	(214 W. 14th Street, New York)
Mrs. Hettie V. Munnell	Moradabad
Mrs. Henrietta Matson	Bangalore
Mrs. Elizabeth Maxey	Calcutta
Mrs. Susan McBurnie	Cawnpore
Mrs. Kate M. Dowell, M.D.	Muttra
Mrs. Ortel Miller	Naini Tal
Mrs. Florence Perrine	Lucknow
Mrs. Mary Reed	(Beckett's Station, Ohio)
Mrs. Phoebe Rowe	Lucknow
Mrs. Fannie A. Scott	Rangoon
Mrs. Rue Sellers	Naini Tal
Mrs. Martha A. Sheldon, M.D.	Moradabad
Mrs. F. J. Sparkes	Muttra
Mrs. Lucy W. Sullivan	Lucknow
Mrs. Clara Swain, M.D.	Khetri
Mrs. Isabella Thoburn	(Cincinnati, O.)
Mrs. Anna Thompson	Baroda
Mrs. Julia E. Wisner	(Berea, O.)

Straits Settlements, Malaysia.

Rev. W. F. Oldham	(Pittsburg, Pa.)
Mrs. Mary A. Oldham	(Pittsburg, Pa.)
Rev. W. N. Brewster	Singapore
Rev. H. F. Luering, Ph.D.	Singapore
Rev. R. W. Munson	Singapore
Mrs. Carrie L. Munson	Singapore
Rev. B. F. West, M.D.	Singapore
Mrs. Letty West	Singapore

W. F. M. S.

Miss Sophie Blackmore	Singapore
-----------------------	-----------

China.

Rev. J. J. Banbury	Kiukiang
Mrs. J. J. Banbury	Kiukiang
Rev. R. C. Beale, M.D.	Nanking
Mrs. Harriet L. Beche	Nanking

Rev. Frederick Brown	Tientsin
Mrs. Agnes B. Brown	Tientsin
Rev. H. Olin Cady	Chungking
Geo. B. Crews, M.D.	(Denver, Col.)
Miss Kate V. Crews	(Denver, Col.)
Rev. W. H. Curtiss, M.D.	Peking
Mrs. Florence G. Curtiss	Peking
Rev. G. R. Davis	Peking
Mrs. Maria B. Davis	Peking
Miss Hattie E. Davis	Peking
Rev. T. Donohue	Foochow
Mrs. T. Donohue	Foochow
Rev. John C. Ferguson	Nanking
Mrs. Minnie E. Ferguson	Nanking
Rev. F. D. Gamewell	Peking
Mrs. Mary P. Gamewell	Peking
Miss Vesta O. Greer	Peking
J. J. Gregory, M.D.	Foochow
Mrs. J. J. Gregory	Foochow
Rev. W. T. Hobart	Peking
Mrs. Emily M. Hobart	Peking
Rev. N. S. Hopkins, M.D.	Tientsin
Mrs. Fannie H. Hopkins	Tientsin
Rev. J. R. Hykes	(In U. S.)
Mrs. Rebekah S. Hykes	(In U. S.)
Rev. J. Jackson	Kiukiang
Mrs. J. Jackson	Kiukiang
Rev. F. R. Jellison, M.D.	Nanking
Mrs. E. R. Jellison	Nanking
Rev. C. F. Kupfer	(523 S. 51st, Goshen, Ind.)
Mrs. Lydia E. Kupfer	(523 S. 51st, Goshen, Ind.)
Rev. W. H. Lacy	Foochow
Mrs. W. H. Lacy	Foochow
Rev. Spencer Lewis	Chungking
Mrs. Esther B. Lewis	Chungking
Rev. Edward S. Little	Kiukiang
Mrs. Carrie Little	Kiukiang
Rev. W. C. Longden	Chiangkiang
Mrs. Gertrude K. Longden	(Fredonia, N. Y.)
Rev. H. H. Lowry	Peking
Mrs. Parthie E. Lowry	Peking
Miss E. J. McBumie	Nanking
Rev. D. W. Nichols	Nanking
Mrs. D. W. Nichols	Nanking
D. E. Osborne, M.D.	Tientsin
Mrs. D. E. Osborne	Tientsin
Rev. L. W. Pilcher, D.D.	Peking
Mrs. Mary H. Pilcher	Peking
Rev. N. J. Plumb	Foochow
Mrs. Julia W. Plumb	(Columbus, Ohio)
Rev. J. H. Pyke	(In U. S.)
Mrs. Belle G. Pyke	(In U. S.)
Rev. Nathan Sites, D.D.	Foochow
Mrs. S. Moore Sites	Foochow
Rev. S. A. Smith	Chungking
Rev. Geo. B. Smyth	Foochow
Mrs. A. Smyth	Foochow
Rev. Leslie Stevens	Nanking
Mrs. L. Stevens	Nanking
Rev. Geo. A. Stuart, M.D.	Wuhu
Mrs. Anna G. Stuart	Wuhu
Rev. Marcus L. Taft	(480 Clinton Ave., Brooklyn, N. Y.)
Mrs. Louise K. Taft	(480 Clinton Ave., Brooklyn, N. Y.)
Rev. W. F. Walker	Tientsin
Mrs. Flora M. Walker	Tientsin
Rev. J. Walley	Wuhu
Mrs. J. Walley	Wuhu
Rev. M. C. Wilcox	Foochow
Mrs. Hattie S. Wilcox	Foochow
Rev. O. W. Willis	(Detroit, Mich.)
Mrs. Phena Willis	(Detroit, Mich.)
Rev. J. H. Worley	(Clifton Springs, N. Y.)
Mrs. J. H. Worley	(Clifton Springs, N. Y.)
Rev. A. C. Wright	Chiangkiang
Mrs. A. C. Wright	Chiangkiang

W. F. M. S.

Miss Julia Ronafeld	Foochow
Miss Mary E. Carlton, M.D.	Foochow
Miss Clara M. Cushman	Peking
Miss Lizzie M. Fisher	Foochow
Miss Anna D. Glone, M.D.	Tientsin
Miss Nellie R. Green	Peking
Miss Lillian G. Hale	Tientsin
Miss Mabel C. Hartford	Foochow
Miss Lucy H. Howe, M.D.	Chiangkiang
Miss Gertrude Howe	Kiukiang
Miss Carrie J. Jewell	(8 Hayward Avenue, Rochester, N. Y.)
Miss Charlotte M. Jewell	Tientsin
Miss Ella Johnson	Foochow
Miss Mary Ketting	Peking
Miss Emma L. Mitchell	Nanking
Miss Sarah Peters	Chiangkiang
Miss Mary C. Robinson	Chiangkiang
Miss Annie B. Sears	Peking
Miss Ella C. Shaw	Nanking
Miss Anna E. Steere	Tientsin
Miss Edna G. Terry, M.D.	Peking
Miss Lydia A. Trimble	Foochow
Miss Frances I. Wheeler	Kiukiang
Miss Frances G. Wilson	Peking

Japan.

Miss H. S. Alling	Tokyo
Rev. I. Belknap	Tokyo
Rev. Charles Bishop	(Jasper, N. Y.)
Mrs. Olive W. Bishop	(Jasper, N. Y.)
Rev. J. G. Cleveland	Yokohama

Our Missionaries and Missions.

The address of Rev. A. E. Winter, returned missionary from India, is Mount Liberty, Knox Co., Ohio.

Rev. T. E. F. Morton and wife, of India, have suffered bereavement in the loss of their little daughter, Ethel Thoburn, aged nine months.

Rev. W. R. Clancy writes from Rangoon that he had baptized there his first Burman, a young woman teacher in Miss Black's school, and the first fruits of her work in Rangoon.

Miss Matson and Miss Bacon, of the Woman's Missionary Society, have left Rangoon to take charge of the Deaconess Home at Bangalore.

Rev. W. W. Bruere expects to return to India in September. His address is Mt. Tabor, N. J.

Rev. Irvin H. Correll, returned missionary from Japan, is ready to make engagements to deliver lectures on Japan. They will be illustrated with curiosities and articles used in real life. His address is 438 Park Avenue, Williamsport, Pa.

Rev. G. F. Hopkins, of the Methodist Episcopal Church, who was appointed to the native work at Lucknow, now takes charge of the English church there, in place of the Rev. G. Isham, who has returned to America.

The *Bombay Guardian* of March 22 says: "The Methodist Episcopal Church in Mhow with the church property, and the Rev. E. Jeffries, has been transferred to the Wesleyan Methodist Church."

The address of the Rev. Charles Bishop is Jasper, Steuben County, N. Y. He expects to return to Japan in June.

The Rev. Dr. D. W. Thomas, Agent for Lucknow Christian College, India, has just received \$500 from Mr. Oliver Allen, of Clinton, Mich., for the endowment of a perpetual scholarship in the college, making his total gift to it \$1,000.

The Hon. W. E. Blackstone, of Oak Park, Ill., will erect a building for the Theological Department of Nanking University at a cost of about \$7,000. He has sent forward the plans and ordered the work to be commenced at once.

Rev. B. F. Kephart writes from Liberia that during the past year he has baptized over one hundred heathen men, women, and children.

Rev. Julius Soper writes from Yonezawa, Japan:—"Large and attentive audiences attend upon our ministrations. Never were our prospects as a mission for usefulness and success greater. We have wide open doors in Japan."

Dr. T. J. Scott writes from Bareilly, India, April 8: "Accessions are steadily being made in this Conference (North India) at the rate of two or three hundred a month."

Rev. F. L. Neeld writes from Bareilly, India, April 4: "Since Nov. 1, 1889, up to the present, I have had 65 baptisms. The poor low caste people are coming to us in great numbers, and the only limit to our receiving them is the limit of trained workers to teach, discipline, and develop them."

Rev. W. E. Robbins, of our India Mission, writes: "Our sanguine expectation of the speedy overthrow of the opium traffic might seem presumptuous if we had not the encouragement of God's word, which has been corroborated recently in a wonderful way in the overthrow of the Government licensing of immorality in Great Britain and India, largely through the leadership of Mr. Dyer and my brother-in-law, W. J. Gladwin, now in America."

Rev. Dennis Osborne, of Mussoorie, India, appeals for funds to erect cheap village churches in localities where a large, though poor, Christian community has been gathered, but where there is no place to meet in for Christian worship or instruction. He has several places on his District where communities of from thirty to one hundred Christians have been gathered and are under instruction. A building of their own is greatly needed to give strength and permanence to the work, and these poor people are willing to give land and contribute labor, and would give materials if they could. About \$35 for each of these structures would be sufficient to provide a commodious and comfortable place of worship.

Bishop Taylor arrived in New York last month direct from West Africa, and at the Book Concern wrote the following note: "I report the repairing of one seminary and the rebuilding of another from the funds furnished by the Missionary Society; also, two mission-houses among heathen, to be built this summer, and the Cape Palmas church repaired from the same appropriation. This is the way of reviving the old Liberian work, which had fallen somewhat into decay. I also report the building of the Cape Palmas Seminary, and a dozen small chapels on Kru coast and Cavala River, from free gifts of the people specially for Africa work. The steamer on the Congo is in course of construction. Self-support is in the ascendant, and, best of all, we have seven organized Methodist churches from the raw heathen, each numbering from 6 to 175. I have 35 stations opened and manned, and all among heathen tribes; so I can be spared from

the front for a few months, and will (D.V.) put that time working for Africa in America. I have not come to rest, but to work."

Missionary Literature.

In the Far East. We noticed the first edition of this book. The second edition has now been issued, enlarged and improved. It contains letters from Geraldine Guinness, in China, edited by her sister, and written during 1888 and 1889. Over fourteen thousand copies have been sold. It is beautifully illustrated, and interesting to those who wish to learn about China. It is published by Fleming H. Revell, 12 Bible House, New York. Price, \$1 50.

Rev. H. Mansell, D.D., has prepared a commentary on the minor prophets, and Rev. T. J. Scott, D.D., a commentary on Acts and Romans, and both books have just been published in India in the Hindustani language.

Apostolic Succession in the Light of Scripture and History is a new book by our India missionary, Rev. J. E. Robinson.

Evangelical Christendom for May says: "A new publication has appeared among Italian Protestants. It is a monthly periodical which the 'Reformed Catholic Church,' patronized by Count Campello, has just started in San Remo, under the title of *Il Labaro*, 'The Flag.' Two numbers have appeared."

"Little Missionary" for June.

Little Missionary for June is bright and interesting, and contains much matter about Africa.

The pictures are, Offering Leopards for Learning, A Group of African Mission Scholars, Bishop William Taylor, A Boy Praying for the Missionary Spirit, A Native of East Central Africa, The Son of an African Chief, A Boy Sowing Seed.

The reading matter gives stories and articles on Offering Leopards for Learning, An African Boy Suffering for Christ, Generosity of Kruo Children, A Missionary Society in Africa, Bishop Taylor, Robbie's Gift to Missions, Cannibals, Sacrifices at the Death of a Chief, School Life in Sierra Leone, Two Letters from India, Burning for Jesus, A Talk about Africa, and the Methodist Episcopal Mission work there, with questions, etc.

All of the above contained in one paper at a cost of one half cent, or fifty cents for one hundred copies.

The *Little Missionary* is issued every month, and costs but six cents a year per copy, when twenty or more copies are taken. Published by Hunt & Eaton.



Eugene R. Smith, D.D.,
Editor

JULY, 1890.

Fifth Ave & 20th St.,
New York City



ON A MARKET-BOAT IN NORTH HOLLAND.

Poetry and Song.

Triumph.

BY REV. ERNEST G. WESLEY.

Their strife is o'er : their long, long strife with sin !
And from earth's battle fields ascend the hosts,
Christ's warrior bands, who, in God's armor clad,
On hard fought fields for years stood firm and true
To him, their Lord and King. Before the throne
Of Christ the conquerors march, each one a king—
As yet uncrowned with diadem of light
Which soon they shall receive from pierced hands—
So sweet with love—yet not uncrowned : For see
Upon each brow the seal of Christ, a gem ablaze
With living faith, with purest love, now shines
To tell of vict'ries won, of souls redeemed,
Of strife endured, of work and pain, of shame ;
Of hunger, nakedness and thirst ; of hours,
Of months, of years of patient loyal toil
For Christ their Lord endured ! Of heat and cold,
Of anguish deep, which, sweeping o'er the soul
In mighty floods, ne'er wrenched apart from him
Their steadfast love ! Of hours with peril filled
When round his flag they stood, oft stood alone,
In heathen lands, to hold the fort for him !
His flag they loved, and 'neath its beauteous folds—
Oft closing ranks as fell their comrades brave—
They closer drew, and watched and prayed and fought
And bled to keep in sight the flag of Christ ;
To hold it high, that all might know a band
Heroic, true, still held the land for him,
And ne'er would yield, and ne'er a gun would spike
Or treaty make until the last man fell ;
E'en then their flag should wave, o'er ramparts torn
By hostile shot and shell, to hold for Christ
Their Lord and King the spot where heroes died,
That other hearts its glorious folds might cheer,
And through the very darkest gloom of night
Declare what souls with love inspired can dare
And do from love to Christ : what do—how die !

March on, ye hosts of heroes scarred ! Each scar
Proclaims you men who firmly stood for Christ !
March on through gates of pearl, up golden streets,
As heaven silent waits ; for heav'n would see
Your battle flags, your wounds ; and know your toil,
Your loyal, noble toil ! March on, ye hosts
Of Christ, triumphant through his grace which held
Your mind and heart close, close to him and kept
Your faith, your hope, your love, your courage true !
March on ! for Christ now waits with greeting smile
To flood your pathway to his throne with joy,
With beaming light, with peace and love and rest.
March on ! Your every scar—a radiant gem—
Now flashes back the glory gleam of life !
Your toil, your prayers, your suffering and your shame
But brighten now the blazing stars which shine
From coronets of gold which soon shall rest
Upon your brows—as crowned kings of God !
March on, majestic hosts, who in his name
So nobly toiled, so patiently endured,
So bravely fought—and then so grandly died !
March on ! Christ waits for you ; his day of days

Has come. Heaven's grand all glorious day now dawns—
The day so long desired, when strife of sin
Shall cease ; when from the battle field of earth
The hosts of Christ shall hear the glad recall
Which bids them lay their armor down, and cease
The weary strife, the battle's charge and pain.
Farewell to trusty shield ! to breastplate strong
And stanch ; farewell to helmet true and bright,
To girdle which sustained your gleaming sword ;
To sandals, kept by which your feet unharmed
The rock, the thorn, the broken spear oft pressed.
Farewell to sword so tried and true, by hand
Of God on Inspiration's anvil forged,
Flame tipped with fiery breath of lips divine,
Two-edged Damascus blade, with which so oft
Thy arm laid low the pride-filled hosts of sin !
Farewell all signs of war ! And welcome now
The robe, the ring, the crown, the smile of Christ—
His seals of ended strife, of vict'y won—
Of deep, enduring Peace and Rest and Love !

Providence, R. I.

World, Work, Story.

Dutch Girlhood.

BY MRS. LECKY.

The reader of Motley's *Rise of the Dutch Republic* will have seen that the women of Holland, when the occasion required it, distinguished themselves no less than the men for courage and patriotism. From the earliest times of which we have a record, the Batavians, the ancestors of the present Dutch, made their women share in the struggles and responsibilities of men. As among all Teutonic races, the marriage tie was sacred with them, and the presents they offered their brides on marriage day were "not the bracelets and golden necklaces with which the Gaul adorned his fair-haired concubine, but oxen and a bridled horse, a sword, a shield, and a spear—symbols that thenceforward she was to share his labors and to become a portion of himself."* Throughout Holland's long and desperate struggle for liberty and religion, the women showed themselves not unworthy of this trust. In the siege of Haarlem by the Spaniards in 1572 and 1573, Kenau Hasselaar, a widow lady of good family, at the head of three hundred women, armed with spears, muskets, and swords, shared in many of the fiercest engagements within and without the walls. When in the following year Leyden was besieged, and thousands perished from famine and pestilence, women and men vied with each other in fortitude and endurance.

In a charming country place in Guelderland, shaded by chestnut trees six centuries old, there is the portrait of a lady, an ancestress of the owner, who as a baby was fed on starch during the siege of Leyden. Notwithstanding the hardships of her babyhood she reached a respectable old age, and her fine, expressive coun-

* Motley, i. p. 9.

tenance seems to typify the Dutch women of those stirring times.

At a later period, when religious dissensions divided the country, when Grotius was imprisoned in the Castle of Loevestein, it was through the assistance of his wife, Maria van Reigersbergen, that he succeeded in making his perilous escape in a book-box, while Elsie van Houweningen, the faithful young maid-servant who accompanied the precious charge, ward off by her native wit the suspicions of the soldiers. The wife of Oldenbarnevelt never flinched when, during that same period, her husband was beheaded; but when her son had been condemned for attempting to avenge his father's death on Prince Maurice the Stadtholder, she threw herself at the latter's feet for pardon. The prince asked why she now implored mercy for her son, when she had not done so for her husband. "Because," was the noble answer, "my husband was innocent—my son is guilty."

But it is not only for fortitude and patriotism that the women of Holland have been distinguished. They hold an honorable place in the intellectual life of their country. Anna Maria Van Schurman, who lived in the seventeenth century, the golden age of Dutch art and literature, was the most learned woman of a period which produced many remarkable women. She wrote and spoke Latin and Greek with fluency and elegance. She read the Talmud in Hebrew and the Koran in Arabic. She had a knowledge of Persian, and compiled the elements of an Ethiopian grammar. She was no less versed in modern European languages. She studied various sciences—rhetoric, dialectic, geometry, astronomy, anatomy, and medicine, and especially philosophy and metaphysics. She was a poetess, a painter, and a musician. She modeled, etched, carved in wood and ivory, engraved on glass with the diamond, and excelled in calligraphy and art needle-work. She was called "the Pallas of Utrecht," "the tenth Muse," "the marvel of her age." Descartes, Gassendi, Bayle, Ménage, Huet, James Harrington, and many other learned men paid their homage to her, and she counted among her friends Cats, Hemsius, Saumaise, and the Princess Elizabeth, of Bohemia, daughter of the Winter King.

Her contemporaries, Anna and Maria Tesselschade, the charming daughters of Roemer Visscher, were equally remarkable for their intellectual gifts. Less scholarly and theological, they were the ornaments of the brilliant circle which the historian Hooft gathered round him at the Castle of Muiden; while Anna Maria Schurman, from religious motives, preferred a retired life.

Elizabeth Bekker, Agatha Deken, Petronella Moens, are names well known in Dutch literature, and in more recent times Madame Bosboom-Toussaint has delighted her generation with historical novels that are worthy to rank with those of Walter Scott and Van Lennep.

With such a heritage the Dutch girl starts in life, and she treasures it as a precious possession. She may be described as simple, genuine, and unaffected, with native truthfulness and common sense, and strong domestic tastes and affections. From her Teutonic origin she de-

rives no doubt the tendency to be somewhat speculative and introspective, a tendency which is strengthened by her Calvinistic creed; while English sympathies are cultivated by an education which very often follows English lines. Her *tour d'esprit* is frequently French from her early acquaintance with French authors. The education of girls in the upper classes is very cosmopolitan: from the fact of Holland being a small country, and Dutch not being spoken out of Holland, foreign languages hold a much more important place in education and in life than in England, and they are sometimes even studied at the expense of Dutch itself. Girls from their earliest childhood often have French, Swiss, or English nursery governesses, and they unconsciously learn to speak and write French and English as easily as they do Dutch. At a later period they frequently have finishing governesses, either French, English, or German, with the addition of masters, or sometimes they are sent for a year or two to a boarding-school abroad. French is often spoken in the family circle, and it is very common to find sisters or friends writing to each other in English. As German, from a certain similarity with Dutch, is in some respects more easily acquired, less stress is laid in education on its conversational use, but the study of it is not neglected, and Goethe and Schiller are friends from early youth; in fact, a well educated Dutch young lady is equally at home in a French, English, or German *salon*, and in some cases it might scarcely be detected that she was a foreigner.

There are good boarding schools in Holland itself, where girls of the upper classes are sometimes sent, but the best organized instruction is given at the *Hoogere Burgerschoolen voor Meisjes*, day schools, which are equivalent to the girls' high schools in England. The intermediate education of girls in Holland has not been regulated by law like that of the boys, because at the time the Bill on intermediate education was passed, in 1863, the want of such schools for girls had not yet been sufficiently recognized. By degrees, however, it became more and more apparent that neither the primary schools, though their programme had been considerably extended, nor the private day and boarding schools, could supply that thorough education which it was desirable that girls should receive; and in 1867 the town of Haarlem set the example in founding the first girls' high school. This was speedily followed by other towns, so that at present there are twelve of these schools—at Arnhem, The Hague, Rotterdam, Leiden, Dordrecht, Amsterdam, Haarlem, Utrecht, Leeuwarden, Deventer, and Groningen. There are two at Amsterdam, one of which is a voluntary school. For other schools were erected by the *Communes*, and at first some of them were subsidized by the State, but the orthodox party, who have always been strongly opposed to unsectarian education, voted in the second Chamber for the withdrawal of the grants and gained their point. This party is now in power, and, having revised the law on primary education, no doubt intermediate education will have its turn in the course of time.



A WOMAN OF FRIESLAND, HOLLAND.

Meanwhile these schools are very successful,* and the instruction given there is of the best kind. As no one is allowed to teach any subject in a Dutch school without having passed an examination in it, and as the requirements for intermediate education are very high, there is every guarantee that the teaching is thorough. The curriculum of study extends over five years, except at the schools at Amsterdam and Deventer, where there is a three years' course, corresponding with that of the three highest classes in the other schools. The instruction given at the primary schools leads up to that of the high schools—where girls are not admitted till they are twelve years old—enabling them to pass the entrance examination; but, of course, many girls go to the high schools, especially the better class of girls, who have never been to a primary school. The programme of study is with small variations the same in all the schools.

* Their drawback is that they are very expensive. The fees are low, the salaries high, and the number of pupils is limited.

The object is not so much to develop a girl's intelligence in the abstract as to give her that knowledge which will be useful to her in after life. The subjects taught are the Dutch, French, German, and English languages, and their literatures; history, geography, mathematics, botany and zoology, physics and chemistry, drawing and aesthetics, including the history of the fine arts, needle-work, and gymnastics. Singing and book-keeping are taught at some of the schools, and so are the principles of hygiene and political economy. Instrumental music is not taught. The girls who have a taste for it learn to play at home. For the others it is considered mere waste of time, since bad music gives pleasure to no one. At the end of each school year the girls are examined before passing into a higher form, and at the end of the five years' course a diploma is given. This diploma confers no right to teach, but with a little additional study the pupil who might wish to become a teacher could easily qualify herself to pass the examination for primary instruction.

Latin is not taught to girls, and this is all the more striking because in the seventeenth century the knowledge of it was not only essential to a good education, but it was the language frequently spoken in the families of clergymen and professors. In some Dutch towns even the maid-servants sang Latin songs. The reason for excluding Latin from the girls' education is that Dutch girls have already four languages to learn, and that the time required to master Latin cannot be spared from other subjects which are considered more necessary and useful to a woman, while a smattering of Latin is believed to be of no use to her. There is a great fear of girls overworking themselves, because they seem to be always more eager to learn than boys, and the above-mentioned programme is already a very comprehensive one. If the parents

of a girl wish her to have a classical education there is no reason why she should not go to the boys' gymnasium. This happens in a few cases, and offers no difficulty, though of course it is not thought desirable as a rule that girls should go to boys' schools.†

The teachers at the high schools are mostly women, and the number of capable mistresses is on the increase; but there are a few male teachers, sometimes the same who teach at the boys' schools in the same town. Without making an invidious distinction I will select the school at The Hague as the representative of them all. The building is a large and handsome one, with an inner court, and with spacious, lofty, and well ventilated class-rooms, admirably adapted to their various uses. It is a pretty sight to see the many bright, good-looking, and well dressed girls, listening attentively to the teacher's demonstrations. The room specially

† An exemption is allowed at the high schools, it seems a pity that the study of Latin should at least not be optional.

devoted to zoology and botany is fitted up on one side with presses containing a small natural history collection; on the other side the wall is hung with drawings of plants. Zoology is taught in winter, botany in summer. The mistress who teaches both has made an arrangement with the Director of the Botanical Garden at Leiden to send her regularly specimens of plants, and sometimes the girls bring the plants themselves. There is a beautiful laboratory for chemistry and physics, which are not begun till the third year. Drawing and history of the fine arts are taught by the same mistress in a room where plaster casts and drawings serve both as models and illustrations. At the end of the year there is an exhibition of drawings and needle-work.

Needle-work is thoroughly taught in all its branches for two hours a week, commencing with plain sewing and knitting in the first form, and ending in the fifth with cutting out and art needle-work. Dutch girls of all classes are proficient in needle-work, and in the remotest fishermen's villages the neatness of the quaint, and often elaborate, costume, of the linen on the bed and in the press, is faultless. To the Dutch mind cleanliness, order, and neatness are the first conditions of prosperity and civilization, and Dutch cottages show that this does not exclude the picturesque. Special sewing schools are scattered all over the country, and have, in many instances, been founded by rich and charitable ladies. In the well-to-do class, girls frequently meet one evening or afternoon in the week to make clothes for the poor, while one of them reads aloud to the others.

To return to the high school. One room in the school is fitted up for gymnastics; a specially important branch in Dutch education, since out-door exercise, in the form of riding and various games, is not nearly as common as in England. There does not exist in Holland the sharp contrast between riches and poverty. There is less poverty than in England, but fortunes are more limited, and it is only in few cases that parents can afford to give riding-horses to their children. Lawn tennis has, however, of late years become very popular, and is played with great zest both in the country and in the towns.

The prejudice which once existed among the upper classes against day schools has in a great measure vanished, and in the commercial and provincial towns girls, without distinction, have begun to attend the high schools. At The Hague the school is chiefly recruited from the professional and middle classes, and it is a matter of regret that in fashionable society the old prejudice still lingers. It is evident that home instruction cannot give a girl the same advantages, for it is impossible at home to have a certificated master or mistress for every branch of education, or to have the appliances required for the teaching of the various sciences. Hence the girls of the aristocracy are often less

well-educated—as far as the instruction goes—than those of the upper middle class. But of course the instruction received out of the house is only part of a girl's education. The training of the moral faculties, without which all book-learning is idle, must, in every country, be chiefly given at home. The Dutch mothers bestow a great deal of care upon their children's education both in the nursery and the school-room, and often give up all general society in order to spend their evenings at home with them. They enter into all their girls' interests—they carefully watch over what their girls may read, remembering how deep and ineradicable early impressions are.

.... Le cœur de l'homme est un vase profond.
Lorsque la première eau qu'on y verse est impure
La mer y passerait sans laver la souillure,
Car l'abîme est immense et la tache est au fond!



A WOMAN AND CHILD OF MARKEN, HOLLAND

In this way girls frequently become their mothers' intimate friends, and from such intercourse the moral side of their nature is more developed than it could be by any amount of class teaching. The warm friendships, too, formed in early youth, and transmitted almost like a heritage from parents to children, in Holland, are an education in themselves. How wholesome is the mutual chaff! How profitable the lessons shared, the books read and discussed, the lectures attended together!

One of the objections made to the high schools is that religious instruction is not given; but ample provision is made for this out of school. Besides the religious teaching received at home, it is the custom for children of all classes in Holland to go from an early age, for an hour a week, to a clergyman to be instructed in Bible history and the catechism. Confirmation usually takes place at eighteen, and during the last year a good deal of time is devoted to preparing for the examination which precedes it, and which is called the Confession of Faith. The clergyman examines in Bible history, doctrine, and Church history at his own house or in the vestry, in the presence of an elder of the church, and on the following Sunday the new members are publicly confirmed in the church and take the communion. The Bible-classes are often continued after confirmation, there being special classes for members of the church. The zeal with which religious instruction is gratuitously given for years by men of small means, among whom the standard of learning is very high, and who forsake all social pleasures to devote themselves to their calling, is above all praise. The result is that religious knowledge is widely spread through the community, that the churches are well filled with people of all classes, and that the level of preaching is very high. To the illiterate who have no time to read in the week—the artisan in the town, or the peasant in the country—the Sunday sermon is the one spiritual and intellectual treat of the week, and they would look upon it as a grievance if it were to last much less than an hour!*

Confirmation is a solemn event in a girl's life, marking, as it does in Holland, the transition from girlhood into womanhood, the close of school-room life, and the entrance into a new world in which she henceforth becomes a responsible person. She must now make her own life. For most girls the path is traced. They go into society, they assist their mothers in the management of the household. Some continue their studies, take up a fresh language, such as Italian, or, if they have a special talent for music or painting, now devote more time to it. Those who from principle or taste do not care for balls and parties undertake charitable work, Sunday-school teaching, visiting the poor, or, when they are old enough, hospital nursing. A young lady is now at the head of the Deaconess House at The Hague. Another lady is

superintendent of a hospital at Groningen. A third has the direction of the children's hospital at Amsterdam.

But this already requires a certain amount of experience, and the younger girls, of course, remain under their parents' wings. The position of girls in Holland and in England is very much the same. They have the same liberties and the same restraints. They do not walk alone in the towns, or travel or go into society alone; but as in Dutch society people all know each other, and many have known each other always, the intercourse is very free and unconventional. The girls are not in a hurry to marry. They seldom marry except from love, and marriages as a rule are happy. As fortunes and titles are equally shared by all the children of the family, there is no rush after an elder son. Holland has changed less within the last centuries than most countries, and what a French writer says of the Dutch women of the seventeenth century is still true. Speaking of the simplicity and frugality of Dutch habits in those days, he says:

A cette école, la fidélité conjugale s'était entretenu et épargnait le spectacle des désordres domestiques si fréquents ailleurs . . . L'indépendance n'était laissée aux jeunes filles que pour rechercher le mariage, et une fois mariées, satisfaites de l'autorité qui leur était laissée dans leurs maisons, elles ne connaissaient plus d'autres inclinations que les affections domestiques . . . Les habitudes de vie sédentaire entretenaient, comme un culte domestique, les sentiments de famille. Dans l'un des tableaux du temps, deux femmes sont assises; la vieille mère écoute, la plus jeune lit la Bible; entre elles l'enfant dort dans le berceau. Le père est absent, mais voici sa place qui est réservée au foyer, et c'est avec confiance que son retour est attendu. Il semble qu'on dise, en pénétrant du regard entre ces murs ornés sans faste, éclairés par l'âtre qui flamboie: "Le bonheur est là."*

Many questions that agitate women in England have no place in Dutch life. If you ask a Dutch woman whether she has any grievances, she will look at you in bewilderment at first, and the next moment burst out laughing. There is no demand for the suffrage, there is no canvassing at elections, and Dutch women are in no way actively mixed in political life. The university career is open to them. No law prevents their obtaining degrees, but not above a half a dozen—if as many—avail themselves of the opportunity. Though the men do not put any obstacles in the way of the higher education of girls they do not encourage it, but rather deprecate learning in a woman. There is one female doctor of medicine at Amsterdam. A woman is *Conservator* of the Natural History Collection at Utrecht, and another has been appointed in the same capacity at Haarlem. A woman on the platform is a *rara avis*. The Dutch dislike their women taking part in public affairs, and the women themselves have an innate shrinking from publicity and sensation. They are not as ambitious, and do not take as high a flight as the women in England, partly because the struggle for existence is less severe, and partly because there is not the same stimulus as in a big country. Dutch ladies, married or single, sit on councils of

* The late Queen of Holland said to a clergyman for whom she had a great regard, that if he would but shorten his sermons she would like oftener to come and hear him. He replied that he was very sorry, but that his congregation would not allow him.

* Lefevre Pontalis, Jean de Witt, i. p. 20, 22.

orphanages as they did in the days of Frans Hals, of industrial schools, and of various other useful and charitable institutions such as the Red Cross, which has lately started a nursing institute at The Hague. A very cultivated lady, who is an excellent Spanish scholar, is the soul of the Dutch association for evangelizing Spain.

But the hearth is still the Dutch woman's sanctuary, and she is loth to leave the sacred fire to take care of itself. To the Dutch the word home is more than a name. They seldom live abroad if they can help it. Those who have a country house spend their summers in the country and their winters in the town, for the season is in the winter and it is over at Easter. Others go, perhaps, for a month or two in the summer to be braced in the Swiss mountains, but they are sedentary for the greater part of the year. Like the mother who is specially fond of the child that has given her a great deal of trouble, they love their country all the more because they have had to reclaim it from the sea, and have had to fight so hard for its independence. In the absence of mountains they love their ever shifting cloud scenery, the wide horizons with radiant sunsets, the undulating tracts of purple heather, the meadows with grazing cattle where the stork ranges undisturbed. They love their snow-white buckwheat fields, their woods of tall beeches, the large expanses of water where every thing is reflected, and that subdued mellow atmosphere which gives so much expression to the simplest landscape, and which has inspired one of the greatest schools of painting in the world.

Among those of an older generation there is always a tendency to praise the good old times at the expense of the present, and to believe that things were better in their day. Those who now look back on their own girlhood think that they were both less spoilt and less independent than the present generation. They had more respect for authority, and still believed their elders knew better than themselves. They had greater enthusiasm, more illusions, and perhaps higher aspirations and ideals. The critical spirit of the age had not damped their hero-worship. They had a craving for knowledge; but in spite of all their parents could do, female education in those days was not organized as it is now, and the girls of the present day have privileges which they had not. Are the girls of to-day more developed, not only intellectually, but in those qualities of the mind and heart which give life its color, its charm, and its usefulness?

Dutch girlhood in its most attractive form is at present typified in the Princess Wilhelmina, the heiress to the Dutch throne. On August 31, 1889, she completed her ninth year, and every year endears her more to the Dutch people. Her birthday, Princess's Day, as it is called, is a day of rejoicing all over the country. Flags are displayed, orange ribbons or flowers are worn, and there are popular games and illuminations; but it is the happiest day of all for the children, who are specially thought of and treated—for is not their princess one of them? It has been a great sorrow to the Dutch nation to see the



H. R. H. PRINCESS WILHELMINA OF THE NETHERLANDS

male heirs of their beloved House of Orange one by one find an untimely grave. But the women of that great house have shown no less remarkable qualities than the men ever since the days of Juliana Van Stolberg, the pious mother of William the Silent, and of a whole race of heroes. With their hopes fixed on their young princess, the Dutch people look with confidence to the future. —*English Ill. Magazine.*

The State Church of Germany.

BY FRANKLIN E. E. HAMILTON.

The result of the Prussian Landtag elections marks an increase in the influence of the National Liberal Party, in so far as it is concerned with the problems of the State Church. Shortly before the elections the various political parties gave forth the programmes which the people were asked to support. As one of the greatest political questions which the German people are now called upon to answer is the relation of the Church to the State, the Church questions assumed peculiar prominence in the elections.

The programme of the National Liberal Party, the most determined and outspoken of all that were published, was ominous. It ran as follows: "We have gladly co-operated in assuring to the Evangelical Church a greater power of independent action and a freer progression in common with the laity. We will be ever ready to agree to the just wishes and needs of the

Church in so far as the State is called upon to take action. But we will also in the future oppose with determination all efforts to found an internal hierarchical power within the Evangelical Church, and to loosen the historical union of the Church with the State supremacy. We will, however, be prepared to oppose the subordination of the evangelical freedom of communion to the will of an overruling central power, and to bring partial aims to the exclusive power in the Evangelical Church of the people." "This programme," says the *Deutsch-Evangelische Blätter*, "we must thankfully greet as a true advance."

What this programme, if followed out, may succeed in accomplishing, it is at present difficult to say, but that it is destined to gain ground for the National Liberal Party is already assured. But what is the National Liberal Party of Germany in the Church; and how is the Church to be affected in its relations to the State by the success or the failure of that party? These are questions difficult to answer. They are questions, however, so necessary for us all to comprehend, whether answered or not, that a few words first as to the history of the State Church of Germany will be needed.

When the promoters of the Reformation in Germany were forced to appeal to the German princes for aid in the movement, they there and then laid the foundation of the present relation of Church and State. A bitter and prolonged dissension within the Protestant Church, not unnaturally, followed the Reformation. The Thirty Years' War, ending in 1648, first gave to the various Church factions in Germany the right of separate, recognized existence. Until 1817, however, the two great parties of Protestantism in Germany were not allowed the freedom of communion in common. But in that year Frederick William the Third, of Prussia, being of one party, the Reformed Calvinist, and his queen of the other, the Lutheran, finding this condition of affairs onerous, combined the two factions by a State decree. In 1842 Frederick William the Fourth, his son, combined all the parties of the Protestant Church in Germany into one great Church, called the Evangelical Church, to be closely related to the State and to be henceforth under its protection. Although the various Church parties were thus ostensibly united, there remained within the Church four leading factions which in their separation are still distinctly marked. These are known as the Lutherans, the Conservatives, the Middles, and the Liberals.

The Church thus formed in Prussia is the so-called State Church of Prussia. The State Church of Prussia, however, is itself subdivided into nine sections, corresponding to the nine old provinces of Prussia, and over each provincial section there is placed a provincial president. What obtains in Prussia is true of all the other kingdoms and States of the German Empire—each kingdom and State, even the city of Frankfurt, possesses its own State Church, looking to the State ruler as its head. As the emperor, however, is the central figure of the empire, so is he also the central

figure of the Church. He is recognized as the *Summus Episcopus*. We may thus realize in how far the Imperial Government is functionally related to the Church. The emperor looks upon the continuance of his headship as a personal questioning of the strengthening of his imperial power. The kings of Prussia have always done much to aid the Church, realizing that with its success the State power of Prussia is closely concerned. Prince Bismarck is bitterly opposed to any separation whatever of State and Church, and deems any attempt at such separation as an attempt at weakening the imperial power.

In several of the Rhine provinces and in the East, as in Posen, and in Silesia, it is certain that the success of the Church is identical with the success of the empire. The imperial power, therefore, is often felt very distinctly and not always pleasantly in the Church relations of those provinces. One reason why the emperor, and particularly Prince Bismarck, is opposed to the separation of Church and State (it is said by the ex-Chancellor's enemies) is because it is feared that if the Protestant Church is free, it, too, will cause many of the troubles for which the Roman Catholic Church in Germany is now responsible. This claim, however, even if true, could only be a reason secondary to that of the great desire to strengthen the imperial power. In reality the Roman Catholic Church in Germany now enjoys internally much greater freedom than the Protestant Church, although exceptionally it is made to feel unmistakably the iron hand of the empire. With these considerations in mind, therefore, we can realize how, when the Liberals, openly or covertly, urge the separation of State and Church, they are thought by the stalwart Imperialists to offer a menace to the imperial power.

To gain a clearer view of the more intimate relations of Church and State, however, we must examine the Church itself and see in how far its administration is independent, and in how far it is dependent upon State authority. About fifteen years ago the establishment of the synods gave a new phase to Church administration in Germany, and since that time the synods have been the means employed almost exclusively in the administration of Church affairs. That the synods, however, which in reality represent the people, might be counterbalanced in their action, a Minister of Public Worship was appointed by the emperor to exercise in certain particulars absolute control over the Church. Thus, no church can be built or church land sold without the consent of the Minister of Public Worship. The minister, moreover, is empowered independently to appoint certain church officials, as, for example, professors of theology. In these and other minor particulars the synods are powerless. A notable case in the exercise of the appointing power of the minister was the recent appointment of Dr. Harnack to the faculty of Berlin University. The synods from the first opposed his appointment, but the minister persisting, the strife, becoming partisan, was loud and bitter. Many of the leading journals engaged in the controversy, some espousing one

side, others the other side. The minister stubbornly confirmed Harnack's appointment, saying that if he had been fitted to lecture several years at Marburg he was fitted to lecture at Berlin.

There are four classes of synods, known as the parochial synod, the district synod, the provincial synod, and the upper consistory. The parochial synod is made up of all members of the parish by birth, except

larger body of clergymen and laymen elected from the provincial synods. In all affairs of great moment in the Church the consent of the upper consistory must be obtained.

Thus the Minister of Public Worship and the synods conjointly form the administrative body of the Church. By them the various pastors receive their appointments, except in those special cases where the appointing power



A WOMAN OF SILESA, GERMANY.

those who are expressly excluded for some distinct reason, as, for example, that of being a Roman Catholic, or for remissness in paying the Church tax. Elected representatives from the parochial synods form the district synods, from which in turn representatives are chosen to form the provincial synods. The highest synod, called the upper consistory, is made up of a president—commonly a lawyer—with five other lawyers and clergymen as council, appointed by the emperor, and the

is in the hands of patrons (it not unfrequently happens that a Roman Catholic patron controls a Protestant appointment and a Protestant patron a Roman Catholic appointment), or where the church is so unimportant as to be permitted to choose its own pastor. The emperor himself appoints the various court preachers.

The salaries of the clergy are regulated by law. This is true of both Protestants and Catholics. The first year's salary is 1,800 marks (four marks to the dollar). From 1,800

marks the salary in five years advances to 3,600 marks, which is the limit. The legal salary, however, is the minimum, for the larger appointments voluntarily pay much larger salaries. But this rate is fixed by law and is provided for by the rental of lands which are attached to each church for the purpose. The Roman Catholic clergy, because they are unmarried, receive smaller salaries, ranging from 1,500 to 3,000 marks. These salaries, although small, represent the least that a clergyman receives, and are therefore hardly a fair criterion of the actual salaries. Many attractive inducements, moreover, are now offered to young men to enter the ministry as a profession which were not offered several years ago.

It seems, however, to be the present policy to keep the number of pastors in the cities less than it ought to be. Thus, Berlin, one of the greatest cities of the world, is probably the city most poorly supplied with ministers and churches, in the ratio of its population, in all Europe. There are in Berlin, altogether, including chapels and missions, only forty churches, served by one hundred and twenty pastors. The rate of increase in the city's population by births alone ought to call for the building of two churches each year, whereas in reality there is almost no increase either in the number of churches or in the number of church members. The time of the present clergymen is almost wholly occupied in attendance upon funerals, baptisms, and marriages. Here, it seems, ought to be a living opportunity for some other Protestant Church than the State Church. The people, however, are very loth to join any other church denomination. It happens, therefore, that the most strenuous efforts upon the part of the Methodist Church and of the Baptist Church have only resulted within the city in a membership for the former of four hundred and for the latter of eleven hundred.

The liberals see much in the State Church as at present constituted which they claim ought to be reformed. They claim that it is crippled and inefficient from too close dependence upon the State, and demand for the Church, as a necessity, greater independent freedom of development. The liberals, however, are the lineal descendants of the rationalists of the last century, a school of thinkers who almost succeeded in choking Protestantism in Germany during the eighteenth century, and they are therefore regarded by their opponents with some suspicion. Notwithstanding their questionable antecedents, they at present have much that is true behind them. Bolder than the other parties, they plainly demand a looser relation between State and Church, while claiming at the same time to seek the preservation of the great historical union of Church and State based upon the Augsburg Confession.

Thus matters stand. Although the last election resulted in the choice of several very pure-minded, able men, who have the good of the Church at heart, the custom of electing lawyers to the upper consistory simply in order that they may oppose the clergyman has by no means yet been abandoned.

The strained relations, moreover, at present existing between the Protestants and the Roman Catholics in Germany are becoming more and more enigmatical, and render the position of the State Church even more complicated and unsatisfactory to both clergy and people. Many enemies of Prince Bismarck claim that these relations are mainly the result of his machinations. This claim, from all that can be learned, is far from the truth. It is difficult to imagine how such a claim could have gained credence. Prince Bismarck's relations with the Vatican need no such double dealing to support them, while his consolidation policy hardly calls for a disintegration of his own State, in which seven million of his own countrymen are Roman Catholics. A more cogent reason might be given in the efforts of the Pope to free himself from his present humiliating attitude toward King Humbert of Italy. The result of such efforts is becoming more and more clearly defined. The last convention of the German Catholics at Freiburg, seconded by the assembly of Prussian bishops at Fulda, passed resolutions "denouncing the recent Italian legislation making it penal to agitate for any change in the territorial constitution of the existing kingdom of Italy, or to insist on the necessity to the Pope of 'a city to himself.'" It is said now that, upon the recommendation of the Vatican, conventions are to be held in every country in Europe to demand of the German government to intercede with Italy in behalf of the Pope. How such interference is regarded by the German State Church may be judged by the renewed uncompromising hostility of the latter toward ultra-montanism.

To what, then, can we ascribe the increasing uneasiness of the State Church of Germany in its desire for greater freedom and the growing opposition of the German Protestant people, as represented by it, toward Roman Catholicism? It certainly is not Prince Bismarck who would claim the questionable honor of a condition of affairs so opposed to his avowed policy. Nor can such a momentous opposition be classed with the narrow prejudices which are at the base of the German anti-semitic movement. One must search deeper even than in the worldly ambitions of the Papal chair. A movement which is of a people holds deeper interests than these.

Count Berenstorff, President of the International Young Men's Christian Association, in a recent address before the American students in Berlin, claimed emphatically that the one cause and the only cause is the awakening of a new religious interest in Germany, which is destined again to move Protestantism to its center.—*Central Christian Advocate*.

The Struggle with Rome in Germany.

Germany is the historic battle ground of Protestantism and Romanism. The land of Luther has been not only the seat of the Thirty Years' War, but practically also has been the scene of a struggle covering more

than three centuries between the principles of the two great confessions for the control of the heart and mind of the people. There have been truces and periodic lulls of battle, occasional changes of tactics and shiftings of the lines, but peace, never. Since the Jesuitic counter-reformation at the turn of the sixteenth and seventeenth centuries, when Germany from being nine tenths Protestant became one third Roman Catholic, the authorities of the latter Church have not rested in their endeavors to win back to the Church of error the fair Teutonic lands. While recognizing in Germany a bulwark of Protestantism to such an extent that Cardinal Antonelli, when he heard of the victories of 1870 and 1871, exclaimed in dismay, "The world is coming to an end!" yet the attacks on this bulwark have only been redoubled.

The present method and manner of conducting this warfare is extremely unique and novel, and illustrates anew the wonderful adaptability of the Roman Catholic hierarchy to the surroundings and the exigencies of the case. The matter in hand is also of peculiar interest to Americans, as it is a public secret that nowhere else are more sanguine hopes entertained of a final victory for Roman Catholicism than in our own fair land. Nippold, professor in Jena, and one of the best of specialists on the Roman Catholic question, recognizes this danger, and in his recent masterly survey of the modern literature of that Church, called "*Katholisch oder Jesuitisch?*" has drawn particular attention to this fact.

Characteristic of the modern Romish struggle are the studied efforts made to influence public opinion in favor of the Church of Rome. While nothing is more abhorrent to the genius of that Church than an appeal to the judgment of the people, yet when such a judgment can be manipulated by those in authority for their own ends and aims, tradition yields to advantage. The Church has clearly learned to understand the value of public opinion, and is determined to modify this opinion for its purposes. The now so popular Catholic congresses, which have in recent months been held in Austria, France, Spain, Belgium, Switzerland, Holland, England, and America, are peculiarly a German invention, where not only national assemblies of this sort have been held, but also smaller territorial conventions in great number, where, with great display and determination, the demands of Rome are published to the world.

Hand in hand with these endeavors are those made through the press. The whole Roman Catholic press of Germany is practically in the hands of the so-called *Augustinus Verein*, which supplies the local press throughout the empire with editorials and correspondence in a manner agreeable to those in authority. As the resolutions and demands of the congresses are usually prepared beforehand, as is apparent from the almost verbal agreement of the resolutions of assemblies held hundreds of miles away from each other, it is plain that both press and public opinion, as voiced

by the assemblies, present the appearance of a thorough unanimity and the impetus of widely extended oneness of mind and purpose. In the nature of the case opposition within their own ranks is virtually an impossibility. Over against the world without Rome thus presents a solid phalanx of men and measures, and this solidity, in the nature of the case, cannot be otherwise than a powerful factor and force in public thought.

Practically the same ends and methods prevail in another department, in which the claims of Roman Catholicism are little short of sensational. To all intents and purposes the development of life and thought has been under Protestant control since the era of the Reformation. Progress and research in their positive features have been an outgrowth of Protestant principles, while Roman Catholicism has confined itself to adapting itself as best it could to the ideas and ideals of the modern world. It is now proposed to change all this and to bring modern research and thought into subjection to Rome. The keynote of this movement was given by Janssen in his *History of the Germans*, in which he made it his object to show that the Reformation was in reality the greatest calamity that ever befell Christendom, and that it has been the source from which have flowed all the evils that have befallen the Church, the State, and society ever since. The lesson of history is accordingly this: that the panacea for all these ills is a return to Rome.

This line of thought has been eagerly taken up in other departments until now Roman Catholic scholarship and literature have but one end and object; namely, of reconstructing learned investigation, the science and thought in general *in majorem Romæ gloriam*. A magnificent critique of the Jesuitic means through which it is attempted to secure this object is found in the work of Nippold mentioned above. Naturally, such a course of procedure has aroused Protestantism. It has resulted in the organization of the "*Evangelischer Bund*," now only three years old, but numbering more than sixty thousand members, mostly professional men throughout Germany, the aim of the association being "to fight Rome with pen and tongue." It is doing splendid work, the literature it publishes being the best issued on the inter-denominational problem, much of it being discussions of principles and methods that have any thing but a local importance merely. All Protestant Germany, with the exception of the most pronounced confessional schools of thought, are united in this work of resisting the aggressiveness of the Roman Catholic faction. The struggle is having a splendid reflex action on the Protestants themselves in making them more deeply conscious of their spiritual possessions, for the retention of which it is a matter of the greatest importance to defend themselves against their would-be despoilers. Recent Church developments in Germany are exceedingly interesting and instructive at present; they present an unusually clear object lesson for many who are not Germans — *Germanicus*, in *New York Observer*.

The Baptists of Berlin.

BY GEORGE C. LORIMER, D.D.

During my recent visit to the capital of Germany I was pleasantly entertained by the Rev. Edward Scheve, pastor of the Second Baptist Church, from whom I gathered many interesting facts regarding our cause in that city. It is well known, doubtless, that the population of Berlin numbers one and one half millions, but it may not be as well known that there is only accommodation in all ecclesiastical edifices—both Protestant and Catholic—for fifty thousand people; that is, suppose all domestics in the metropolis were suddenly possessed with the desire to attend church they could not be accommodated by at least ten thousand sittings. It is rumored that, among the other reforms inaugurated by the young emperor, he has directed the building of a number of churches to accommodate the masses. We trust that it is so, but at present there are only eighteen established churches—that is, Lutheran—and three Catholic, in the entire community.

In view of this condition of affairs the Baptist cause is in a most hopeful and flourishing condition. We have two regularly constituted and self-supporting churches, the Second numbering about 700 members and possibly as many in the First. We have 14 mission stations within the limits of the city and from 14 to 16 Sunday-schools, having in them a goodly portion of the 40,000 children who are reported to attend Sunday-schools attached to the various churches of the city. The buildings owned by the Second Church, which I was permitted to visit, are admirably located and of considerable value. The brethren own in this property a number of dwelling-houses, in the center of which is a large gate-way leading to the church building proper, which is large, well arranged, and comfortable. What interested me especially was an organization in connection with this body called the Sisters of Mercy. This organization consists of women who are especially devoted to ministration among the sick. They go out and nurse rich people, and the money they receive for their services enables them to nurse poor people gratuitously. Their training is received in the public hospital, and they receive official authorization of government to discharge the function of nurse. Of course, as they go from house to house, caring for the afflicted, they are taught to minister to the soul as well as to the body. Their head-quarters are in the buildings owned by the two churches; a suite of rooms plainly furnished, presided over by a matron, and where great attention is bestowed on the spiritual education of the Sisters. As I visited this Christian abode I could not but think of our own training-school and of the greatness of the work opening before the Woman's Home Mission Society.

Rev. Edward Scheve interested me very much in the concern felt by the Baptists of Berlin for the evangelization of the Cameroon country of West Africa. This country passed from English to German rule, and the

Baptists transferred their religious interests there for forty thousand marks to the German authorities. The Berlin Baptists deprecated this transfer, and offered the society in England to manage the mission in Africa, but their proposals were declined. Still not discouraged, and feeling that the cause in Africa has claims on their devotion, and especially now as the country has come under German rule, they are sending out missionaries of their own, and propose to prosecute the work heretofore conducted by the English brethren.—*The Standard*.

A Switzerland Fair.

To one who has never seen an annual fair in a small Swiss town, it is an interesting sight. Long before daylight the tinkling of cow-bells and the rumbling of passing carts are mingled with our dreams. As we waken we remember it is the day for the *foire*. We have our *café*, and start out to see what is going on in the town. A turn in the crooked street brings us to a lively scene. Up and down the narrow street are rows of cows and oxen and bulls and sheep and goats. Peasants in broad-brimmed felt hats and blouses of every imaginable shade of blue—from the new linen, which is very dark in color, to the old, ragged stuff, faded almost white—are walking and bartering, milking the cows and patting the oxen. A kindly-faced man at one side is watching over a cart full of little white pigs that are grunting around in the straw, and tumbling over one another in such a funny way. Up comes an old woman, bare-headed, but with a woolen scarf about her neck, and a bargain is begun immediately.

There seem to be all kinds of cattle here—big and little, ugly and gentle, short-horned and long-horned, some from Germany and some from France, as well as from the Alps, but, with the exception of one cow, one goat, and the ten little white pigs, not one animal is as clean and well-kept as we are accustomed to see them at home. As we look back on the scene from a respectful distance it is picturesque, but hark! what is that? Above the shouts of the men, the lowing of the cattle, and the tinkling of the cow-bells, we hear something that reminds us of a calliope. We go in the direction whence the sound comes. Groups of peasants throng the next street; we pass them, and through an alley catch glimpses of children gazing intently at something. The music must come from there, so on we go until we are standing in the old Fish-Market Place, in the center of which is a "merry-go-round," gayly ornamented with bright greens and reds and tinsel. Half a dozen children and two young peasant women are seated on the horses; the black-bearded proprietor, standing up stiffly beside one of them, and arrayed in a new suit of badly-fitting clothes, looks complacently about as they all go sailing around and around. In the center a small boy, whose head appears just above the level of the platform, is grinding out that bangy music, almost deafen-

ing with its drums and bells. At one side, back of the rows of children who form an admiring circle around the flying horses, is the little green house on wheels where resides the owner of all this music and brightness. The closed doors and the two small square windows draped with lace curtains do not allow us so much as a glimpse of the interior.

As the flying horses slacken speed, and their riders prepare to dismount, we turn back to the Town-Hall street, where we thread our way among the crowd of peasants standing between the two rows of roughly-built booths that extend the entire length of the street. Coarse woolen underwear, worsted scarfs of gay colors, wooden shoes, remnants of calicoes and ribbons, these fill many of the stalls. As we go by, a fat old cheese-woman stops regaling herself with hot soup out of a queer

closely. Now we come upon a neat little girl sitting behind a low table covered with piles of squares and oblongs of honey-cake (an inferior sort of gingerbread), ornamented with pink and white frosting, and several varieties of dubious looking candy. We wish we could understand *patois* when we come to a Cheap Jack who is standing on a box to raise him above the crowd. He has such a comical turn-up nose and a deep dimple in his chin; and though he never so much as smiles himself, the crowd of peasants are chuckling and laughing around him as he rattles away, equally amusing whether he is trying to sell a jack-knife or a gilt watch-chain.

Opposite is a strange show. A shallow wooden box forms a frame about four feet high and three feet wide, which seems to be filled with machinery of some kind.



LAKE PEPIN, SWITZERLAND.

fat bowl, to invite our attention to her wares. She assures us she has the "most beautiful" cheese in the market. She makes a quaint picture, leaning over the table among the huge triangles of pale yellow that are surrounded by little greenish oblongs of what we suppose is goat's milk cheese; but the odor of Swiss cheese is rather too aggressive for American noses, and we prefer to move farther down the street.

Farther along a young man in a white cap and apron of a cook is bawling out something in an unintelligible voice. Above his head is a large painted sign, from which we gather that he is selling something edible. The table is covered with a pile of what might be lumps of dried earth or stale brown bread. He calls it Alpenfood, and keeps weighing out small quantities and doing them up in bits of newspaper. It looks any thing but attractive, and we do not care to investigate more

As we approach we see it represents a coal-mine in operation. A man standing at one side is turning a crank which puts in motion all the little puppets and wheels and hammers, and as he notices we are watching him he is anxious to have the machinery show off to the best advantage. To this end he turns the crank so rapidly that the little puppets descending the pit by a rope go whizzing down with alarming speed, the tiny, clanking hammers fly up and down so fast that they look like nothing but blurs, and the little carts laden with coal go whirling along the gallery at the rate of a mile a minute, when suddenly, with a snap, off goes the handle into the middle of the street.

The crowd is beginning to press too closely around us, so we wend our way back to our hotel, quite content with the hour we have spent in wandering around the market.—*New York Observer.*

Various Swiss Legends.

BY LADY MURRY-AYNSLEY.

The various tales we meet with of the wild huntsman should also be relegated to this same golden age. Judging from the numerous bears, lynxes, wild boars, eagles, and chamois of which our mountaineers still speak as then existing, the disciples of St. Hubert must have had a good time of it all over the district between the dent (or peak) of Morcle and the Vanil Noir. They still relate a story of a hunter who, when in a defile at the foot of a rocky peak, saw a troop of forty-two chamois come rushing down upon him all at once; seeing these beasts rushing madly down upon him, this man had but one thought, that of saving his life by throwing himself down at full length upon his face. This he did, and the forty-two chamois passed over his back with a tremendous rattling noise. When he got up again he found to his distress that his coat (a new one and made of very strong cloth) was worn to shreds on the back part.

Elsewhere we are told of another son of Nimrod who chanced to come upon seven hares at once. The seventh runs after the pack of hounds which is in pursuit of the six hares, which are caught by them and killed. But the seventh—the most cunning hare that ever was seen—began running like lightning round and round a great heap of dried reeds, so that it was impossible to catch him. He ran so fast that his shadow could scarcely keep up with him! The hunter, wearied with this fruitless chase, killed the hare at length by adopting the precaution of bending the barrel of his gun before firing it off.*

In certain other spots, too, hares were so plentiful and so tame that they might sometimes be seen hiding beneath the shadow of the guns which a couple of sportsmen had deposited in the corner of a chalet, while they were quenching their thirst.

FATHER AULET.

Among other distinguished hunters, we must not forget to mention "Pere Aulet of Gryn," who was the terror of the chamois. He is said to have been the only hunter whom they feared. Did the hunters Branon or Samelon appear on the horizon with their carbines, the chamois of Panyrossaz took no heed of them, trusting to their own fleetness of foot and still more to the unskillfulness of these men, and still continued their gambols. This legend gave rise to the following lines, composed one day on the banks of the Avençon:

An old chamois—a chamois of many years,
The vanguard of a numerous flock—appears.
Silent and still on the green mountain side they browse.
When suddenly their leader on the horizon sees

* The notion of the efficacy of a bent gun barrel is to be found in more than one legendary account of the chase. As recently as 1820 a weapon of this kind was spoken of as being in the possession of the hunter Bontemps Greylox, of Velle-neuve, on the lake of Geneva, who, with this gun, was said to be able to shoot from one valley to another, taking effective aim over peaks and mountain summits. His projectiles could carry (so the story runs) from the edge of the lake up to Youvertas, in the valley of the Edu froide! Bent telescopes are also spoken of which enabled him who used them to see the game behind the rocks!

A hunter. Against the wind he slowly comes.
"Feed on," to his companions the old chamois cries;
"Feed on, we chamois fear not the hunter Branon.
Also, hiding behind a rock, is the prudent Samelon.
He too, you need not fear, his pipe is freshly filled.
Feed on, this sweet pasture you may still enjoy."
Scarce had the old sentinel thus his flock addressed,
Once more on the second hunter his piercing gaze doth rest,
And he bounds up, crying, "Beware! It is Aulet!
Flee quickly hence, 'tis a case of *saute qui peut!*"

THE TWO JOHNS.

These two men have long been celebrated characters at Les Ormonts. One day when one of them was chamois hunting near the Oldenhorn, he saw a woman clambering up the mountain side with a cradle on her head. She passed close to him, and asked him how he dared to come and kill her goats. On the hunter's telling her his object in going thither, she offered him a cheese made of chamois' milk, telling him that so long as he abstained from the chase of the chamois this little cheese would never decrease in size. John accepted her gift, and all went well with him for a time, until the passion for hunting came back upon him one day, when he went to the same spot and met the same woman again. He was much astonished by her asking him wherefore he was not at Saint Maurice that day, since all demons like him were assembled there in order to attend the funeral of an inn-keeper who for twenty years had always mixed water with the wine he sold. On hearing this, John started off for Saint Maurice, and there heard the confirmation of what she had told him regarding the inn-keeper.

These two brothers generally hunted separately. If they only saw their game they could catch it. When these two men were on their death-beds, which occurred several months apart, chamois, hares and foxes gamboled around their dwelling, and during three days there was great joy among all the wild animals in that neighborhood; the older ones, especially, made high holiday. At Creux des Champs, at Pillon, at Soldlet, at Maitreille on Mont d'Or, at Lecherette, and in the woods which surround the Melleret, jollifications were held by the animals. The old foxes performed on the violin, and from the highest branches of the fir trees black cocks and pheasants might be heard whistling their prettiest tunes.

THE WHITE CHAMOIS.

In the so-called Pays d'Enhaut there was formerly a hunter who was so passionately fond of the chase that he started off for the mountains one communion Sunday. As he went, he heard cries all around him, "Thy hunting will not prosper to-day." "Eh! is it so?" replied he, "if I see the devil face to face, so much the worse. I am determined to go on." The legend has it that if this man did not actually see the devil, yet on turning the corner of a rock he encountered a chamois white as snow, at which he was so much terrified that he ran down again as quickly as possible, not halting until he reached his own house; that he took to his bed, and died three days afterward.



SCENES IN SWITZERLAND.

THE ALPEN JÄGER (Alpine Huntsman).

While we are on the subject of legendary sportsmen, we must not forget to give one more example—an ancient tale from the Ormont District, and adopted by Schiller as the ground-work of "Alpen Jäger," one of his most charming compositions. The original tale runs as follows:

A young shepherd from Les Ormonts was in the habit of frequently leaving the flocks intrusted to him in order to satisfy his delights for the chase. He would climb

the rocky points and ridges to seek for game. His parents remonstrated with him, but he listened neither to their entreaties nor their reproaches. He treated lightly all the dangers attendant on these wild expeditions, which led him among rocks and abysses often enveloped in clouds. One evening, when twilight had set in, he was on an expedition of this nature amid frightful precipices when a storm arose. The thunder rattled without intermission. From time to time the darkness was illumined by lightnings. Torrents of rain fell, together

with hailstones, and added their sounds to the fury of the tempest. The young shepherd lost his path, his only guide being the howlings of the hurricane in the ravines. Wet to the skin, faint with hunger, and trembling with cold, he clung, exhausted and full of terror, to a spur of rock, believing that his last hour was come. He heard a fearful noise, which seemed to shake to their base those Alpine fastnesses which had for ages endured the destructive powers of the elements, and then, all at once, the genii of the mountain, borne seemingly through space in a whirlwind of fire, appears before the trembling, half-frozen shepherd. The phantom regards him with a scornful expression, and seems as if intended either to swallow him up or to precipitate him into the depths below, and then in a terrible voice, which sounded even above the tempest, "Who art thou," it cried, "who hast ventured to hunt my flocks? Who has given thee the right and power to take what belongs to me? Do I go and attack thy father's cattle? Tell me, then, wherefore thou pursuest my peaceful chamois?" The genii then disappeared, and with him died away the fierce storm. To the young shepherd it seemed an awakening out of a fearful dream. He seized his gun, and contrived to find the steep and difficult path which led to his home. Never once looking back he returned to his chalet as fast as his strength would permit, and from that day forth he never more wandered away from his flock.

As stated above, this story is the foundation of Schiller's charming verses on the "Huntsman of the Alps." At the moment when the shepherd is about to take aim at a chamois, he makes the spirit of the mountain interfere:

Suddenly from a rocky rift,
The hal Spirit his form doth lift,
And, with upraised protecting arm,
Makes for the frightened beast a shield.

Cries he.

"Must thou bring sorrow, death and harm?
Doth e'en this no shelter yield?
On this fair earth is room for all,
Wherefore should death my flock befall?"

A grand and poetic idea lies at the bottom of this legend—the mountain Alp should remain an abode of peace, free from the passions of the human race. In the same manner as the glacier permits nothing that is impure to rest upon it—grinds to powder and ejects all foreign bodies, so the Alps in their majestic beauty, with their fields of spotless snow, cannot tolerate any impurities, miseries, or evil feelings. Human nature must feel and express awe in those elevated regions. He who desires a closer acquaintance with those wild solitudes should remember that they form a country apart—a sacred land, so to speak. If the air be purer there than in the cities of the plains; if the views are more extensive and the sky seems more blue, it is because man feels himself raised above evil and nearer to Him who has created the infinitely great as well as the infinitely small, to whom all glory and worship should be given.—*American Antiquarian*.

Social Problems in Germany and Switzerland.

BY DR. L. DE PRESSENSÉ.

I cannot forbear reverting to the social problems which press upon us with ever growing urgency. Every thoughtful student of current thought, and of the events of the last month, must be impressed with this. The results of the International Labor Congress at Berlin, though they were rather consultative than practical, cannot but have a great effect on public opinion. May we not hope that with regard both to the limitation of women's labor, and to Sunday rest, the retrograde movement which we have observed lately among many of our municipal bodies may be checked, and timid politicians may be encouraged to take larger views on these important questions.

The most remarkable feature of the Berlin Conference is the new aspect in which it has presented the Emperor William II. Hitherto we have been wont to regard him as an excitable young man, with strong military proclivities, and an overweening sense of his own imperial dignity. He does not now hate one jot of his authority as representative of the House of Hohenzollern, which he regards as ruling by Divine right. It is, indeed, to his desire to assume the undivided responsibility of his position, that he has sacrificed the illustrious founder of the German Empire. At the same time, he seems to have awaked to a sense of the tremendous responsibility resting upon him as a man, for the use of such vast powers. This feeling has, for the time, absorbed all personal ambitions, and inspired him with a generous eagerness to improve the condition of the masses. It is obvious that if he continues in this mind, he must do all that in him lies to maintain peace in Europe.

It would not, indeed, be possible for him, under existing circumstances, to give to Europe, by a revision of recent treaties, the only guarantee which could justify even a partial disarmament; but if he should decide (as is rumored) to do away with the odious system of passports which closes the frontier of Alsace, this would be a most encouraging sign. We might then hope that the close of this century might be devoted primarily to the solution of problems affecting the welfare of humanity generally. It is impossible, however, to speak with certainty on any of these points, for we have not yet sufficiently proved the moral stamina of the young Emperor, or his power of patient endurance in the face of the difficulties which he may encounter in his home policy. This is an unknown quantity—a psychological enigma—in which the fate of Europe is largely involved. At the same time, we would express the liveliest sympathy with the generous impulses of William II., and our hope that all true friends of humanity will show their readiness to work with him, both in the promotion of liberal studies and of legislative reforms.

Geneva has just set an admirable example of the way in which this great social problem should be approached. At the suggestion of M. Frederic Neckar, the worthy

inheritor of a great name, and one of the foremost citizens of Geneva, the Committee for the Study of Social Subjects invited four leading representatives of the four great schools of socialism to come and explain their different points of view. These conferences were eminently successful. M. Stiegler spoke first, explaining Marx's system, the aim of which is to make the State the sole proprietor, producer, and distributor of the fruits of labor.

M. Claude Jauret propounded the solutions suggested by the school of M. Leplaz, who thinks that the difficulty might be met by an extended system of co-operation between masters and men, without going to the full length of catholic socialism.

M. Frederic Passy, president of the Academy of Moral and Political Science, and the generous advocate of peace and arbitration, eloquently sustained the old theory of political economy advanced by the school of Adam Smith and Ricardo, which practically means non-interference.

Lastly, M. Gide, Professor of Political Economy in the Faculty of Montpellier, and one of the promoters of the French Protestant Society for the study of social questions, showed very clearly how necessary it is for us to recast our whole idea of the State in its relation to economical questions. Without making any concessions to dogmatic socialism, he pointed out how impracticable and unjust it was to regard the State merely as the guardian of the interests of trade, while the poor were left without any redress for their grievances. He argued that the design of social institutions was to promote the growing welfare of all citizens, not to protect the interests of particular classes.

I sympathize entirely with this view of the case. Individualist as I am from the bottom of my heart, I yet hold that our conception of the State needs to be entirely reconsidered, with a view to the fulfillment of these broad claims of Christian morality. I regard the separation of the Church from the civil power as a necessary guarantee of the rights of conscience in this revision of the functions of the State.

To me the re-awakening of interest in social questions in Geneva seems all the more hopeful because it is the direct result of Christian influence.

There has recently been held at Olten, in the Canton of Berne, a great Conference on the legislative reforms in favor of working men to be demanded of the Federal Assemblies. This Conference is itself interesting as a sign of the times, no less than for the resolutions passed at it. These resolutions were in the direction of State Socialism, as it is now officially recognized in Germany—that is to say, in the direction of compulsory insurance against both sickness and accident. The Conference gathered an immense concourse of people, and it was noteworthy that eminent representatives of the Catholic Church of Switzerland took their place side by side with Social Democrats. The multiplication of such Conferences would do much to bring about a good understanding between the various classes of society and to counter the fatal spirit of violence.

May we hope that the Anarchists, who are always trying to fan the flame of disaffection among the working classes, may not prevail in the great demonstration of May 1, over the wise counsels of the thoughtful leaders of the Socialist movement in our day? To hand over social questions to the solution of blind force is suicidal policy; while, under the influence of true Christian socialism, a right understanding between the classes may become easier day by day.

Religious Condition of Switzerland.

The religious condition of Switzerland presents many interesting facts. According to the statistics of December, 1888, the country contained 1,750,000 Protestants, and 1,200,000 Roman Catholics. There is perfect liberty of creed and of conscience. The person who exercises paternal authority or acts as guardian can determine the religious education of the children till the age of sixteen. The Jesuits are forbidden, but the priests are much more numerous than the Protestant ministers. As is so often the case, the church in the minority is especially vigorous; in the Reformed cantons the Catholics are on the increase, while the Reformed are gaining in the Catholic cantons. The Catholic Church is a unit and is domineered by ultramontaniam; the Protestants are divided, fierce controversies raging between the evangelical and the liberal parties. In point of zeal the Catholics are far ahead of the Reformed. In the Catholic canton of Uri I inquired into the attendance at church, and was told that, as a matter of course, every body went except the little children and the infirm. "In winter the people fill the church, even on week days, coming from the mountain sides and the valleys, through the snow and over the ice, to attend divine services." I rode through the Rhone valley on Corpus Christi Day. I saw not a person at work the whole day; even the cows were kept in stables that their keepers might attend service. Every village had its celebration. The processions were large; the display was surprising, revealing a splendor which, under the circumstances, seemed impossible, and contrasted strangely with the apparent poverty and squalor of the villages.

Never before did I understand Zwingli's iconoclasm. Of all the reformers he was most intent on removing images and pictures from the churches. One need but see the Catholic cantons to-day to appreciate his iconoclastic zeal. Many of the images and pictures are worthy of savages rather than of Christians; and the devotion of them cannot but be debasing. This is true of the representations of Christ, as well as of pictures of the virgin and the saints. In the Reuss valley I saw in front of a chapel the representation of a saint with a hog leaning against his legs, apparently rubbing its itching side. I asked for an explanation, but, of course, received none.

I can give but one instance of the superstitions, which

are worthy of Spain. In passing up the Rhone valley from Brieg to Fietsch, my companion, a Catholic, proprietor of a hotel in the valley, called my attention to a church at our side. "This church is peculiarly rich in grace," he said. "Emblems of wonderful cures performed are hung about the altars. And the church has this wonderful power: It often occurs that children die without baptism. They are then brought to this church for the rites of burial. Now it frequently happens that during these exercises some sign is given by the deceased child. Then the priest immediately baptizes it." Thus the child is supposed to give some evidence of life, but just enough to make it fit for baptism; then it is buried. What the sign is and how it is recognized I could not learn. But a rare chance is given to the priest, and to the credulous and excited parents, to establish a miracle which redounds to the glory of the church.—*Homiletic Review*.

United States of Colombia.

BY HON. N. F. GRAVES.

Colombia was the first part of the American continent visited by the Spanish navigators. It was touched in 1499 and 1500. In 1502 Columbus visited the coast in several places. In 1508 the Spanish had taken possession at several points, and the Spanish crown made grants of land to Ojeda, the first explorer.

By the middle of the century the Spanish power was established and communities were formed all along the coast. In 1811 the natives rose in rebellion, and waged an incessant war against their oppressors.

The present republic was organized in 1842, and is composed of nine states, with a constitution and government similar to that of our republic. It extends from the Carribbean Sea on the north, Ecuador and Brazil on the south, and is bounded on the west by Costa Rica and the Pacific, and on the east by Venezuela. It has an area of more than 500,000 square miles, and a population of about 3,000,000, nearly one half of which are of European descent.

The authority is vested in a president, elected for two years, with a senate and house of representatives.

The Andes run through the country, and have three great ranges, known as the western, central, and eastern ranges. Between these ranges lie the beautiful and fertile valleys of Couca and Magdalena. The central range is the highest, and towers at one point to the height of more than 18,000 feet, and from the peak called Paramo de los Papos originate the two principal rivers of the country.

This great chain of mountains has vast table-lands, with a climate that is cool and delightful, where the white races reside, and are as vigorous as in any place in Europe or America. The population on these table-lands is dense. One day's journey will take the traveler from the fields of perpetual snow to the valleys where all tropical productions are found, and

the flowers and the fruit are side by side. Away to the south are the high-lands of Bolivia, and still farther south the magnificent plains of Quito, and at the north the verdant plains of Bogota.

The history of the Indian tribes in Colombia is one of great interest. At the time of the Spanish conquest there were a large number of independent tribes of various degrees of civilization; many of these tribes have entirely disappeared, while others retain their own customs as well as their own dialect, and are still utterly opposed to all change in their condition. There are more than 100 different dialects in these tribes.

The uncivilized Indians are supposed to number 120,000, but it is a mere conjecture, for no census has ever been taken and probably could not be. It seems to be as troublesome a question with the government to know what to do with them as it is in our own country. They are coming to the same conclusion that our people have, that it is best to educate them.

Some of these tribes still retain the savage state, and occupy the mountainous region in the eastern part of the country. These tribes continue to make raids upon the frontier settlement, and defy the military arm of the government as well as all the ecclesiastical methods that have been brought to bear upon them. The Roman Catholics sent out missionaries among them, and many were under instruction for a long time, but used the information that they obtained to more effectually take advantage of their positions and elude their pursuers.

It should be said that some of these tribes have become civilized. The tribe called the Chibohas held a very high rank among the semi-civilized natives of the New World. They were industrious and frugal, and had among themselves an organized government, and seemed capable of protecting themselves against the savage tribes of the mountains. They had a system of religion which influenced their lives. They were very tolerant of others, and never enforced their system upon other tribes. This tribe fought with great bravery for their homes and their country, but could not withstand the organized and trained Spaniards. They were conquered in 1536.

The descendants of these Indians are now Christians, speaking the Spanish language, many of them occupying important positions in business and society.

There is now no State church, and religious toleration is guaranteed by the constitution. The prevailing religion is Roman Catholic. The national property is principally in uncultivated lands. These lands are given to applicants upon very favorable terms. Most of the church property has been confiscated by constitutional authorities. Some of the property confiscated has been sold, some is rented for different kinds of business, and some of it is used for public offices. The separate States have constitutions of their own, and are quite diversified.

In the year 1870 the management of public instruction was taken from the hands of the clergymen and given in charge of the State. A complete change was

made in the system of education. It became compulsory, and teachers from our country and Europe were introduced, and much has already been accomplished, and there are now more than 20,000 schools. The schools are popular, and a large number of scholars are in attendance.

There is a university at the capital, a school of engineering and natural science, beside State colleges and normal schools. These educational institutions are supported in part by the general government and partly by the State. The Spanish language is used by a large majority of the people, and Spanish literature introduced. In the large cities papers are published, and journalism is fairly well represented. The government has established a magazine where reliable knowledge of the affairs of the country can be found.

The Santbals of India.

BY REV. J. A. NORTHROP.

The Santbals occupy a small hilly portion of India called Santbalistan, about 150 miles north-west of Calcutta. They have descended from the aborigines of the country. According to tradition they lived in the Punjab long before the Hindus entered India, but were gradually driven back by them to their present location.

They are of darker complexion and stronger build than the Hindus, and are divided into twelve tribes, each of which is subdivided into twelve families. They live in villages presided over by a chief and four other officers, besides two priests. One of the officers looks after the morals and etiquette of the young, and of the old, too, when necessary. Courting is not allowed without his knowledge and consent. If he sees an unmarried young couple engaged in conversation he asks the young man whether he will marry the young woman. If he says "yes," he is brought before the court, and his father must treat to a drink; if he says "no," the officer thrashes him well with a stick, and says, "You have no business to talk to that girl if you do not want to marry her."

They do not intermarry in the same tribe. If the elder brother dies leaving widow, children, property, they all fall to the brother next younger. If a man is the youngest of ten sons, with nine married brothers, and the nine should all die, the youngest of the ten sons is liable to be saddled with nine widows and all their numerous children. An old bachelor is despised by both sexes. He is classed next to a thief or a witch, and is termed "no man."

In the marriage ceremony, instead of using a ring the bridegroom puts five horizontal streaks of red paint on the forehead of his happy bride. She is then showered with rice and other grain before the people sit down to partake of the wedding supper. She cares more for weight and number of ornaments than for fine workmanship and costly material. She is happy with about five pounds of brass bangles on each ankle. She

is not married in childhood as are the Hindu girls, and she stands higher in the family circle. Polygamy is not exactly prohibited, but is unpopular and rare.

The Santbals worship many gods, which are spirits and may inhabit for purposes of worship a bit of stone picked up on the mountains. They sacrifice fowls and goats and make other offerings to malignant spirits, so as to keep them on good terms, and thus prevent many evils.

Like the Hindus, the Santbals burn the human body after death, but they have some peculiar customs of their own. A live fowl is fastened and burnt with the corpse. From the breast of the corpse a bone is removed and preserved for the most solemn rite of all. A portion of this bone is taken home by the friends of the dead. A small piece of it is thrown into their sacred river in the belief that it will thus pass on to heaven, where it will become the living man from whose body it was taken.

One of the first missionaries among them had his coat eaten by white ants the first night, and had to renew his journey without a coat the next morning.

It was a difficult matter to acquire the Santbal language, as it is hard to pronounce and has twenty-seven tenses. After over a year of hard work and earnest prayer three boys embraced Christianity and were baptized as the first converts. One of the later converts was a man forty years old. After an absence of three or four days he returned to the missionaries and reported that all the people where he lived wanted to become Christians. In great surprise the missionary replied, "Why, we have not preached to them." "But I have preached to them," the convert replied, with beaming face. And it was so. He had been home and had not given man or woman in his village any peace until they had heard the good word of salvation by faith in Jesus. Many of them approached the missionary with weeping eyes and said: "Yes, sir, we want to become Christians, because these excellent things this man has told us never reached our ears before." Within a month that man brought several villages to Christ. Eighty-five of the converts were baptized in one day, their chief standing by in perfect amazement at what he saw and heard. They were organized into a church, and immediately set about the work of building a house of worship. One old man said: "If I should go to heaven and had never been instrumental in bringing any one else to Christ I would go into a corner and not be able to look at Jesus Christ or any of you." Thus those poor "ignorant savages," as they were called, began to experience the saving power of divine grace, and confessed the necessity of showing their faith by working for their precious Saviour, for, as one says, "It is not the deep mysteries that save, but Jesus himself."

The missionaries gave the people medicine for their bodies as well as gospel truth for their souls. A Santbal once told Mr. Boerresen that he had "very great pains in his stomach." Mr. B. gave the man a double dose of Pain Killer. After taking it the man remarked

that it was "awfully strong," and added, "By the bye, I am not the sick person, it is my son at home."

A Mr. Campbell, writing amid those scenes of ignorance and heathenism, says: "What a terrible thing idolatry is! If all the believers in the Christian Church could, by any possibility, be brought for one month to India what a mighty change we might expect to see in it! What a deeper interest they would take in mission work in the future! How is it that the claims of the heathen lie so lightly on God's redeemed people? How is it that the command of the Saviour to carry the Gospel to every creature is so lightly regarded? The millions of India are perishing for lack of the knowledge of Christ. How long is the bread of life to be denied them? How long are they to be allowed to wander, groping in thick darkness, seeing no light?"

Carthage, Ill.

Incidents of Mission Work in Baroda, India.

BY MISS ANNA M. THOMPSON.

Monday, April 7.—I went out at eight A. M., with Miss Munro. We visited three homes, read and explained the Bible to nine men and women. The people listened gladly; two men wanted to know if they were to come to the mission if we would tell them more about Christ. I came home at half past eight, and went out with another worker; we visited four homes, read and explained the Bible to thirty-five men and women. They said that no one had ever told them about this religion before we came to Baroda.

April 8.—I went into the bazar at seven A. M., with Miss Cormack. We visited eight homes, read and explained the Bible to seventy-five men and women. A great many of these said that they believed our religion to be the true one. We came home at nine A. M., and took a cart and went to the Fifth Regimental lines; here we visited eight homes, read and explained the Bible to twenty-five men and women. The people here are very much interested. Last year we had one who professed conversion; but the husband has closed the house against us—when he sees us coming he locks the woman up. They say their god Ram does not keep them from sinning, nor does he give them peace, as our God does.

April 9.—I went into the city with Miss Cormack, and visited six homes. In the first one the man told us that Christ was certainly the true and only God, and that we should come every week and read the Bible to his wife. The next home we went to, the members of which belonged to the royal family, received us very kindly. The last house we went to we found one of our women lying at the point of death. When we went in she was calling on Ram, one of their gods, to save her. She asked us to tell her how she could obtain peace, as she was afraid to die. We asked her if she felt that she was a sinner? She said, "Yes, I feel that I am a great sinner." We told her to call on the true God in the name of Jesus. It was one of the most pitiful sights I have ever witnessed; a great many people collected about the

door, and listened to what we said. And they said among themselves, "It is true our god does not help us when death comes; but what can we do? It is our custom, and our friends will not own us if we come out and be Christians." Pray for these poor souls who are in such a spiritual prison. We left the old woman crying, and calling on God in the name of Christ to save her. We promised to return early next day and read and sing with her. The whole Mission are engaged in prayer in her behalf.

April 10.—We went to the city at seven P. M. The first house we visited was the sick woman's; we found her peaceful; she had been praying and said that she knew that God forgave her sins. She told those around her that she had been a great sinner, but the Lord had forgiven her and she was going to heaven in a "chariot of fire." We asked where she had heard that? She said that her grandson, who was standing by, read it to her out of the Bible we had left the day before. We felt that our Father had answered our prayers; he had opened her eyes during our absence. We left there and went to some high-caste merchants' homes; they were glad to see us, had just been talking about us, and wondering if we would come to-day. We were invited into some new homes. All of these people said that they believed that Christ was the true and only Saviour. We visited six of these homes; then had to tear ourselves away, as we had promised to go into another part of the city, and it was getting very warm and the smells were none too pleasant. We visited two other homes, where they listened to us gladly. In all, we visited nine homes, read and explained the Bible to fifty-five men and women; we do not count the children. We went home feeling that the Lord was very good to us in opening the hearts of these people and prompting them to receive us.

April 11.—I went to the city with Miss Cormack, at seven A. M. We went to the sick woman's house first and found her very low, but peaceful. She said she was too weak to pray. We prayed, sang some hymns, and read the fourteenth chapter of St. John. We went to three other homes; one was the home of a very sick girl who cannot get well, one of Dr. Ernsberger's patients. We read and sang to her. We went to two other homes. At one there are some twenty women living in strict purdah. They were glad to see us, and listened to the Bible.

The last house to which we went was the home of one of Dr. Ernsberger's patients. The wife has been sick for the past six months.

One time when Dr. Ernsberger went there, she found her very sick; but notwithstanding she had been ill so long, she had to squat on the floor for an hour and go through a religious ceremony to the gods, and give away food and clothes to the Brahmans for her use in the next world. The doctor said it was one of the most pitiful sights she had ever witnessed, to see her squatting there in her wretched, weak physical state, her head in a continual tremor. It shows the darkness of heathenism as it is. We sang and explained a hymn

only, as we thought it not wise to read the Bible, as it was the first time we had visited the home and the husband seemed opposed to our coming.

We do not go where they do not allow the Bible read; but we will try this house once more, as they think a great deal of Dr. Ernsberger. We divide our time about evenly between the high and low castes. We go to all, as Christ commanded to go unto all men and preach the Gospel. We are sorry we have not time to teach sewing, fancy-work, and reading to these women. It is necessary that they should learn something. A great many of them do not have any thing to do all day, and the time is very long. Then if we teach them to sew and do fancy-work they learn to make their homes more tidy and cheerful.

BARODA, April 25, 1890.

A Day's Work in Chhindwarra.

BY REV. M. LINDALE.

Chhindwarra, my young readers will be glad to know, is a large village about twenty-six miles from our present head-quarters—Jubbulpur, Central Provinces, India—and lies close by the railway station of the same name. Our object is to prospect, and plant a mission there, so off we start by the morning passenger train. Arrived, we occupy the time between the collection of our tickets and the opening of the station exit gate—some ten minutes—in preaching to the railway servants on duty. Here stand two native policemen in blue serge, with heavy turbans, sandaled feet, wearing curled moustachios and long beards—nice looking men, but great bigots, as we soon find out when they refer to their prophet Mohammed.

One of our fellow passengers is a fat banker (bunniah) covered with gold necklaces—half a dozen of them—and smeared all over the forehead and naked breast with sandalwood paste. He has just returned from a "holy" shrine, and is dreadfully cross and religiously zealous. The fat will wear off after a while, but just now he looks pen-knives and steel forks at us, as Brother Hard tells of the great *gooroo* (priest) Jesus, and his simple but effectual plan of salvation for the human race.

Seated at our feet is a woman of high caste, half hidden under her cloth, with which she covers her head and part of her face; yet she is eager and interested as Brother Hard talks of *mukti* (salvation) for a mere gift.

Close by are three *mussaffirs* (pilgrims) who have lightened their journey by utilizing the railway cars, and have temporarily divested themselves of their baskets, carried at either end of a bamboo pole, containing cloths, cooking utensils, and *atta* (flour) for their food.

They have come on quickly in order to be at a certain bathing place by a given day, after which the sanctity of the *ghat* (water course) will cease. All these, and many more, are deeply interested as the Rev. Mr. Hard preaches of Jesus, the Way, the Truth, and the Life, and we follow it up with singing a *budgen* (native song),

and give good old Methodist testimony of a precious, present and well-known Saviour from sin.

The gates now open, and we are permitted to leave for Chhindwarra proper. On the way we meet a group of *coolies* (porters), and tell them of Jesus and his religion. One old philosopher strove to prove that all religions were very good, and every one would get to heaven by his special belief. His proposition was speedily blown up, and the others laughed at the absurdity to which his belief was reduced in a few well argued sentences. Green fields now stretch before us, and, like the disciples of old, we pass through, and might have plucked the green corn and eaten, rubbing the chaff away in our hands, but we were not hungry, and so we pressed on.

The village now comes in sight, its three heathen temples rearing their heads far above the lowly dwelling houses. A small stream runs at the foot of the elevation on which Chhindwarra stands. In this numbers of women and children are taking their morning bath. Up the rough, steep road, and we arrive at the first temple. Outside stands a huge stone platform on which the "gods" are placed. A granite Mahadev—the creator of Brahma and all things represented by an egg-shaped stone! By his side is Ganesha, an absurd figure with the figure of a man, and the head and trunk of an elephant.

The story goes that when Ganesha, the son of Siva and his wife Parbutti, was born, the gods came to see the child, and all admired him but Sani—the Indian Saturn—who was afraid to do so, lest some evil influence, proceeding from him, might injure the child. Parbutti, enraged at this neglect of her boy, and forgetting the reason, taunted Sani with his neglect and discourtesy; when the god looked on the child, whose head was immediately reduced to ashes. Parbutti clamored, and went for Sani, determined to take his life; but Siva interposed, and commissioned Sani to speed forth and bring in the head of the first animal he should meet lying with its head to the north. Sani discovered an elephant in this position, cut off its head, and fixed it on Ganesha's shoulders, where it grew.

And now, away through the main street of the village. How many bright eyed boys and girls we meet *en route*, and, like Gregory of old, mourn as he did over the "Angels." Like him we are determined the gospel shall reach them. We press on to the village school. We have no photographic apparatus wherewith to furnish GOSPEL IN ALL LANDS with pictures, so we must give pen and ink sketches. In the open air are about a hundred boys—girls are sadly neglected here, and have no school—divided into classes, figuring on their slates, and some on clean sand with their fingers. Others repeat the multiplication table.

Our presence disturbs them. The masters greet us, make us sit down, and the boys gather round us. It is a government school, but no Bible is taught, so we tell them of the great Teacher, and some of the lessons he taught. No English is taught in this school; only

Hindi and Urdu. Fees range from one anna—about three or four cents—to two and three annas a month.

We pass on to other parts of the village. The bazaar is a place of great traffic. Imagine a dusty road, thermometer at about ninety-nine, sun bright and warm enough to make one uncomfortable. Venders sit on both sides of the street under temporary sheds or in verandahs of houses. Here is a native shoe seller; he has all kinds of native shoes, rough and ugly, but comfortable. Then comes a grocer with his baskets of *gour* (black, unrefined sugar), rice, dhall, areca nut, dried condiments; every thing an Indian housewife needs for her cooking.

Next is an oil seller, with his great earthenware vessels of oils of different kinds, even kerosene being represented. The latter is cheap, and is used freely by the lowest classes in small tin burners with a short round wick spout in the center. Next sits a tobacco seller; before him are great heaps of leaf-tobacco, which he sells largely to the country people, who flock in once a week to the fair or *mela* held in Chhindwarra. He has prepared tobacco, too, chopped up fine and mixed with rose-water, and some with molasses and opium to suit the hard smokers. He has *chillums* (pipes) for sale. Some are made of clay; others are cocoanut shells with two holes, one at the top and the other at the side. From these two hollow tubes protrude; on one (the upright one) is fixed the earthenware chillum, while the smoker draws through the other stem. The smoke from the tobacco passes down the upright stem, into the water, and is caught up again by the side stem, when the smoker draws, and thus a native manages to secure "a smoke."

The tobaccoman sells opium and preparations of opium, which, I am sorry to say, are largely used by the lower class of the natives, and in every case to their detriment. It is a dear luxury; a small pellet, the size of a pea, being sold for a pice (about two cents). But an opium smoker who has practiced any time can dispose of at least half a dozen of these pellets, and that means one third of his day's wages if he belongs to the lowest class. A small pipe not larger than one's little finger is used; a pellet is placed in the wee hole, a live coal placed in contact and the smoker takes one long draw, swallowing the smoke. In less than a couple of minutes, he is quite overcome, and, unless he be an inveterate smoker, he cannot manage more than the second pill, though some are known to consume six and seven. Most of the smokers looked sallow and leaden hued. They had puffy, unhealthy-looking faces, and dull, sunken eyes. The bazaar extends some three hundred yards up the street, and after preaching in several places, we proceed to the other end of the village. We speak to a group of cotton pickers; now to a large number of women engaged in sifting and sorting tilli seed, from which an oil resembling olive oil is pressed.

Under a wide-spreading mango tree we now sit, native style, on the grass, get some water drawn from an adjacent well, and take out our *chappaties* (wheat cakes) and *gour* (sugar) and share our native preachers' meal

with them. Then off to the bazaar for more preaching and testimony, finishing off with a big run in order to catch the incoming train in time for home. We left a native missionary behind, having rented a small house for him. Since then we hear that he is doing good service in Chhindwarra and adjacent villages. Pray for Chhindwarra, dear children.

The Hurda Villages for Christ.

BY REV. T. E. F. MORTON.

TOUR I.

We left home at 5:25 A. M., on the 23d inst., to make our first tour among the villages of Hurda. While at Khandeva we often experienced difficulty in securing bullock-carts, but now we have no need to go after them, as the good Lord, through a few kind friends, has put us in possession of a solid and commodious conveyance and a pair of strong and big bulls. We were detained for a few minutes at the railway-crossing and again a little further up the journey. Our lamp had been left behind, and so we had to send the *gharrywala* (driver) off at once for it; and while one of the workers remained with the cart, two other workers and I visited a *kheri* (small village), Parasram by name, and preached the Gospel.

There was not a man in the place; they had all gone off to work. We sat among eleven women and fifteen children, and had a blessed time. On approaching a new village the people, not knowing the object of our visit, are usually timid, and many, especially the women and girls, hold back; but on a clear declaration of our purpose and the nature of our work they are easily reassured, and listen to our message with joyous alacrity. We organized a Bible-school of fifteen children in this little place, which, as it is a short distance from our head-quarters, will be cared for every week. We found no small amount of gruntings in this village. Down in a piggery we saw mother grunter with her young; she did not seem distressed on our approach. A woman had eight or nine gruntings in a basket; these are largely used by the low-caste people as sacrifices to false gods.

In close proximity to Parasram Kheri, near the railway track, stands Periakkā, where we spent a little time in talking to the few we found there, about the things of God. I am glad to say this little place, also, will be cared for by us weekly.

After a journey of over a mile we entered Wodha. The kotwal (village watchman) notified our arrival. The patel (head man of the place) met us with a smile. There was no barber or *mihtar* (scavenger) to blow the horn (a practice obtaining in many villages in bringing the people together), but my English tambourine and country cymbals, and the call of the kotwal, brought a great crowd together. After singing a *bhajan* (a hymn) we gathered the children together for instruction.

The first question, Parmeshwar (the Supreme Being),

Kyâhan? (what is) brought into prominence a Bhramachari (a follower of Brahma). Before we could give the children the answer, namely, "Athma" (Spirit), the materialist stepped forward and volunteered the following reply: "Parmeshwar hathi (elephant) hai." We tried to shame him before the audience; he, however, endeavored to interrupt our work. I told him distinctly that we could not attend to him at present, as we had come to talk to the people, and that after awhile we would do so.

Local Preacher David sat in the midst of and addressed a very attentive congregation for nearly an hour, the pujari, or priest, having charge of the idol-temple being one of the earnest listeners. Banda Masih had charge of a class of forty children. I set munshi (teacher) Sewa Ram on to the Hoshangabad Brahmachari. While this man was being cannonaded the Gospel was freely preached. I superintended the entire work, and as the time had come for us to push on I approached the Brahmachari with the Gospel of John, which he received, together with one of Bishop Thoburn's sermonettes in Hindi. I read a portion of the third chapter of St John's gospel, and urged him to accept Christ. He rattled some sentences in Sanskrit. I asked him to speak in the language I was familiar with. I am glad he is not a permanent resident of Wodha. After a free distribution of Bishop Thoburn's tracts, and prayer, we pushed on to Kheri Bahila, which is just a short distance from Wodha.

This village contains one hundred houses, with a population of three hundred, consisting of Gujars, Rajputs, Dhobies, and Ballahies. We encamped in a mango grove and had some refreshments. Just in front of our encampment was the idol Hanuman (the monkey chief) with a pot of cold water to cool his brain in the fierce heat of the summer. I observed a worshiper of the monkey-god going round the temple. I said it was useless doing that, seek the true Muktidata (Saviour), and beckoned him to come, which he did with his wife and child. La grippe (the influenza) had taken hold of the man, and he was trying to get the monkey-image to extricate him from its grip. Preacher David and I talked to him about his soul, and offered him a remedy for the fever and cold; but he and his wife said that the medicine could not be accepted without first consulting the relatives at home. Notwithstanding our earnest entreaty, they absolutely refused to take the medicine.

All the workers and I addressed a congregation of over forty. A few Brahmins were present. The patel was an earnest listener. Many in the audience were loth to depart. We formed a Bible-school here of nineteen children. The work at Wodha and at this village will be weekly cared for. We talked to the people for nearly two hours, and at 11:45 A. M. we pursued our journey, and about 1 P. M. reached Char Khera. Harchand Patel is a Gujar (considered the third among the castes in India). There are three hundred houses in this village, and about eight hundred inhabitants, consisting of Gujars, Mohammedans, Korkoos, Ballahis, and

Brahmins. In the heat of the day a number of monkeys were seen entering a private dwelling, and helping themselves to cold water with a vessel just as human beings would do.

As an encouragement to our workers I helped to get up dinner, gathering sticks and preparing the fire. Soon dinner appeared and was consumed. Reading of God's word and prayer with the workers followed. After this I had a lesson in Urdu from the munshi. At 5:30 P. M. we began operations in Char Khera. Most of the audience sat on blocks of timber in the patel's yard and heard the Gospel for over an hour. The children were gathered together and taught the Christian catechism, the Ten Commandments, and the Lord's Prayer.

There was a young Mohammedan, a fakir (religious mendicant), in the congregation. Just as we were leaving the preaching-stand he uttered something which, to my mind, seemed in disparagement of Christ. I sent the munshi after him, and then with Preacher David I joined company. Putting our hands on his rosary, we talked to him most earnestly, and the young fellow seemed deeply impressed, but not sufficiently to accept Christ and declare for him. Taking one of Bishop Thoburn's tracts in Urdu, he parted company.

Leaving Char Khera at 7 P. M., we got to Mannia Kheri at 9 P. M. We encamped at the threshing-floor of the village. It was about 10:30 P. M. before we got our supper. That night, of course, we did no preaching. The following morning, at our place of encampment, over thirty men and boys, at the sound of the tambourine, cymbal, and singing, came together and earnestly listened to the Gospel of Jesus for nearly an hour. Finishing here, we pushed on into the heart of the village. The patel is a Brahmin, most unfriendly. In bidding him the time I offered my hand, but he refused to shake hands. I asked him to attend the preaching; even this he wouldn't do. Notwithstanding his unfriendliness the Lord gave us a good congregation and a happy time.

While we sang, read, and preached two marriage processions passed by, and yet we had a good attendance. Over one hundred heard us at this village. There were a number of women and children present. The day we were there eight couples were being married, some of them being mere children carried in the arms of their parents. The couples were tied together with a long strip of cloth, the bridegroom leading. With music in the air they marched down the street. What a farce! May the time soon come when child-marriage, like suttee, may not be known from one end of India to the other. India, indeed, is a dark land! Thank God, we gave the village the Gospel of Christ. Bishop Thoburn's tracts were also distributed here.

Crossing a river, we marched into Sohagpur. The kotwal led us to Hanuman's stand, as a suitable place for addressing the people. The inhabitants, especially the Ballahis (a despised class), came in numbers to see and hear us. On the spot were some men of a higher caste busy making a large quantity of wheat-cakes and

gram curry, with a view to having a good feast before the monkey-god. I said to the kotwal, "You have brought us to a good place—a place where there is plenty of food." The patel of the village, a Brahmin, positively refused to attend our preaching. Hanuman's pujari (priest) was busy in waiting upon the false god. I said to him time and again, "Listen to us and cease worshipping the idol." He sat and listened awhile, but soon his idolatrous heart was mad on the idol; he poured water on it, and then put flowers and leaves thereon, bowing before it several times and knocking his hands together.

A woman came along with a lota (a brazen vessel) of water and flowers and leaves, and made straight for the idol and did what the priest had done. She did not mind us a bit, and after making solemn obeisance returned home. How dense is the darkness in which the heathen lie! O, God, show them their lost and undone condition, and lead them to their rightful Lord and Saviour.

There were several worshipers that morning. An old man, almost blind, came along with his lota of water to give Hanuman a bath, but being so struck with our singing and preaching, he took a seat in the congregation and listened attentively to the end. The water that was intended for the monkey-god's head was thrown on the earth right before the old man's feet. We talked very earnestly to the folks at Sohagpur. The priest and Brahmin patwari (a land steward) were glad, I doubt not, when we left the village. We taught a number of children the catechism and sang with them. A number of boys were afraid to come near us, but got on to the pavement on which the idol stood.

We then pursued our journey to Kotla Kheri. On our way thither we met a man with a basket on his head. Thinking he had fruit therein, we asked him what the basket contained, when he replied that his child was in it. On reaching the above village a company of men and women were seen standing and looking into the distance, and the latter also weeping. On inquiry we learned that a girl of the village had just married, and was on her way in a rough country cart to the husband's village. The poor father seemed greatly distressed. The bride was only eight years of age. I said to the father that child-marriage and idolatry are great sins before God, and told him if he had any more daughters not to give them in marriage too early, and explained our way of going about the business, and of the reform in Rajpootana.

We entered the village and encamped by the river-side. The water supply was good; the day was pleasant. After dinner and a lesson from the munshi we visited first the Ballahi Mohalla, and had a splendid time with the people. How earnestly they listened to the blessed Gospel! Many women were present. We showed them the absurdity of idol-worship. A man in the congregation said that if they gave up the idol-god it would eat (khajaega) them up. To an old sick man who listened earnestly through the service I gave a dose of fever mixture.

It was dusk when we entered the village proper. No people could be seen in the streets. Soon we heard

some singing, and, turning a corner, we came to a house where there was a marriage ceremony, and nearly all the people of the village were gathered there. The women we found singing lustily in the bridal-chamber, and the men seated on a white blanket in the open. The host and friends received us very kindly. Taking our seats, we explained the object of our visit and asked permission to sing, which they joyfully granted. "But," said I, "won't the women cease singing and come to hear us?" They said, "You sing away, the women will go on for an hour yet."

Singing over, we gave them the Gospel. On a charpai (bedstead) sat three gosais (so-called Hindu saints), one of whom was well advanced in years; they listened to us very cheerfully. The whole congregation was most attentive; no more earnest listeners could be found under the sky. While the address was being given a servant of the host came up to me with a brazen vessel containing red powder, and asked permission to apply some to my person, which of course I could not grant. According to the Hindu custom every guest is painted on the forehead. It was most amusing to notice, while the people were listening so attentively to us, the servant coming down upon them with the red stuff. After a little while the same individual turned up with some red ink, and asked if he could sprinkle some on my clothing, which of course I could not comply with. The Hindu guests freely accepted baptism at his hands.

I inquired about the bridegroom and bride; the people were so kind that they brought the bride for my inspection from amidst the female throng. I was astonished to find that she was but a child of two years. She was greatly scared on seeing us. The bridegroom, a lad of five years, stood just behind us amidst a number of girls. We explained to the adults the sin and folly of child-marriage. As this village is in close proximity to Hurda, we shall endeavor to visit it frequently. Leaving Kotla Kheri at 7 P. M., we reached our home at 8 P. M.

May the good Lord bless the abundant seed that has been sown, and lead the people of the above villages, who are sitting in darkness and the shadow of death, to himself. Several kind friends sent us last year sufficient funds to purchase our district cart and bullocks, which are of great service to us. Who will be kind enough this year to send us sufficient money to purchase a good magic-lantern, which is absolutely needed for our work? A substantial one could be had, I think, for 200 rupees.

April 28, 1890.

The Impending Opium Crisis.

BY REV. W. E. ROBBINS.

In the inspired account of the great religious reformation which took place under Hezekiah it is recorded that the thing was done suddenly. And thus, no doubt, it is with reforms generally. The way leading up to them may be a long and tedious and checkered one,

but when finally the goal is neared it breaks upon the vision unexpectedly, except to those who may be favored with a kind of supernatural foresight akin to that of the ancient seers.

Without laying claim to such prophetic foresight, I yet dare believe that such a crisis as will suddenly sweep away the accursed opium vice from China and other lands is near at hand. If it be said that the curse is still spreading, as it has, gradually but steadily, for the past one hundred and seventeen years, since the traffic fell into the hands of the English—Great Britain and America then being one—until now the quantity brought annually from India to China has reached the enormous amount of eleven and a half millions of pounds, enslaving, as is estimated, half the adult male population, with many women and children, the reply is, yes, the picture is a dark one, could not well be darker, and yet the darkest hour is just before day. Of the eagerly longed for dawn that will soon break a few streaks are already visible in the eastern sky, and for the encouragement of the faith and hope the prayers and labors of God's people in the far-away home-lands may be worthy of a brief portrayal.

The first hopeful indication to be noted is that the tide of opium which has so long flowed from India to China like a pestilential sirocco or devastating avalanche has reached its flood, and is at last beginning to ebb. European merchants who have been engaged in the traffic here have withdrawn so far as to clear themselves of financial responsibility, though still in complicity with it as agents and carriers. Without inquiring their motives for so doing, we pass to the fact that other dealers are being checked by a glut in the market, so that bidders for the numerous chests stored away at Calcutta are not forthcoming even from among the Jews and Parsees, who have largely monopolized the traffic.

Unfortunately, this falling off in the demand for Indian opium is no evidence of a decline in the consumption of the drug, but rather of the impoverishment of the people through the great spread of the vice, with its attendant evils of profligacy, indolence, famine, etc., driving the lower classes to the use of the inferior and cheaper article of the native growth—which the government find themselves powerless to put down while the foreign import is allowed—and of mixtures more deleterious even than the pure opium. For it is well known that nothing short of absolute physical restraint will keep its victims away from it when once the taste is acquired; property, wife, children, every thing being sacrificed for a few cash to satisfy the awful craving.

One case, told me by the agent of the British and Foreign Bible Society in South China, was of a smoker from a distant province, wan and emaciated, as they all become after a time, pleading with him with tears for a remedy to cure the appetite, and sadly disappointed when told there was none but to drop the use altogether. Another heart-rending case, related by a missionary, was that of a man who had become so enslaved to the habit that his brothers put out his eyesight to save the ances-

tral estate from being squandered by him for the drug. But how much more awful must be the bondage when the habit is contracted in infancy, as in thousands of instances in China or India, where it is imbibed in the mother's milk, not to speak of those born with the craving.

It requires close watching to prevent nurses from administering it to European infants to quiet them, as is done to native children. And since writing thus far I have heard of a parallel to these cases in a dressmaker in America, who had become such a victim to the use of morphia (a form of opium) that her husband took every thing from her but her clothes, and these she disposed of to procure the overmastering narcotic.

Well would it be if this pestilence, like that of the "black death," which swept over this continent five centuries ago carrying off its millions, would expend itself at last and vanish; but, alas! that cannot be till the supply of victims on which it feeds is exhausted. Hence the necessity of not only checking this very fascinating and seductive vice, but of extirpating it altogether; and the decline in the amount of the drug imported is the beginning of the end of this very desirable consummation.

This first indication, however, is hopeful rather on account of its relation to the second, the decline in the opium revenue to the Indian government. It is this bugbear of the almighty rupee that has overridden roughshod every consideration of justice, patriotism, morality, and religion. What is it to these godless financiers if it is the price of the blood and tears of Chinese emperors, statesmen, fathers, mothers, and children, so the money comes! Now, seeing the coveted revenue from opium slipping out of their fingers anyway, they are compelled to face the question of making it up by some other means. But think you such merciless drivers of the chariot of state will have any more consideration for the people of India than for those of China? and will not another juggernaut crush the life out of every one that falls in the way of their bloody car?

As might be expected, we find them doing every thing in their power to extend the sale and use of opium in India and Burma, resorting to some of the most execrable methods of creating the appetite for it, until now there are ten thousand opium shops in those countries, and some of the most horrible of dens, where hundreds of men, women, and children, in a promiscuous mass, are to be seen at almost any hour of the day or night completely under the power of the poison; the Indian constitution being even less able to withstand its deadly influence than that of the Chinese.

So this second indication is hopeful rather on account of the way it affects the third—that is, the arousing of the Christian public of Great Britain and India to the awful ravages of this scourge by bringing it nearer home. Missionaries and others in China have again and again appealed to the British people to exert themselves to suppress the opium traffic; but it has seemed like firing at very long range, the shot being well spent before

reaching the mark. While a few have been informed and actively engaged in agitating the subject at home, the great majority of the people have hardly been touched. At last they are waking up to the enormity of the wrong done to China by its reflex action on India and Burma, Ceylon and Malaysia, to say nothing of the United Kingdom itself, which, though not suspected, was perfectly natural, for can one take fire in his bosom and his clothes not be burned?

For Christians to know their duty is to act; so already influential deputations have been in India, and their report that the half had not been told will fire the Christian churches as they have not been since the anti-slavery agitation. It may take a mighty electric shock to move the great nation, but such a shock it is getting from the great God through his people, and no consideration of a few millions of revenue will stand in the way of its—or, rather, of his—onward march. If, then, China should not succeed at once in suppressing as persistent an evil, England at any rate, will have cleared her own skirts of the foul traffic at last.

Another very encouraging sign that God is about to move his people to stamp out the opium iniquity is the position of the Chinese Christians. To say that they are Christians is to imply that they are unanimous in their opposition to it both by precept and example. But scattered as they are largely over the empire, and especially in all the great centers, they occupy a vantage ground that will give them an influence far beyond what their small numbers and obscure social position would indicate. There being no public opinion in China, and no newspaper press to form and give expression to one, the native Christian community will constitute a large factor in molding one, and a medium of inter-communication and of communication with the outside world. Their uncompromising attitude toward the opium vice will not only give the lie to the slur cast into the teeth of missionaries, that with the Gospel they have brought the opium, but, when well understood, will be a very strong recommendation of their religion to their countrymen.

The Chinese Christians, too, though feeling themselves to be a feeble folk among so many, are awaking to the importance of the crisis, and, relying on their great Captain, will meet their responsibilities, and, in his strength, do their duty. Already in different places we find among them anti-opium societies organized and in successful operation; and every-where there is a willingness to do what they can to further on the movement. Their influence will be felt in the agitation abroad; but especially will they be able to do much in strengthening the hands of the Chinese government in putting down the production and use of the native growth.

Nor must I pass unnoticed the fact of the existence of a large and influential anti-opium society among the heathen Chinese. Just how wide-spread it is I have not been able to learn, but it has a large membership in this and adjoining provinces, and is certainly a sign of prom-

ise even though not in the name of the true God, who is to do the work, making use of every agency that can be employed.

Finally, there is a belief among missionaries, which is largely shared by Chinese statesmen and some others, that God is coming to the rescue in this emergency, as in many a previous one. Heartsick with hope deferred, they despair of doing much themselves; but they feel that man's extremity is God's opportunity; that he will help, and that right early. Nothing will so stimulate their faith as to have the sympathy of the people in the home lands, and to know that they are alive to the crisis and are rallying to the help of the Lord against the mighty.

So let the word pass along the line from China through India, Europe, Great Britain, and America, and let there be a long pull, a strong pull, and a pull altogether, and the work is done. The Christian Churches, if awake and united, are able to do any thing they wish to do. Our God can destroy this opium dragon as easily and effectually and as suddenly as he did that of slavery. Amen.

PEKING, CHINA, *April 11, 1890.*

A Tour of Kucheng District, China.

BY REV. M. C. WILCOX, B.D.

Having recently returned from holding quarterly meetings on the district above mentioned, I send a few items concerning the trip.

Accompanied by Rev. T. Donohue I started from Foochow March 4. Having a strong favorable wind, the first stage—eighty miles up the Min—was made in twelve hours, which is unusually fast traveling for China. The second part of our journey, from Chui-kau to Kucheng, thirty miles across the country over a roughly paved path, was in sedan chairs, and consumed a day and a half. So it will be seen that Kucheng is one hundred and ten miles (north-west) from Foochow. This trip, with an unfavorable wind, takes about six days, or nearly the time required to go from San Francisco to New York.

Our first quarterly meetings was held at Ku-te, a day from Kucheng, the last part of the distance being over a slippery mountain path. Owing to the almost incessant down-pour of the rainy season, our appearance after trudging through mud and water can be better imagined than described. Reaching the Ku-te chapel premises, we were glad to find Miss Lizzie M. Fisher, of our Woman's Foreign Missionary Society, who was making the round of the Kucheng district inspecting the girls' schools, of which she has charge throughout the Conference. Kucheng is said to be the prize district for girls' schools. I can testify that, almost without exception, they are excellent. Their influence for good cannot be overestimated.

Though the hard rain prevented most of the members from the other villages of the circuit from attending,

Sunday was a blessed day for all who were present. The love-feast was indeed a feast of love. It was followed by a sermon on the resurrection. In the afternoon Brother Donohue gave a good Bible reading on the Holy Spirit, and baptized eleven adults. Then followed the communion service. In the evening earnest addresses were given by Miss Fisher, the pastor and others. This pastor, Rev. Kong Sing Chae, a local deacon, is one of the most effective soul-winners in China. For about six years he has received appointment under the presiding elder, and his labors have always been crowned with success. He is about fifty years old. He and several others of our preachers are supported by the generosity of Rev. C. H. Yatman, of the Newark Conference.

On Monday we went to Ko-yong village, where we have a school for girls and one for boys. Our mountain path was slippery, and in places almost impassable, especially for Miss Fisher and the deaconess who accompanied her. Later we went on to T'wai-kiang, where we held a meeting for the heathen in the afternoon. In the evening, after preaching, we baptized three adults and one child, and administered the sacrament.

A week later, at the quarterly meeting for the Seng-yong circuit, seven villages were represented. About fifty had been received on probation during the last few months. A number were baptized and received to full membership.

I must not attempt to particularize concerning the other quarterly meetings held. At Seng-leng the communion service was one of peculiar interest. Never have we met with a more saintly character than Pau Hwoi Mu, who for years has been a faithful earnest teacher of girls' schools on the Kucheng district. Being very ill, she could not attend the services of the quarterly meeting, but from a room adjoining the chapel she could hear all that was said.

When, according to custom, I first invited the female communicants to the altar, I was told that they were kneeling with Pau Hwoi Mu. So the pastor and I administered the sacrament to them all in her room. Next morning, when saying "Good-bye," I told Pau Hwoi Mu I was very sorry to find her so ill, but hoped she would be better soon. She answered, "It is *chiang chiang ho*," "exactly right," and in even stronger terms expressed her complete resignation to the will of her heavenly Father.

About two weeks later there came the sad news that she had passed to her home above. In my opinion no person, lay or clerical, on the Kucheng district has exerted a nobler, more soul-saving influence than this modest, heavenly minded Chinese lady, who now, at about sixty, has been called to her eternal reward.

At Highteenth Township, a week later, seven adults were baptized and received into the Church. One of our first converts at that place, now an old man, is paralyzed and entirely dependent upon charity. I wish my readers could have heard his words and seen his expression of gratitude when told how much was contrib-

uted for his support and when he joined with us in singing "*T'eng-dong du mo ku-nang*," "There'll be no sorrow there," etc.

After our return to Kucheng Brother Donohue, who for a year has been in poor health and who hoped to be benefited by this trip, decided immediately to return to Foochow and to America. He had already gone when this was written. We all greatly regret that he cannot continue to labor in this needy field as he so earnestly desired to do.

Before leaving Kucheng again I secured an excellent site for a hospital and a physician's residence, and contracted for a wall around the residence, now nearly finished.

It gives me joy to report unusual prosperity throughout the Kucheng district. The Woman's school at Kucheng is doing finely under the general management of Miss M. C. Hartford, having twenty students, and could have a hundred did means permit. In the city there are also two schools for girls and one for boys. Our greatest, most imperative need, however, is a hospital and a physician, whose presence at Kucheng would make it possible for a family with small children to live there. It was a bitter disappointment to us that the money for opening medical work was not granted last fall. We earnestly hope the General Committee at its next meeting will supply this crying need, so our work in that important region may go forward, "conquering and to conquer."

FOOCHOW, April 14, 1890.

A Journey in the Province of Sz-chuan, China.

BY REV. SPENCER LEWIS.

Having recently returned from a four weeks' book-selling and preaching tour, I have been led to think that a brief narrative thereof might not be without interest to others. I am sure if the readers of this paper could have accompanied me there would have been no lack of interest in the journey. Let no one think because we are in West China that we are in the "Wild West." There are many wild tribes in this province, but my journey was not among them.

We live in the midst of a civilization which, though in our view very imperfect, is to them the highest actual, if not the highest possible, civilization on the face of the globe. We are accustomed to think of our country as occupying the very pinnacle of modern civilization. What would be thought, then, not merely of having this claim disputed, but of being classed among the barbarians of the earth? Yet even so do the Chinese, like the ancient Greeks, regard all the outside world as barbarians.

Though my journey did not extend two hundred miles from Chungking, yet I passed over one hundred miles of road which, so far as I could ascertain, had never been traversed by a Protestant missionary before. I was constantly being asked where I came from, yet for several

days scarcely met a person who had even so much as heard of the existence of my native land. A few had heard of England, and they knew of France, as all the Catholic priests in this province are French, but America was to them as though it had never yet been discovered. If this was depressing to my patriotic feelings, what will be thought of the frequent question, whether my country paid tribute to their emperor? If I replied with some warmth that we were a great country and paid tribute to no one, I was conscious that it was generally taken for granted that I was not speaking the truth. From time immemorial the people have been taught to believe that their emperor, who is called the son of heaven, rules over all under the heavens. In every instance where a foreign power has declared war against China it has been spoken of as a rebellion against the emperor. This was true even in the recent war with the French. Once, while selling books on a crowded street, some one asked a question about other countries. Before I had time to answer a man in the crowd replied, with an air of knowing all about it: "There are no other countries—only China and her dependencies."

That my appearance in a busy market-place was a matter of great interest will readily be believed. If I had dropped down out of heaven the effect could hardly have been greater. Stopping for a minute or two on a crowded street was sufficient to cause a complete blockade. On one occasion I arrived in a crowded market-place without any books and went into an inn to wait for the books to arrive. If I had had books all would have been well. As it was the people crowded into the inn to the number of several hundred, and came near tearing down the partitions of the room I was in, in their altogether good-natured curiosity. I have been asked since why I did not preach to them. Certainly I had a large congregation and deep interest—in *me*. But not only was there such confusion that I could have been heard by few, but the result would have been to draw in so many from the street that the jam would have been unendurable. Finally, as my presence was hindering the inn-keeper's business, I was compelled to move on. As we left the village a crowd of people stood on the outskirts watching me till I was quite out of sight. If I had been a monster with two heads I could scarcely have been an object of greater interest.

On another day, as I was passing by a farm-house, a girl of perhaps fourteen years, out among the rice fields, began to scream in the most terrified manner the moment she caught sight of me. She waddled toward the house as fast as her deformed feet could carry her, screaming at every step. If I had been the evil one himself, as some of the Chinese say we are, she could hardly have been more frightened. Had I called out or started to follow her I should have expected to see her fall down in a fit. The people about were highly amused, but I must say I felt rather queerly. Nobody but my mother had ever thought me good looking, but I hardly relished the idea that I was so ugly as to frighten people out of their wits.

A word as to our method of traveling. The country is too hilly to permit of the use of wheeled vehicles, so one must ride in a sedan chair borne on men's shoulders, or go on foot. My custom is to walk, except on rare occasions when very tired, or when the roads are very bad. It is a healthful change from the rather confining labors on a station. Sometimes a horse may be obtained, but the pace is unpleasant over the hilly roads, and not much faster than a walk. We traveled from ten to twenty miles a day, visiting two or three villages, and stopping from one to three days in a walled city.

Every village having as many as a score or two of houses has a market nine times in a month. We aimed to be present at one of these markets daily. When there is no market the place is almost entirely deserted, but on market day the streets are full to the brim with a constant stream of surging, clamorous humanity. The shops all do a thriving business, and the streets are lined on both sides with peddlers of cloth, grain, poultry, pork, sweetmeats, medicines, and almost every conceivable thing the people eat or wear. Each village of much size has several temples with large open courts, which are utilized on market days as places of business. If not "dens of thieves," they are at least "places of merchandise."

As our presence on the street soon caused a blockade and made us a public nuisance, we did the most of our selling in the temple courts, thus carrying the war into the enemy's country. Since the ugly idols we were preaching against were on every hand, we had not far to go for a text. If the people bought readily we had all we could do to attend to them. If they were slow to buy we took advantage of the opportunity to do more talking. Being constantly interrupted, we could not get our ideas before them in a very connected manner. We are continually asked what the books are about, and our talk largely consists in explaining briefly what the gospels relate and of what the tracts treat. That many of the books are not carefully read and that many of them that are read are not understood, there can be no doubt, yet the work is not without encouragement. Here and there one becomes sufficiently interested to desire to know more. It is not an uncommon thing to hear men say, "I have previously bought such and such books. Have you any others?"

By means of Bible and tract distribution a general knowledge of the Gospel is spreading among the people, and constitutes a preparation for more careful and continuous preaching in the future. The leaven is working, and will surely, though gradually, leaven the whole lump. Much preparatory work has already been done and is still being done, but the great need now is the living preacher. We see the need, but are unable to meet it. May the Lord send more laborers into his harvest!

It must not be supposed that our work was entirely among strangers. We met one probationer on the road, and the families of two others in Sui-ling. The two probationers living there both chanced to be out of the city, not knowing when we would arrive.

One of them, a native physician, had heard the Gospel in Chungking, where he had practiced several months and where he was about to remove with his family. A friend of his called on me at my inn, and remarked in the course of a conversation that the physician had previously been in business, but had not succeeded very well because he was too honest. He thought a little cunning was necessary in order to succeed in business. I thought I had met a theory something like that at home. However his peculiar trait might disqualify him for business we concluded it would be no hinderance to success in the Church.

Another Sui-ling man has been in Chungking about six months and on probation nearly that length of time. He became interested, humanly speaking, through the friendship existing between him and our colporteur Wang. He remained here three or four months entirely at his own expense, being very diligent in study, and since that has been employed as teacher to one of the missionaries. We have never had any one make such progress in the study of the Scriptures in so short a time. We are thankful to say that the change in his life has been no less marked. As a large number of his Sui-ling friends are in business here, we are hoping the Lord will make use of him to win some of them for himself. A short time before we made the journey his father had written him an almost abusive letter because he had joined the foreigner's religion, and urged him to come home at once. As he had been rather wild, and at Chungking has a bad reputation, it is little wonder that the father was uneasy in regard to his only son. He knew nothing of the Protestants, but supposed them to be about the same as the Catholics, who have a bad reputation where he lives.

We had been hoping and praying that on the occasion of our visit the parents might be brought to a better state of mind, and are thankful to say that they were. Soon after our arrival our colporteur, Wang, with whom they were well acquainted, called on them and explained what had happened to their son with so much success that the parents came to pay me a visit at the inn, and on leaving presented me with a fowl and a leg of mutton. They not only expressed themselves as satisfied in regard to their son, but themselves talk of coming to Chungking in order that they may study the doctrine. Two more Sui-ling men, who had heard the Gospel while in business here, have gone so far as to give up the worship of idols, but have not yet taken the decisive step of joining us. One of them called as soon as he heard we were there and professed to believe, but said he was carrying on business for another man and could not close on Sunday. We have taken a strict position on the Sabbath question, and can only wait and pray that he will come to regard his soul as of more importance than his business.

Sui-ling is a busy and important city, situated on a branch of the stream which empties into the Yangtse at Chungking, and is on one of the routes to Chentu, the capital of the province. It is distant about one hundred

and fifty miles by water, but not much over one hundred miles by land.

Not being yet occupied, we look upon it as one of our future Mission stations if the Lord will but give us a good work there. We would work it as an outstation until such time as a missionary could be spared to go there and live. We do not fear that the Lord will not open doors for us, but only that there will not be workers to enter them after they have been opened.

Sui-ling is noted in this region of China as being the reputed birthplace of Kwan-yin, the goddess of mercy. She is universally worshiped, and holds with her worshipers very much the same place that the Virgin Mary does with a Roman Catholic. The 19th of the second moon is celebrated as the birthday of this goddess, and brings multitudes of pilgrims from all directions, many of them coming long distances. Enormous amounts of incense are burnt at each yearly celebration, the worshipers supposing a much larger amount of merit will be put to their credit than if the incense were burned elsewhere. We purposely avoid being present at this time, as for several days before and after it is very difficult to obtain lodgings, and the crush would have been very great. However, we crossed their line of travel at one point. Late one afternoon of a rainy day we arrived in a small village which was crowded with pilgrims. Before retiring for the night we were warned to be especially careful, as, so many pilgrims being about, we were in danger of having things stolen. What a significant comment on the moral character of these heathen devotees!

We have slept in many poor inns, but the inn we slept in that night was about as unsubstantial in character as any in which our lot has ever been cast. The sides were made of stalks somewhat similar to our cornstalks, plastered with mud up to four or five feet from the ground. The roof was of the same material covered with a thatch of straw. It rained in the night, but the roof proved water-tight. The rain having turned into snow during the night and the wind blowing almost a gale, we discovered that the house possessed at least the good quality of excellent ventilation. The subject of Chinese inns is a fruitful one, but we forbear. Suffice it to say that they are, as a rule, uncomfortable, filthy, foul-smelling, and vermin infested. We mitigated the discomfort somewhat by carrying our own cot bed and bedding, but when the journey was over we were more ready than ever to appreciate the comforts of a clean, Christian home.

Before closing we must not fail to record an impression which was made upon us more strongly than ever; that is, that in preaching the Gospel in Chungking we preach to a very large and wide-spread congregation. This is the commercial center and distributing point for a territory two thirds as large as the Mississippi valley. Ours is but one of four chapels opened daily, and we never fail of a good congregation. Scarcely a day passes but strangers from distant parts hear the Gospel, perhaps for the first time. Returning, they do not altogether forget

what they may not fully understand. We have evidence of this from the fact that on this journey we were frequently accosted by people who were strangers to us, but who mentioned having heard the Gospel in our chapel, and who showed a good deal of knowledge of us and the word we preach.

CHUNGKING, CHINA, April 10, 1890.

Work in the North China Mission.

BY REV. H. H. LOWRY, SUPERINTENDENT.

I have just returned from a visit to the Tsunhua and Lanchou districts. One fact suggestive of the present condition of the work is that, notwithstanding recent enlargement, both members and preachers in several stations complain of the incapacity of the chapels for seating the congregations. At Tsunhua the church was considerably enlarged by so remodeling the hospital chapel and waiting-room as to make one room. Still the building is too small for the congregations. The two Sabbaths I spent there every available seat was filled. On occasions of special meetings it will be necessary for the school children to meet in some other place.

At Lanchou the special services were continued through several days, and the interest increased to the close and the church was greatly blessed. The wisdom of the action last year by which the new chapel premises were secured in this city was very manifest during their meetings. It would have been impossible to have accommodated the congregations in the old place. Among the members are many business men, whose counsels and assistance have contributed in no small degree to our success in this district. Many were greatly blessed during the meetings, and some interesting inquirers received.

The members in this region have suffered a good deal of persecution during the year because of the circulation of a vile publication called *Death Blow to Corrupt Doctrines*, aimed at all foreigners, and especially at the propagation of Christianity. Through the efforts of Brother Pyke and his appeal to the authorities the public circulation has been suppressed, but it has been impossible to secure the punishment of any of the offenders. It is gratifying that none of the members were driven to leave the church, and few inquirers were deterred by these disturbances.

As I looked into the faces of this congregation of over one hundred and thirty men, representing a membership of more than twice that number, and remembered that our work in this region began only six years ago, I could but thank God for what had been accomplished.

We spent four days at Shanhai Ruan—the eastern terminus of the Great Wall. This station has only been opened two years. We have a good location in the city, though the chapel building has not yet been repaired. The native preacher, who is a literary graduate,

has been faithful and diligent in his work, visiting and preaching in the neighboring towns, and the Lord has encouraged him with success. He has on his rolls a list of over fifty members.

Four inquirers came from a town twenty-five miles beyond the Great Wall to attend the meetings and to be baptized. One of them is a military official and has charge of the soldiers stationed at his town. He exhibited his faith by bringing with him his wife and two children to be baptized. He and his companions had been members of several Chinese religious sects and secret societies, but in none could they find peace of heart. They gave evidence of being sincere inquirers, and we hope they will remain faithful to Christ under the opposition that is almost sure to meet them on their return home. Another of the members is a graduate of the first degree. He professed to have received a new heart, and gives promise of usefulness in the church. He has now opened a Christian school, and has seven pupils in attendance.

The revival services that were held in Peking, under the direction of Brothers Hobart and Willits, continued two weeks and resulted in several conversions, some of which were very hopeful.

One of the students, who has been a member of the church for some years, came forward to the altar for several nights. In his testimony he stated that at first he "compelled himself" to go forward without any feeling and without any very definite purpose. But during the prayers and inquiries he became more and more convinced of sin, until his sins rose before him like a great mountain which was crushing him to death. After a severe struggle his burden was rolled away, and he rejoiced with a light heart.

One of the young men, after confessing with deep humiliation before the public congregation to several petty thefts of cash, expressed his belief that the Lord had forgiven his sins.

One of the students in the training-class, who last year seemed to be specially unimpressible, professed conversion, and the reality of the work of grace was manifest in his countenance.

I cannot give all the interesting testimonies of conversions, but I must not omit a reference to the experience of one of the medical students, a Japanese. He was greatly troubled over the claim of Christianity being the only religion. He argued that Confucianism, if faithfully followed, would also purify the life. He said: "I do not see why you keep saying we must seek Christ. I do not care any thing for Confucius, it is *Confucianism* I want; and so I do not care for Christ, but it is *Christianity* I want!" And during the conversation his pastor was giving some of the evidences of Christianity, and cited many of the eminent believers in various ages of the Church. He waived the argument with this noble sentiment: "I do not care for that; if *Christianity* is true I will believe though no one else believes it." He was finally led to see the relation of a personal Saviour to himself and the forgiveness of his sins, and at once

frankly acknowledged his mistake and accepted and confessed Jesus as his Saviour.

An incident that occurred after the close of the revival services illustrates the difference between the teaching of scientific truths in a Christian and a secular school. In the class in physics Professor Gamewell had occasion to explain the process of refining silver. After illustrating the scientific truth he dwelt upon the fact as illustrating a great spiritual truth, and referred to the passage in Malachi, "And he shall sit as a refiner and purifier of silver." During the conversation one of the students was convicted of the impurities in his heart, and broke down with crying and tears. The next day, in the weekly prayer-meeting, he referred to the scene in the class-room, and expressed his humiliation at the thought the Lord could see no purity in his heart, and requested prayer for his cleansing.

If any one is inclined to undervalue the importance of giving these young men their education in Christian schools, let him study the question in the light of the above and similar facts.

The presence of the Lord is evidently with us, and in his name we expect to win.

Luxurious Homes and Lives of our Foreign Missionaries.

A circular has recently been issued from the missionary office asking missionaries what reply shall be made to travelers who have so much to say about the luxurious style in which our missionaries live. Some replies to this circular are interesting.

Rev. H. G. Appenzeller, of Seoul, Korea, writes:

"The mission houses in Korea are not luxurious, and were it not for the contrast with the huts about us our houses would be called very ordinary. Dr. Scranton, Brother Jones, and I are living in native houses made over. We have pleasant grounds, for which we are thankful. Pure air is no bar to doing successful missionary work. Our houses are better and cleaner than those around us, and by contrast look better than they really are. White shows better beside black. Then we—Brother Jones excepted—are blessed with good wives, who, with taste and forethought, put up curtains and pictures, and we congratulate ourselves on having good homes—luxurious, if you please to call them so. From this stand-point this Mission is an argument for the charges of the traveler.

"The careful answer to the charge of luxurious homes is as follows: 1. Not proven. 2. Made so by contrast. 3. Made so by our wives.

"My daily life is spent in studying God's word, teaching, translating, etc. I wish our work were far enough along to preach daily, but the seed is being sown. Had a glorious talk with a brother from the country this afternoon. One inquirer came with him to see me. There are enemies; the word meets with opposition, but this will raise us up true friends. O for a baptism

of power from on high! O for a truly spiritual Church in Korea!"

Rev. C. W. Simmons writes from India:

"Coming here less than a year ago the houses did seem large to me, as I think not one of the missionaries will claim that they are not; but in no other way did they seem luxurious unless it be in that the grounds of North India were large, and sometimes contained beautiful flowers tastefully arranged; but evidently at no great expense. Cold as it was at that season—January—I could not see a reason for the houses being so large and having such high ceilings, and I did not see until May and June came on. I shall not attempt to give an adequate idea of the necessity of protection against the sun and the heat of the summer season here. Suffice it to say that if some of your 'travelers' would risk the sacrifice of their comfort for one hot season, when there is no vestige of rain or dew for six weeks or more, until every spear of grass withers and scarcely a flower can be found; when all doors and windows must be closed from eight or nine o'clock in the morning till five, or six, and even seven in the evening, to shut out the hot winds, and would experience some of the hot, sleepless nights, they would go home to make less complaint about the large luxurious homes of missionaries.

"The winter season, the only time visitors are here, is the season of flowers and splendid, beautiful weather. If one is well protected from the sun it is a delightful season. Of course, the large rooms give inside the air of luxury, but I think I have not seen a carpet on the floor of the house of a missionary in India that was finer than the 'rag' carpets my mother used to make for her plain country home in Iowa, and I say it in sober earnestness and in Christian honesty. I do not remember to have seen any chair—unless one home, not of the parent board, be an exception—more luxurious or expensive than a plain cane-bottomed rocking-chair.

"In this house there are eight rooms besides four small dressing-rooms, too small for bedrooms. There is a dining-room and sitting-room; two are occupied by Dr. and Mrs. Parker for study and office and one for a bed; one is occupied by teachers of the girls' school, and the other two by Mrs. Simmons, myself, and child—one as a study and reception-room, and sometimes classroom and reception-room, and the other as a bedroom.

"I am convinced, that, all things considered, so far as I have seen the missionaries of India, there is less luxury or useless expenditure of money than among Methodist preachers at home, and I do not believe that your readers will accuse the great majority of Methodist preachers with luxury. Less money on houses here would simply mean shorter life, less work, and more superannuates, and in the end less work at greater expense.

"We have just returned from our camp-meeting, where on Sunday more than three hundred native Christians gave loving testimony, and about a thousand took the communion. During the three days of the meeting three hundred sought and found the witness of their acceptance with Christ."

Rev. Herbert Johnson of Nagasaki, Japan, writes as follows:

"My evangelistic work consists in teaching a daily Bible-class, holding a church class-meeting weekly, teaching two Sunday-school classes in two different Sunday-schools weekly, and in teaching frequently. I enjoy my work greatly. The Lord blesses us daily, and occasionally we are permitted to see direct results of our labors in the increase of members. Over fifty of our students were converted last year, and some have recently asked to be received on probation. Most of the members of my mental philosophy class are members of the church class, though some of them are young Christians. The growth in grace of these young converts has been very marked since taking up systematically the question of Christian morals.

"We are living in the first house which our Mission owned in this country. It was purchased by Brother Davidson sixteen years ago, and was ten years old at that time. It cost the Mission \$1,800. The lot was large enough so that a second mission-house and the buildings of Cobleigh Seminary have been built upon it. The house is one story, and is made of bamboo, lath, and mud, with a tile roof. It is plastered and papered, and the wood-work is painted. It has six rooms so located as to nearly all show in a photograph. The house is very old and must soon give way to a better one. The yard is most beautiful, but beauty is not expensive here. The better house referred to is not needed for comfort, but for safety. A more home-like home no missionary could ask for, and for a more comfortable house no one with a family no larger than ours. As a conclusion, I will say that we enjoy mission life, not because we have a picnic here, but because we are engaged in the Master's work, and are bound to be happy and contented.

"Without desiring to boast, I will say frankly that I worked hard while in the ministry in the Wyoming Conference, but I work harder here, and the climate is far less favorable. We are comfortable, but do not live in luxury. That the statements of all travelers are not to be relied upon has too often been found to be true. We are happy, but our happiness is not that of worldlings who live in luxury for the sake of happiness, but of those who live and labor for Christ, who rewards his servants richly every day."

Rev. Frank W. Warne, of Calcutta, writes:

"Your circular letter received. I live in Calcutta and am pastor of Dr. Thoburn's English church. I live in a flat; some missionaries have a whole house. We have concluded that the parlor carpet alone in a Methodist minister's house in America would cost as much money as the entire furniture in my house and Bishop Thoburn's combined. Some High-Church missionaries do live extravagantly, but you can let our people know that Methodist missionaries live as carefully here as at home. The highest missionary salary is \$75 a month. They do not get into debt though they have no other income. The appeals to us for help are enough to move a heart

of stone, and we cannot be very extravagant on this salary.

"There are three special reasons why some travelers think we live too well:

"First. We are always so glad to see them. We treat them well and feed them well, even if we have to go without ourselves for the balance of the month.

"Second. Our buildings are large—a necessity from the heat. They look nice. Our carpets cost about five cents per yard, and are clean and bright. Our light, airy furniture looks well.

"Third. Visitors come in our winter when every thing is thrown open, the *punkahs* all down, and it looks extravagant. If they were here when we close all up and have to watch for our lives, they would understand all this. How would you like to have an American summer described by what a visitor saw there in January? I would like to have the people who censure us see how we live. To the average missionary either *less money or more work* means a short missionary career. To bring men out here, and then not pay them so that can they take care of themselves, or have them over-worked, is a most reckless expenditure of life, time, and experienced men.

"In short, the missionaries throw their hearts in the work. They have given their lives to it, and have given their consecrated common sense. Brothers, we are as much interested as you are, or we would not be here. Trust us!

"In the English work I have this year taken 70 on probation, and 60 from probation into full membership. We are like the preachers at home—some good, and some not so good. I have nearly broken down twice in two years, but am up and at it again, a weaker but a wiser man."

E. W. Parker, D.D., of Moradabad, India, writes:

"Your circular letter concerning mission houses, etc., is at hand.

"When Dr. Butler came to India he was directed by Dr. Durbin to secure good houses for our missionaries. He did so. We have good homes. Dr. Durbin's theory was that we are sending these men and women to India for life; it is for our interest, as a business transaction, to care for them in a way that will enable them to perform the best possible service for us in that unnatural climate. The first work is to protect them from the heat, etc. This policy is most wise. It is exactly the same as that carried out by the Government of India for the English soldiers. Our homes are good, but every private soldier from England living in India has a better home so far as a large, airy, good-looking building is concerned. We think that this theory of Dr. Durbin was most wise, and should be insisted on still. Our homes cost on the average a little more than \$2,000 each, half of which sum was raised in India. Some cost much less. The house in which we live accommodates two families, and is a large house, and would make a very fine picture. It is, however, built of clay-brick dried in the sun, and cost the Mission not over \$1,500, one half of which we

raised. It is a very comfortable house. Our houses are only one story high; but for protection from the sun and for giving us air while shut up all day from the heat, our central rooms are from eighteen to twenty feet high to the ceiling. The walls are quite plain, plaster white-washed, and when the roofing is rough a piece of cheap cloth is fastened under the rafters as a ceiling. Our furniture is always the plainest possible, and our carpets are usually cheap native cotton cloth stamped by hand. I just bought a very pretty carpet for the sitting-room in a mission house for \$4 33.

"The traveler is always struck by the high rooms and long verandas of our houses—not of mission houses only, for ours are plainer than the average—but of all Indian houses. These high rooms and long verandas are our protection and life in this burning climate.

"A married missionary receives 200 rupees a month (a rupee is about 40 cents), and nearly all give one tenth back to the work. We live comfortably on that. The Europeans around us receive from 600 to 2,400 rupees per month, and often talk with us about how difficult they find it to keep out of debt, and they would scoff at the idea that they were living luxuriously. Yet some of these very men, who cannot live luxuriously on 1,200 to 1,500 rupees a month, are the ones who join with the strangers to complain of the luxurious living of a missionary on 200 rupees. Our salaries at present cost the Mission \$825 a year for a married man. So much for our living. For myself, during five months of the year, I live in a little tent ten feet square. It costs me about 25 cents a day for a cart and oxen to move my house, bedding, etc., about from town to town where I preach and work.

"In the second paragraph of your circular you ask for items of interest about our work. 'Have we gathered any fruit lately?' The statistics have just been made up for our Rohilkund District. Note a few items. Baptisms during 1889: Adults, 1,657; children, 1,020; total, 2,677. This is for one district, and it is 725 more than all the Conference had last year. Our increase in membership is 1,531, which is very encouraging, showing that the converts are being cared for and gathered in. Our Sabbath-school scholars number 12,697, and our day scholars 8,618.

"You ask our expectations as to future success. There are many more inquirers in this district who desire baptism than have been baptized this year. The number of baptisms will be much larger next year than they were this. Our expectation is that God will give us converts just as fast as we can train them so as to keep the Church pure. In all my work I never urge baptism. I urge teaching, saving, training the converts, for the more we save the more they will bring in. We try to get 'every one that heareth' to cry, 'Come!'

"Our work spreads in *caste* and *class* lines. If we can get a stronghold inside any caste we will, through family lines, working through relatives and friends, increase our circle daily. We have providential leadings now into one very large and very independent caste—a high

caste, the Hindus would say. Some families have accepted Christ, others are inquiring. One has given one of his boys for education as a Christian. These are leadings into that caste. It may take us twenty years to get a stronghold inside, but persistent work will surely do it. There are 190,000 of these people in a lump in the Bareilly Circuit. Openings of this kind lead us to say, with perfect assurance, that in the old Rohilkund District we have reached a stage where we may confidently expect God to give us the people just as fast as we can care for them. Meantime, while we are working into new castes, we are gathering in the accessible ones as fast as we dare. What we ask of the Church is not a greater number of missionaries—these cost too much, and we simply desire to keep our original number full—we want little schools with a Christian teacher, the school-house being also a chapel and the school-teacher the pastor, and costing—84 to 120 rupees—say \$50 per year. The people will ere long be able to help materially in this.

"You may consider me a radical and an enthusiast, and think my expectations large; but I have stated my hopes often during the past thirty years, and have never yet had faith according to what the reality was when reached. Last year I said: 'Our Mission will show 3,000 baptisms next year.' We had reached 2,000 after thirty years of work, and few people believed that we would increase *one thousand* in *one year*. But we will have over 3,500 baptisms this year. If we are faithful God will surely give us these people just as fast as we can care for them.

"The other districts, Oudh and Kumaon, are also getting inside at certain points, and the Amroha District has grand openings."

Rev. G. F. Hopkins writes from Cawnpore, India:

"In reply to your circular letter asking for information in regard to our work, manner of life, etc., permit me to say that our position here can hardly be appreciated outside of the actual experience; and we trust that our dear friends at home will have a reasonable degree of faith in the Church as well as in those who have been selected by the Church for mission work. Those who are not called of God do not remain in India, likewise some who are thus called. No amount of money could keep them here, neither could luxuriant living.

"Our salary is fixed by the Church at about one quarter the amount allowed by the Church of England and two thirds of that allowed by our sister Church, the Wesleyan.

"We have a comfortable support, we wish no more, and surely the Church would have us receive no less.

"Our homes are furnished as the homes of America, just according to the means, wisdom, and skill of the God-given helpmate; and in many instances, from her own private purse, she makes the great bare walls look just as attractive and homelike as she possibly can. Who blames her? and then it must be remembered that pictures, and curios, and *fine-looking* drapery are

remarkably cheap in India. This is why the traveler gets an idea of luxuriance.

"Bishop Thoburn told us not long ago of a report that had been circulated at home concerning one of our missionaries. She was accused of having a Brussels carpet. When the bishop came out he went to see it, and found simply the ordinary Indian cotton cloth, stamped like Brussels carpet, but costing only six cents per yard.

"If some of these dear friends would take the trouble to come to India during the hot season, when most people find life a burden, and some of our loved ones leave us for the heavenly home, they could hardly have so much to say about ease and comfort.

"The English church which I serve pays my salary, besides giving 200 rupees to the missionary collection, 100 rupees to Children's Day collection, repairing church and parsonage, and giving 1,000 rupees to other mission work in the city, and elsewhere.

"Our membership is 55; conversions, during the year, 24; probationers, 15; congregation, between 300 and 400, mostly of other denominations."

Rev. W. P. Byers writes from Asansol, India:

"Most cheerfully I respond to your request for a description of our premises, surroundings, and work, especially so because we have received \$400 only from the Missionary Society towards paying for land, buildings, and furniture.

"The church is situated on the south side of the famous old Grand Trunk Road which runs from Calcutta to Delhi. The railway company would not give us a piece of land for a church, so government was petitioned to allow us to build on the road-side. Here we have a substantial little red brick church, capable of seating about two hundred persons, worth \$2,000, and built so well, that fifty years hence it will be doing good service. There it stands, a fine structure, all paid for, the property of the Missionary Society, without one cent of cost to it.

"On Sunday morning our native Christian Sabbath-school assembles there, to learn verses, sing hymns, hear Bible stories, and answer questions from the catechism, which many of the natives are much more familiar with than boys and girls who go to Sunday-school in America. My boys will soon be able to answer every question in the catechism. After Sunday-school our Hindustani service is held, and sometimes a service in Bengali as well for those who do not understand the former language.

"At eleven o'clock we have our leper service on the grass outside the church, and we go out and sing, and teach, and preach to them. A band of about forty of these unfortunate creatures collect on Sunday mornings and go limping about begging from house to house for food. Our hearts go out specially toward them because they are friendless outcasts, and very, very poor. At the close of this service, instead of taking up a collection we give one—a copper apiece. When they came to us on Christmas Day (which they call our 'bara din'—great day) they begged most pitifully for new clothes

with which to cover their almost naked bodies, and protect them somewhat from the biting wind.

"Dire poverty prevented us from making Christmas merry and memorable for them. Fifteen dollars would have clad the whole of them, but I hadn't that much. I am anxious to get a piece of land and make an asylum for them; \$500 will enable me to put up enough buildings to start with, and if I can get the buildings I can get some one to take charge of them. The lepers have asked me to take care of them until their sufferings are ended by death; but unless means are provided I shall not be able to do so. The work is God's, and we are doing all we can for them until we get money to provide them with a home, which they should have immediately. I visited a Christian leper asylum, not long ago, in which were 108 inmates, nearly all of whom are converted.

"At 5 o'clock in the afternoon we have our little English Sunday-school, and at 6:30 a service for the English-speaking people.

"On Wednesday evenings we have English prayer-meeting and Bible-class, and on Thursday evenings our Hindustani prayer-meeting and Bible-class. I wish some of my American friends could hear my native brethren and sisters pray. They put to shame many of the people at home.

"So much for the church and the work carried on there.

"Before I was sent to Asansol there was no missionary here, and no mission house either. A room was hired for me in one of the railway company's buildings; and for the benefit of those who rave about our luxurious homes, let me tell you what I had in it: a table, washstand, two chairs, a box, a looking-glass, and three little stands. These comprised my complete outfit. Before night a man sent me a little cot to sleep on, and a small chest of drawers. I bought some dishes, house linen, knives, forks, and cooking utensils, and began keeping 'bachelor's hall.' Very luxurious that, wasn't it?

"The foundations of the mission had been laid before my arrival in February, but it was not until October that our bungalow was habitable. Contemplating my removal to four rooms, I wondered what I was going to do for furniture, as the heavy articles supposed to be provided by the Missionary Society were not forthcoming. I had sold my gold watch and spent its price, part for iron for the roof of the mission house, and part for my own expenses.

"A friend lent me several articles, but do my best my rooms looked dreadfully bare, and my poverty could not be concealed. Being poor doesn't trouble me the least, but I do not care to have every body know it. We expect always to be 'poor, yet making many rich, as having nothing, yet possessing all things.'

"I bought two old sofas for \$6 and went to work and cleaned and upholstered them myself; got a few old chairs, cleaned them up and varnished them; bought a few yards of muslin at 6 cents per yard, borrowed a sewing-machine from a lady who lives here, and made some window curtains myself. My presiding elder

always laughs at my curtains and asks to see them when he comes. I bought a second-hand bedstead and a friend gave me a mattress, and the presiding elder's good wife presented me with a pair of feather pillows. My sister gave me some water-color pictures painted in America, and with these, supplemented by a few ornaments donated by a lady and what I made, my house began to look like a home.

"Why did you go to so much trouble?" do you ask. It was for the sake of the young lady I expected to join me from America. When she came and I brought her to her future home, I was well repaid for all my hard work by the pleased smiles I received. We haven't very much; every thing was bought second-hand, and all put together (not including what was given to us) did not cost more than \$40.

"The mission house contains four rooms, is worth \$2,000, is well built, and will last many years. It also has a mission to perform. On its veranda we have a boys' day school from which we expect to turn out teachers for the schools which are springing up. As we are pioneers in this place we have to plan for the future. After one year's instruction a number of our boys can read and write English and Bengali, and spell and cipher quite as well as boys of their age in America.

"The native women's sewing-class also meets on the veranda, and they have been taught by my wife to cut out and make their own clothes, and clothes for their own husbands and children.

"Besides the work in and around the mission premises we have three girls' schools and three boys' schools, towards the maintenance of which the Missionary Society has not contributed any thing as yet. Neither have we received a cent for native preachers.

"You naturally ask: 'Where, then, do you get money from to pay for so much work and property?' We have to go around and beg it. We do not mind the begging so much as having to ask help from people who are not Methodists and who have no sympathy with our work. Then it takes so much of our time. We are constantly in search of money, or contriving some new means for 'raising the wind.' Of course we are only too glad to do all we can to lighten expenses by raising money, but we do grudge having to leave our work and spending the greater part of our time in that pursuit. I know several missionaries who are chiefly occupied in tagging around after English people begging for subscriptions for their work.

"But you keep servants in India," the pessimist says. Yes; and who wouldn't when you can get one who boards himself and works for \$3 a month? Visitors come from home and they see a Hindu servant bringing in the food and waiting on the table, and they at once, without inquiring as to how much pay he gets, jump to the conclusion that he is a luxury. It would be a luxury to have a colored cook in America, where you would perhaps have to pay him \$50 a month, but here it is quite a different thing. Why a native in India, getting a salary of \$5 per month, will have his

servant, to whom he will pay perhaps \$1 per month. Such low wages seem incredible to people in America, but if they knew how simply the natives live they would not think so. I have two 'coolies'—laborers—working for me at present who live—both of them—on \$1 per month. They send all the remainder of their wages to their wives and families. Besides, the wives of the missionaries have too much to do to have time to cook and do their own housework as at home. By the time they have learned languages, visited zenanas, superintended and carried on their work among the women, they have no time to spend over the grate in the cook-house.

"Then again, visitors come in the cold weather, when it is cool and pleasant, but I would just like to see one of them grilling over a fire in our cook-house to-day. It is like a furnace outside, and inside, over a fire, it is something more than a woman can endure and live.

"I have no patience with the travelers who come and sponge on the missionaries, and eat at hospitable tables, partaking of extras bought especially for them, who, without inquiring what things cost, as soon as they go away, turn around and talk about the luxuriousness of the missionaries."

Domestic Missions of the Methodist Episcopal Church.

BY REV. WM. H. ANNABLE.

The object of this paper is to bring out some facts concerning the work of the Missionary Society of the Methodist Episcopal Church not appreciated by all. That old cry: "The heathen are at your door!"—which, by the way, has lost some force because it is most frequently upon the lips of the people who do not believe in organized missionary effort anywhere—ought to cease long enough to allow somebody to say: "We know it, and are doing our best to help them!"

The Methodist Episcopal Church has not forgotten her duty to the stranger upon our shores, nor to the children "to the manor born." I confess to my surprise at the extent of our home-mission work. There are some statistics which many of our people have not perused very carefully, but which throw much light upon this case. I wish to submit a few items by way of laying before you the vastness of the work:

First. There are 3,317 charges and mission stations within the United States and Territories, supported wholly or in part by appropriations from the funds of the Missionary Society of the Methodist Episcopal Church. Of these 451 are purely mission fields among the Indians and foreign immigrants who have come to our shores. The work among the Freedmen and the feeble churches on the frontiers making the balance of the 3,317.

Second. There are 3,325 missionaries in these home fields, who receive their support wholly or in part from the Missionary Society.

Third. We have 261,081 full members and 46,192 probationers in these fields.

Fourth. Last year 16,728 adults and 14,294 infants were baptized in this department of our work.

Fifth. There are 4,571 Sunday-schools and 281,157 pupils in these schools.

Sixth. These societies and missions contribute \$63,792 to the treasury of the Missionary Society and \$1,087,801 for self-support.

Seventh. The Missionary Society has appropriated \$459,970 to aid in the maintenance of this work for the current year.

But there are some facts which make it important that we give diligent attention and care to this work.

The ignorant and unevangelized of all lands are swarming to our shores by hundreds of thousands. And the only agency for "Americanizing" them in the true sense, and assimilating into our national life, is the Church of Christ. For this is about all that remains of the best of our American institutions: a *free, pure* Church unfettered by governmental control or a corrupt ecclesiasticism.

Our political affairs have long been dominated by foreign majorities and manipulated by Romish priests or the saloon. If the Church fails in her work through negligence or want of wisdom, the population of this country will, ere long, be but an unassimilated mass of many nationalities, without any thing in common except a desire to be free, have plenty of room, and to do as they please. Controlled perhaps for a time by "The Bosses," and then plunging into anarchy. Put into this mass five millions or more Freedmen, and the Indian of the Far West and on the reservations of the States, and such room as will be left for good citizens and the sons and daughters of the Pilgrims will be little enough for comfort. You can see then that this work is overwhelmingly important.

Our Indian population demands more earnest and liberal efforts for their thorough evangelization. They are here and, as they are, they are a bad element. They will be troublesome, and they cannot help it. They have nothing in common with white people; they are not susceptible to our arts nor our social customs until Christianized; then they become a different kind of people. They *are* susceptible to the Gospel. They are converted and make grand Christians.

The last report of the Missionary Society, speaking of the people within the bounds of the Indian Mission Conference, says: "Every shade of belief and unbelief is found here. There are very few professed infidels or skeptics. Among the 'full-bloods' not one infidel or atheist. There are a few who may be styled pagans and practice the disgusting rites of paganism, but most of the people are ashamed of them." Our duty to them is plain. *We must save them.*

The Freedman is struggling up to manhood and citizenship. Not in every case with the clearest conception of what that means; but perhaps with as good an idea as the average immigrant. But the notion of freedom, property, and political power enters into his

mind and presents itself very vividly before him as something he ought to possess. He is out-populating his old masters in the South, and is getting ready to overwhelm at the ballot-box those who have managed thus far to keep him in political subjection. A few good leaders among these freedmen would make the case a grave one for those who now dominate him. In my judgment there are now but two things which prevent a speedy precipitating of a struggle for the ascendancy. First, respect for the general government at Washington. Some way the Freedmen feels that he has a friend there, and that in the end he will be vindicated in his rights. Next, many of the leading men among them are Christians; and some of them preachers of the Gospel.

The foreign population which is taking up our frontier, and following closely upon the track of the pioneer and adventurer, and is patiently opening up the country, and cultivating the soil, will be an element of power for good or for evil to our national life not long hence. They are largely Germans and Scandinavians of the working classes, and are industrious and frugal. Reports from our work among them show grand results and demonstrate the wisdom of following these strangers with the Gospel.

But the most dangerous class, and the most difficult to reach, and who most readily fall into the worst condition of American life, are those who gravitate to the cities and large towns, and drop down into the worst quarters to make them still worse. Most of these are Roman Catholics by birth and training; but they are neglected by their own Church, so far as any real spiritual or moral help is concerned. The priests follow them to see that they do not become Protestants; and to get money of them to support the Church. That is about all.

It is very difficult to reach them on account of their prejudices against Protestantism, and they fetter and rot in their sin. This work must be more energetically and systematically pushed. For illustration, take the Italians who, during the last decade, have been coming in ship-loads to this country. They have become a large element in some of our large cities and in the towns along the great lines of travel. In the city of New York there are thirty thousand; in New Orleans, fifteen thousand; in other eastern cities in proportion. The Methodist Episcopal Church has but two Italian Missions in this country, one in New York and one in New Orleans. These people are a low and quickly become a dangerous class, unless lifted out of their associations. But a knowledge of Christ Jesus will give them a right impulse, and awaken all the fervor of their nature and turn it to good. I cannot speak of each of the many nationalities represented among our population, but they are here, most of them, to get money and better their condition, and to enjoy the immunities of our free institutions. Some are here for an education. They ought to see and feel the best side of our American institutions. The Church only can bring them to this experience.

It will be a blessing to them and to us that they are here if we can help them to a better life.

Of the two thousand eight hundred and sixty-five weak societies aided by the Missionary Society, and without which aid many of them could not survive a year, I cannot speak at length, and need not. It is enough to look over the list of appointments and see what \$50 or \$100 will do in the way of encouragement to a little band of workers to hold the ground against rum and riot until the population grows larger and better. It is simply wonderful to study this list of appointments in connection with their history, and see what a little help has done. When we think of the vast army of emigrants deploying over the West, and crowding themselves into the already congested population of the cities, we can only feel that our work is just begun. Our responsibilities in this direction will increase from year to year, so long as we invite the stranger to our shores and the hospitality of our free institutions. It is no doubt one of God's ways of saving the world; but, O! what alertness, persistence, and holy energy it demands on the part of the Church.

A summary of the results of our home missionary work may be helpful to our faith. The last published report from the Board shows "open doors," "fields white;" young people eager for schools, congregations waiting for preachers and places of worship; young, earnest, and well-educated men preaching and ministering to the people, and living on salaries which almost put to blush the heroic days of early Methodism, in every field winning trophies for the Master. The Indian and the adventurer who left his Eastern home and for years has been a wanderer from God, but who at last has been overtaken by the minister of the Gospel and brought to Jesus, sit together in the love feast; one in broken but significant language tells of the surpassing joy of salvation; the other, like the prodigal, tells of the mercy which sought and found him when a stranger, "wandering from the fold of God." In every language in this cosmopolitan land of ours is the blessed Gospel of the Son of God preached through the organized work of our Missionary Society. It seems little among so many, but it is the promise of the grand advance which will surely follow. While our faith and love reach out for the whole world, and we feel true Christian sympathy for the "regions beyond," let us not fail to measure the immensity of the work at home, nor lose sight of the grand achievements of our Society in home fields.

Itinerating in the Rangoon District.

BY REV. W. R. CLANCY.

On Saturday, April 5, we had a grand day in the district. Our party was made up of about twenty persons, six of whom were Tamil brethren. The use of a steam launch had been obtained from Mr. Sen, a barrister, and at 9 A. M. we started down the river toward the sea. It was indeed a happy party. Nearly all of our com-

pany are employed in offices and other business places, and are busy men who do not often get a holiday. We had several large hampers of good things, including aerated waters and plenty of ice, and to an outsider I fancy that the general look of things would have suggested a picnic party rather than a company of gospel itinerants. But we were going to preach the Gospel, and had only taken the good things along simply to make our work more effective.

The day was delightfully cool, and the sea breezes revived our spirits. Soon strains of sacred music floated out over the river and low-lying shores as we swept past, and the people from the villages on either side came out in numbers to hear us. We had quite a full band—six tambourines, a triangle, a violin, and a large drum—all of which were played by trained hands.

After steaming past the mouth of the Pegu River we turned to the left into the mouth of a large tidal creek not far from Elephant Point. It was ebb-tide, and the channel was very tortuous, winding in and out among bars and shoals. On either side stretched the low paddy fields, presenting a very barren appearance, as the paddy had long since been cut, and thousands of tons of it are on their way to all parts of the world. As we rounded a bend in the creek we were surprised to see quite a broad expanse of water, with here and there a small steamer crowded with natives. On the left bank stands the town of Kyounkton.

I had expected to wade or be carried up the bank left soft and muddy by the low tide; but as we drew near I saw an excellent jetty, at which we soon landed. The town is quite an important place, with pucca roads, a government school, kutchery, traveler's bungalow, etc. Pagodas crowned every little eminence. It soon appeared that the people were for the most part Burmans. A young Burman came forward and spoke to us in English. He knew one of our party. We followed him to a large open building with roof supported on teak-wood posts, and with a floor of split bamboos. This was a Burmese rest-house; near by was a school of Phoongys, and this building had been erected for the disciples of the priests and also for Burmese travelers.

The Burmese are very hospitable, and we had but to ask for the use of the building to get it. Sharp appetites soon disposed of the contents of the baskets. After resting a little I decided to give the Phoongys a call, so together with several other brethren, who carried a present for the Phoongys, in the shape of a few bottles of aerated waters, we entered the place. The building was like other Burmese houses, with the living-rooms on the second floor, the building standing on piles, and the lower part being used for cattle, pigs, fowls, dogs, etc. This particular house was well-built and comfortable. The living-rooms were large and airy. Away at one end was a small pagoda, such as is found in all Phoongy Kyounks, or schools of priests.

The chief Phoongy accepted our present, but, according to custom, took the glass from the hands of one of his disciples, who presented it with a bow. He seemed

to enjoy it, as he drank it all. Burmans have no caste. We then sat down on bamboo mats on the floor, and the conversation was carried on through the young Burman whom we met at the jetty. It was a strange picture. There sat the Phoongys, with heads and faces shaved, and clothed in flowing saffron garments. On the mat sat Tamils, Eurasians, Englishmen, and Americans. After I had talked to the chief Phoongy about Christ, a hymn was sung in Burmese.

After inviting the priest to visit me in Rangoon, and leaving my card with him, we left his house. The band next formed in line, and marched through the streets singing, followed by a large crowd. At last we came to a very large tamarind-tree, whose wide-spreading branches gave cool shelter to ourselves and the crowd. Then we all knelt and prayed in Hindustani, Tamil, and English. We preached the Gospel in Burmese, Tamil, Telugu, Hindustani, and English. It was a mixed company that heard us, but we trust that the word found a place in their hearts. Tracts in different vernaculars were distributed.

The tide was now at flood, and wishing to take advantage of it to get back to Rangoon, we said good-bye to our friends, promising to come again.

The creek had risen about twenty feet since morning, and we were able to steam out to the river at full speed. At 6 P. M. we were again in Rangoon, having had a journey of nearly sixty miles.

Missionaries and Their Field.

[Extracts from "Observations and Reflections on Missionary Societies," written by Robert Caut, LL.D., and published in *Church Work: Mission Life*.]

Let the missionary shun the worldly and fashionable life of his countrymen; he will find it impossible to maintain the double position. If he cares for the natives as he ought to care, he must live for them and among them. He cannot, and he ought not, to drag them up; he must condescend to men of their estate, leading a simple, holy life in their midst. The residence of the missionary and his way of life should be simple; his profession is a serious one, and his family should not surround themselves with the luxuries of secular life.

The native ordained evangelist and pastor will, under any form of Church organization, claim to be on an equality with the missionary; but there must always be one exception, and the control of the expenditure of the funds supplied by the parent-committee must be reserved to the missionary only, while the native church has control over its own funds.

Let the missionary eschew narrowness of mind, let him be liberal in every word and deed except in what affects his most holy faith; in that let him be strictly conservative. The narrowness of some missionaries in China has led them to denounce what they designate as the worship of ancestors as idolatry. With regard to India, why do missionaries run a tilt, and a very hope-

less tilt, against that peculiar custom known as caste? It exists all over the world—in Great Britain and in North America. One caste does not ordinarily pretend that it is better than another, but *different*, and the lower the caste is the more particular are the caste rules. The civil government in its schools, its railroads, its ferries, its courts of justice refuses to recognize caste; let the missionary draw the same line, and insist that in the school and chapel, and at the Lord's table, there is no caste, but not attempt love-feasts and social gatherings, and forcibly unite in marriage converts of different castes.

It is a life-work which the missionary undertakes, and he should not be always running home.

In the reports of missionaries the sensational stories of death-bed scenes are not wanted; a narrative of the consistent work of a redeemed community is more acceptable. Above all let there be no abuse of the powers that be, no railing against men in authority, no sneers at missionaries of other denominations.

The missionary should from the beginning work with the steady policy of effacing himself at as early a date as possible, and placing the native ministry in power. He must not keep his flock in helpless pupillage, and treat them as mere children. They are wiser than he in many things. They must be reminded from the first that they are responsible.

Human kindness is a key that opens every door, however firmly it may be closed. Something in the manner, and voice, and general bearing has a magic effect upon unsophisticated races, and the constant exhibition of the Christian virtues of gentleness, patience, pity, purity, can never be without its charm.

The missionary should set the example of a steady and willing obedience to the law of the land; he assumes an awful and dangerous responsibility when he encourages people over whom he has influence to resist the powers that be, forgetting the advice of St. Paul to the Romans who dwelt under the rule of the Emperor Nero.

It may be a question whether high schools and colleges, excellent in themselves, are proper apostolic methods, and proper objects for money collected to preach the Gospel. I do not like to see the message of salvation sandwiched between moral philosophy and physics; if the schools are intended to train evangelizing agents, or to educate the children of Christian converts up to the level of reading the Bible, and no further, call them so. Knowledge is power, and it cannot be right with mission collections to elevate the converts to a status in life above that of their friends. The fear is lest, in the midst of all the educational tendencies, the direct preaching of the Gospel should fall out of fashion.

The formation of Christian communities and the creation of Christian life is the object of missions.

It is not wise for a missionary to engage in commerce, or manufactures, or agriculture. It takes the spirituality out of him. The introduction of work-shops and in-

dustrial schools is very dangerous. The introduction of new habits, new kinds of food, and clothing not suited to the climate and habits, is dangerous.

The ignorant missionary allows himself to heap unlimited abuse on the sacred books of other religions of which he knows nothing. This is injudicious; his hearers know well enough that he is ignorant. The learned missionary should avoid the opposite error, he should render all due praise to the noble sentiments and conceptions of the non-Christian philosopher, but never for one moment concede that he is inspired, or divine, or that his words are good for salvation of men hereafter, though good for morals, and often elevating. None of them rise higher than Socrates. And he should be cautious in selecting passages of unequal value, and thoroughly bad in morals, from their sacred books; the scoffer might retort, in a manner painful to a Christian, by misquoting the Bible.

Missionaries should decline to undertake any duty that is not included in the words "carrying the Gospel to the non-Christian world;" the office of magistrate, vice-consul, member of local board, or any thing connected with the civil or criminal administration of the State should be refused if offered. It is a snare.

Judging from the exaggerated statements in some reports, the religious world at home often thinks that the non-Christian world is living in the practice of shameless and abominable sins. This is not the case. Live with the people in the villages of India and you will find rude and patriarchal virtues, and evidence of great nobility of character and kindly disposition, dutiful conduct of parents to children, purity of home circles, loving meeting of relatives, neighborly friendships, and gentle manners. It is the act of a partisan, not of a faithful chronicler, to be so severe on the heathen and Mohammedan, and overlook the sad failings of the European population and the avowed vices of nominal Christians. Missionaries should abstain from sweeping assertions and excessive statements; it is enough that they are not Christians, and must be made so.

There is no reason to suppose that St. Paul and his companions lorded it over the heathen; quite the contrary. The holiest missionary is the humblest. The pride of race, which prompts a white man to regard colored people as inferior to himself, is strongly ingrained in most men's minds, and must be wholly eradicated by the grace of God before he will ever win the hearts and souls of the heathen. Every missionary would be better for a copy of Thomas à Kempis's *Imitation of Christ* as his constant companion. Let care be taken never to talk of a man as a hero when living, or a saint when dead. Many men are spoiled by inordinate flattery.

The necessity of native teachers is admitted by all, but has not been recognized by all as much as it ought to be. The black net to catch souls must be let down, but held in its place by white corks.

The serious question must arise how a native Church is to provide itself with the elements for the Lord's Sup-

per in countries where neither the vine nor corn, which were the staples of life in Palestine, are forthcoming. The inward and spiritual grace should be the object of consideration, and it is distressing to read of the native pastor buying a bottle of wine at a low European store, especially when it is desirable to keep the people free from the use of liquors, especially European liquors. One missionary society has decided as follows: The question of foreign bread and wine being used at the Lord's Supper was discussed, and, feeling the tendency of the natives to regard the sacrament with superstitious feelings, and the desirability of keeping it as simple and primitive as possible, and also of using elements that might be easily procured by the natives, we determined to use the *bread and wine of the country*, namely, the beautiful yams and the cocoa-nut milk, which is more scriptural than water colored with a little wine, and bread made from the dregs of a missionary's cask; the object is that the natives should find the elements within their own reach for the sustentation of Christianity.

The following are the attributes of a real missionary, by which men will know him:

1. He must count the cost before he begins to build.
2. He must be a man of sanctified common sense.
3. An unworldly spirit and unselfish aim.
4. Thoroughly intent on his work.
5. A man of peace, with the spirit of peace in his house, heart, speech, and environment.
6. Simple habits and contented spirit.
7. Personal holiness.
8. Inexhaustible patience.
9. Unshakable faith.
10. Full of prayer, and a reader of the Bible in prayer.
11. Dauntless, but quiet; courageous in deeds rather than in words.
12. A sound judgment, a chastened spirit, a man of soft answer, but truthful.
13. Loyal to his Church, his society, and his God.

Hear the voice of a Missionary Bishop to his subordinates:

Avoid all reasonable ground of offense. Be not proud and self-reliant, but be ready to suffer wrong rather than exact your extreme rights. Follow, as far as you can, the customs of the place and people. Quarrel with no one, however much provoked. Treat no one with contempt. Never use violence or hard language. Seek to do as Christ would have done in your place. Try to understand the thoughts and difficulties of the people you live among. Put your message into such words, and deliver it in such a manner, as will be most acceptable and intelligent. Do not grow weary in well-doing. God is with you. Though you may see no result, your labor is not in vain. If you are in danger from war or tumult, do not be in a hurry to escape; if your people stay it will be the best for you to stay with them. Even in the extremest danger God can save you. If you are in danger on account of your religion, do not shrink from meeting it. *Look upon it as a special honor*; in any case, whether from disease or violence, do not fear death, for what men call death is really the gate of peace and joy to all true Christians.

Raising Money for Missions.

In a village not far from New York was a Girls' Missionary Society. The members heard that their missionary in Africa and his family needed clothing. After they had debated for some time how they should raise the money a brother of one of the girls gave them his plan. He said:

"My plan is to have an entertainment and sale and devote the proceeds to purchasing suitable clothing for those very destitute missionaries. We'd have it in the Town Hall. On one side we could hang an icicle motto, 'From Greenland's Icy Mountains,' over the refreshment tables, and some of you girls, with powdered hair and in cotton-batting, diamond-dusted suits, could serve ices. Then on the other side a green-lettered sign, 'To India's Coral Strand,' could be suspended, and under it the rest of you, in bangles, spangles, and what-not, could sell fancy articles. And upon every elm-tree along the village street I would place this poster."

Tony unrolled the yellow scroll, headed with

Come One and All and Bring the Children. Benefit of the Girls' Missionary Society.

TONY BROWN, JR., MANAGER.

"O Tony, is that just the thing?" asked sister Lou.

"The thing? Of course it is. Nothing like it to draw the money from tightly-closed purses. I don't believe in this bean-guessing and quilt-voting business. That's lottery. But a simple fair"—

"I do not approve of fairs," announced Jennie Blair; "that is, to raise money for church purposes."

"Don't you?" inquired Tony, somewhat crestfallen. "Very well, we'll have some other plan. I'm agreeable to any thing except those 'chain' solicitations. Those are an infliction. Can you suggest something else?"

"We might canvass the parish for subscriptions."

"So we might! So we will!" rejoined Tony. "We'll borrow Farmer Trask's light wagon. I'll do the asking, but you must all go with me to keep up my spirits."

For a week Farmer Trask's light wagon rode over hill and through valley on its canvassing route. Sometimes success followed it. Oftener discouragement.

"We've saved the toughest place for the last," declared Tony, as he alighted at a forbidding stone gateway. Behind it lived the stingiest man in the county.

Once a year he listened to the Rev. Anthony Brown's sermon from the free sittings in the rear of the church. He was reputed to be very wealthy, but no glimpse of his money was seen when the contribution-box was passed. The girls sat for a long, long time in the wagon.

"What can that boy be doing?" sighed Lou, impatiently flicking the leaves from the lilac-hedge with the long whip. Old Dobbin turned his head around as if to inquire what was the delay.

At last Tony was seen coming down the shaded driveway.

"Guess how much he gave me," he laughed.

"Two cents and his blessing," cried sister Lou.

"Twenty dollars! I thought I wouldn't get a penny, but just as I was leaving he handed me these bills. He said they were a reward for helping him home over the icy streets one day last winter."

Ninety-three dollars was the sum total of their begging. The minister made it up to a hundred from his quarterly stipend.

The Girls' Missionary Society spent the next day in the neighboring town purchasing suitable articles for the barrel.

Tired but happy, with their arms full of bundles, they were entering the train bound for home.

"Forgotten something!" cried Tony. "Be back in a minute."

Anxiously the girls waited, for Tony was in charge of their tickets.

The warning gong sounded. No Tony!

The second gong sounded. On the steps bounded Tony as the train began to crawl out of the station.

"There, I've got it!" he panted, holding a box of "Huyler's best" in his arms. "I know I just long for candy sometimes, and I thought the missionary's wife might, especially as she's a girl. Don't look so horrified, Miss Jennie. I didn't expend our missionary fund upon this sweetness. I bought it instead of a new tennis cap."

Their missionary barrel was duly packed and started.

Several months later a letter of thanks was received from the African missionary. "And as for that delicious box of confectionery with the card of Tony Brown, Jr., on top," so he wrote, "well, my wife just wept when she opened it."

"Wh-ew," whistled Tony, winking suspiciously fast. "Women always cry. But, girls, aren't you glad your society for once submitted to Tony Brown, Jr., Manager?"—*Wellspring.*

Benny's Thank-You Box.

They were going to have a thank-offering meeting at Benny's church. He knew, because his mamma was president of the big 'ciety, and sister Gertie attended the band. Benny went too. He "b'longed to bofe," he said, and he had a mite-box with Luther's picture on it, and he put a cent in whenever he found a white one in papa's pocket. He had one of the tenth year envelopes, but it wasn't large enough to suit him, so he begged a box from Gertie, and Benny was happy.

That night when papa opened the door a boy and a rattling box danced down stairs.

"Do you feel very thankful, papa?"

"What for?"

"'Cause you're home and I'm kissing you."

"Indeed I do," laughed papa.

"Then put a penny in my thank-you box," shouted Benny.

Mamma had had to put one in because she said she was thankful the spring cleaning was done. Brother Tom put in five because his new suit came home just in time for the party. Bridget had it presented to her for an offering when she said she was glad Monday was such a fine drying-day for her washing, and Gertie gave him pennies twice for two pleasant afternoons spent in gathering wild flowers. So many things to be thankful for seemed to happen that the little box grew heavy—it was so full it wouldn't rattle.

But one night, soon after, Tom and Gertie were creeping around with pale, frightened faces, and speaking in whispers; the little "thank-you boy," as Benny liked to be called, was very ill with croup. The doctor came and went and came again; but not till daylight broke could he give the comforting assurance, "He is safe now."

In the dim light Tom dropped something in the little box as he whispered, "Thank you, dear God." Somehow every body seemed to feel as Tom did, and when Benny was propped up in bed next day and counted his "thank-you" money; there were two dollars and a half in it, which papa changed into a gold piece that very day.—*Lutheran Missionary Journal.*

A missionary tells about a class of little-children she was teaching in China. "The youngest of them had, by hard study, kept his place at the head so long that he seemed to claim it by right of possession.

One day he missed the word, which was spelled by the boy standing next him, who made no move toward taking his place; and when urged to do so, said, 'No, me not go; me not make Ah Fun's heart sorry.' This little act showed much love, and one of the other children quickly said, 'He do all the same as Jesus' Golden Rule.'"

Monthly Missionary Concert.

Germany.

The German Empire embraces the kingdoms of Prussia, Bavaria, Wurtemberg, and Saxony; the grand duchies of Baden, Mecklenburg-Schwenn, Hesse, Oldenburg, Saxe-Weimar and Mecklenburg-Strelitz, the duchies of Brunswick, Saxe-Meiningen, Anhalt, Saxe-Coburg-Gotha, Saxe-Altenburg; the principalities of Waldeck, Schwarzburg-Sondershausen, Lope, Schwarzburg-Rudolstadt, Reuss-Schleiz, Schaumburg-Lippe, and Reuss-Greiz; the free towns of Hamburg, Lubeck and Bremen, and the reichsland of Alsace-Lorraine.

Germany has an area of 211,168 square miles, and a population, Dec. 1, 1885, of 46,855,704.

The German colonies in Africa are Togoland, Little Popo, and Porto Seguro on the Slave Coast in Upper Guinea, with an area of 7,800 square miles, and an estimated population of 40,000; Cameroons on the West coast, area 11,300 square miles and a population of 500,000; German South-west Africa, area 300,000 square miles, and a population of 250,000; German East Africa, area 430,000 square miles, and a population of 800,000.

The German colonies in the Pacific are Kaiser Wilhelm's Land in New Guinea, area 70,000 square miles, and a population of 100,000; Bismarck Archipelago, area 15,625 square miles, and a population of 250,000; Solomon Islands, area 5,700 square miles, and a population of 80,000; Marshall Islands, area 1,400 square miles, and a population of 10,000.

The total foreign dependencies in Africa and the Pacific have an estimated area of 1,045,525 square miles, and a population of 2,030,000.

The Emperor is William II., who was born Jan. 27, 1859, and became Emperor June 15, 1888. He was married to Princess Victoria of Schleswig-Holstein-Sonderburg-Augustenburg on Feb. 27, 1881. The empress was born Oct. 22, 1858.

The constitution provides for entire liberty of conscience and for complete social equality among all religious confessions. The order of the Jesuits is interdicted in all parts of Germany, and all convents and religious orders, except those engaged in nursing the sick and purely contemplative orders, have been suppressed. There are 5 Roman Catholic archbishops, and 20 bishoprics. The Old Catholics have a bishop at Bonn.

The census of 1885 divided the population religiously as follows: Protestants, 29,369,847; Roman Catholics, 16,788,979;

other Christians, 125,673; Jews, 563,172; others and unclassified, 11,278. Adherents of the Greek Church are included in Roman Catholics, but the Old Catholics are reckoned among "Other Christians." The Roman Catholics are in the majority in Alsace-Lorraine, Bavaria, and Baden, are about one third of the population in Prussia, Hesse, and Wurtemberg, one fifth in Oldenburg, and less than five per cent in the other states.

Education is general and compulsory. The school age is from 6 to 14.

The Methodist Episcopal Mission in Germany was commenced in 1849, and organized as a Conference in 1846. The Missionary Society aids the Methodist Church in Germany, but does not send missionaries there, except when assistance may be needed in the Theological Seminary at Frankfurt known as Martin Mission Institute. The Society has sent, and is now supporting, Rev. N. W. Clark as a professor in the Seminary. The statistics report 50 native ordained preachers, 26 native unordained preachers, 7,581 members, 2,362 probationers, 9,400 Sunday-school scholars.

Switzerland.

The Swiss Confederation was founded Jan. 1, 1308, by the three cantons of Uri, Schwyz, and Unterwald. In 1353 it numbered 8 cantons, and in 1513 it was composed of 13 cantons. In 1798 the Confederation became the Helvetic Republic which lasted 4 years. In 1803 Napoleon I. organized a new Confederation composed of 19 cantons. This Confederation was modified in 1815, when the number of cantons was increased to 22. The present constitution came into force on May 29, 1874.

The supreme legislative and executive authority is vested in a parliament of two chambers, a "Standerath" or State Council, and a "Nationalrath" or National Council. The "Standerath" is composed of 44 members, chosen by the 22 cantons,

2 for each canton. The "Nationalrath" consists of 147 representatives chosen by the people at the rate of 1 deputy for every 20,000 souls.

The chief executive authority is deputed to a "Bundesrath" or Federal Council consisting of 7 members, elected for three years by a Federal Assembly composed of the "Standerath" and "Nationalrath" united in one body. The president and vice-president of the Federal Council are the first magistrates of the Republic, and are elected by the Federal Assembly for the term of one year, and are not re-eligible till after the expiration of another year. The president for 1890 is Louis Ruchonnet.

Switzerland has an area of 15,892 square miles, and a population on Dec. 1, 1888, of 2,933,334.

The German language is spoken by the majority of the inhabitants in 15 cantons, the French in 5, the Italian in 1, and the Roumansch in 1. The census returns of 1888 reported that 2,092,530 speak German, 637,972 French, 156,606 Italian, 38,375 Roumansch.

About 59 per cent. of the inhabitants are Roman Catholics, and about 40 per cent. are Protestants. There is complete liberty of conscience and creed, but the order of Jesuits is prohibited, and the government of the Protestant Church, Calvinistic in doctrine and Presbyterian in form, is under the supervision of the magistrates of the various cantons.

Education is compulsory and is widely diffused.

The Methodist Episcopal Church commenced mission-work in Switzerland in 1849, and the Switzerland Conference was organized in 1886. The statistics report 30 native ordained preachers, 10 native unordained preachers, 5,779 members, 999 probationers, 16,086 Sunday-school scholars.



WOMEN OF SWITZERLAND.

Notes and Comments.

We have received too late for this number an article from Rev. H. Mann, Director of the Martin Mission Institute, in Germany, on "Is Methodism in Germany Successful?" It will appear next month.

The article on The Domestic Missions of the Methodist Episcopal Church was written by Rev. W. H. Annable, Presiding Elder of the Syracuse District of the Central New York Conference, and read by him before the Syracuse District Missionary Convention. At the suggestion of Dr. S. L. Baldwin the convention requested its publication in *THE GOSPEL IN ALL LANDS*.

No Methodist Union in Japan for four years. To our great surprise the General Conference of the Southern Methodist Church voted in May last in opposition to the Methodist Union in Japan as proposed by the Japanese Missions of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Canadian Methodist Church. This defers the possible union for at least four years, and perhaps indefinitely.

It was a remarkable company that left New York in May for the Soudan. It consisted of five men and two women who have consecrated their lives to preaching the Gospel to the 90,000,000 of people living in Central Africa. They went with only enough means to carry them to Africa and believe that God will supply all their wants. We honor their faith and heroism, but deprecate the movement as not authorized by experience or revelation.

The luxurious homes and lives of our foreign missionaries are found only by those travelers who see through glasses colored by prejudice, and who are anxious to find something to condemn. The liberal givers to missions who may travel abroad, return with a deeper interest in the cause and show an increasing liberality. We call attention to the several letters from our missionaries who reply to the criticism on their homes by opening the doors and windows that we may see them for ourselves.

The Southern Methodist Church will have three missionary secretaries during the next quadrennium, Rev. I. G. John, D.D., of Texas; Rev. A. Coke Smith, D.D., of South Carolina; and Rev. H. C. Morrison, D.D., of Georgia. Dr. John was the only secretary during the past

four years. The increase in the secretariat betokens a greater appreciation of the missionary cause upon the part of the General Conference, and is the prophecy of enlarged missionary contributions. We rejoice in this advance.

The "Special Correspondent" of the *London Christian* in his "American Notes" writes of Bishop Taylor: "The Methodist Conference opposes Bishop Taylor in his idea of establishing self-supporting missions, but he claims that the churches of the denomination are with him, and only certain officials consider him at all irregular in his methods." We sometimes obtain home news from a distance. We had not heard of the Methodist Conference opposing Bishop Taylor, and, while some officials are not in full sympathy with his plans, we know of none who do not honor the Christian heroism of the Bishop and pray for his success.

Rev. Dr. A. T. Pierson has returned to the United States after seven months of work in Great Britain where he has delivered many addresses (about 250) on the subject of missions. From several different sources we hear the results have been "the lifting to a higher platform the missionary zeal in the churches generally, and the prompting of not a few to offer themselves for service in the foreign field." Dr. Pierson has no superior as a speaker on the subject of missions, and we trust that his well-known abilities will be utilized by all churches in this country. He was honored in Scotland by the appointment of the Duff Lecturer on Missions; the lectures to be delivered in the autumn of 1892.

"The Methodist Episcopal Sunday-school Benevolence Catechism Card" is the title of a new system of increasing the knowledge of our young people in the doctrine, polity, and benevolent operations of our Church. A four-page tract for each month and the twelve for the year costing only five cents, and only four cents when taken in quantities. They are excellent, and we shall be glad to see them widely circulated. We note a mistake in the missionary department. Dr. A. L. Long is not now one of our missionaries in Bulgaria, and he is not the president of Robert College, but a professor in it. Dr. Long was for several years a missionary in Bulgaria. Send five cents for a specimen of the Catechism Cards to the authors, Rev. W. M. Ward, Grand Blanc, Mich., or Rev. C. L. Adams, Holly, Mich.

Missionary Society Receipts.

Comparative statement of the Missionary Society receipts for the fiscal year:

	1888-89.	1889-90.
November.....	\$6,583 58	\$7,294 22
December.....	11,887 44	13,214 97
January.....	15,867 25	20,162 49
February.....	26,146 95	21,317 21
March.....	240,022 38	211,219 98
April.....	220,829 19	220,301 60
May.....	42,011 38	20,928 64
Total to May 31	\$578,311 21	\$564,523 95

The Financial Outlook.

The spring campaign is over, and on the first of May we had made a gain of only \$4,310 58. This looks rather dark for the \$1,200,000 for 1890.

Let us, however, rejoice that we did not fall off \$50,000. The peril of decrease is past. That mysterious disease called "la grippe," which stole into almost every home in the country, caused to many Methodist families great and unusual expenses. Bishop Goodsell remarked in the missionary office that "la grippe" has cost our treasury \$50,000 at least. We believe it.

Yet, despite all obstacles, the spring Conferences have, for the most part, reached the figures of last year, and some have gone beyond. There was one Conference that gave us especial anxiety, the Central Pennsylvania. The rainy, mild winter weather, the consequent depression of the coal trade, the unexampled floods that ruined in a night fortunes built by a life-time of toil—all gave us ground for apprehension that this gallant Conference would come up with a large deficit. The presiding elders and pastors rallied, and to our amazement exceeded the collections of last year, and the Conference now stands over \$4,000 beyond its apportionment on the Twelve Hundred Thousand line. There is no Conference that has so many reasonable excuses for a deficit as the Central Pennsylvania. These words of commendation are just and right, and ought to be spoken.

Now for the Great West. If we touch the Twelve Hundred Thousand line in 1890 it will be owing to the fidelity of the fall Conferences. An increase of \$10 from each charge—an increase of \$500 from each district—would bring us far beyond the line.

Brethren, we appeal to you most earnestly to save us from the great embarrassment of debt for the coming year. Cannot all agree upon three things, as follows:

1. To take the collection early.
2. To bring it to where it was last year without fail.

3. To make an appeal for a special offering for an increase.

Other denominations are watching us. Every missionary on earth is listening for one more bugle-note of victory from the Methodist Episcopal Church.—*Missionary Secretaries.*

One Fifth of Income for Benevolence.

A new United Presbyterian Association has been formed. Its members sign the following:

We, the undersigned, hereby agree to give to God, as thank-offerings for his manifold mercies, especially through the Boards of the United Presbyterian Church, or its enterprises, not less than ONE FIFTH OF OUR RESPECTIVE INCOMES, as the Lord may prosper us, for the year ending April 1, 1891—each donor to decide for himself the division he will make of his offerings.

Would it not be well for all who are able to do so to enter into a similar agreement either with others or with their God? Our benevolence is shown more by what we retain than by what we give. There are those who live economically as possible, and give the balance of their income to help in bringing this world to Christ.

Support of Bishop Taylor's Missionaries.

Respecting the support of Bishop Taylor's missionaries, the bishop writes as follows:

"We pay no salaries, but request the missionaries of each undeveloped station to send us an estimate and order for a year's supplies of food, clothing, books, medicines, etc., which we send in due time. As they, year by year, produce more from their mission-farm they require less from home, and, as early as possible, swing clear and secure absolute support, and then help us in the onward march for the conquest of the continent. This is God's plan for the rapid evangelization of the nations of Africa.

"We expect our Church to quadruple their \$1,200,000 per annum, and go on and give the Gospel prepaid to the six or seven hundred millions of very poor people in China, Japan, and India who are not able to support the army of ministers required to give them the Gospel.

"As for Africa, whatever the societies of other Churches may do, we want to work the simple plan we have entered upon for a thousand years before any attempt shall be made to crowd upon us the salaried system and its methods, so well suited to Asiatic countries, and so utterly

unadapted to Africa. What Africa needs is competent leadership on the lines I have indicated, and the means for efficient work, and the independency of a thousand stations in the near future is assured.

"Persons wishing to help the South American Missions will please remit to Richard Grant, 181 Hudson Street, New York. All persons contributing to my work in Africa may send to my treasurer, S. A. Kean, of S. A. Kean & Co., bankers, 100 Washington Street, Chicago, and 115 Broadway, New York."

The Coming Missionary Map.

Under the supervision of William E. Blackstone, Esq., of Oak Park, Ill., and with the liberal patronage of T. D. Collins, of Nebraska, Pa., the Board of Missions propose to publish a great Missionary Map that will be worth to our collection many times its cost. It will show the work of Protestant Christianity in all the world. Yet we do not intend to ask for an appropriation from the missionary treasury to cover the large expense of its publication.

The cost per map will be \$5. We want one thousand subscribers to begin on. Send in your names, and we will call for the money when the map is ready. Address Missionary Secretaries, 150 Fifth Avenue, New York.

Standing Committees.

The Board of Managers of the Missionary Society at their meeting on June 17 appointed the following standing committees for the ensuing year:

AFRICA.—A. K. Sanford, *Chairman*, W. L. Phillips, A. Fowler, C. S. Harrower, J. Stephenson, H. A. Monroe, B. M. Adams, H. W. Knight.

SOUTH AMERICA and MEXICO.—J. S. McLean, *Chairman*, C. C. North, A. L. Brice, A. S. Hunt, A. Longacre, Geo. F. Eaton, J. A. Punderford, C. C. Corbin.

CHINA.—J. H. Taft, *Chairman*, L. R. Dunn, S. F. Upham, P. A. Welch, J. E. Searles, Jr., S. C. Pullman, J. E. Stevens, J. M. Reid.

EUROPE.—M. D'C. Crawford, *Chairman*, C. F. Grimm, C. B. Fisk, H. A. Buttz, C. S. Colt, T. H. Burch, J. R. Day, A. H. De Haven, J. M. Buckley.

INDIA.—A. D. Vail, *Chairman*, R. Vanhorne, E. B. Tuttle, G. H. Gregory, J. F. Goucher, A. E. Conover, B. M. Adams, J. M. Cornell.

JAPAN and KOREA.—C. B. Fisk, *Chairman*, J. Miley, O. H. P. Archer, G. Oakley, C. Scott, G. G. Saxe, D. R. Lowrie, J. W. Mendenhall.

SELF-SUPPORTING MISSIONS.—Richard Grant, *Chairman*, J. S. McLean, Anderson Fowler, J. M. King, C. B. Fisk, J. W. Mendenhall, J. R. Day.

DOMESTIC MISSIONS.—D. Wise, *Chairman*, J. French, A. S. Hunt, J. B. Merwin, C. B. Fisk, J. D. Slayback, H. W. Knight, J. A. Punderford.

FINANCE.—J. H. Taft, *Chairman*, G. J. Ferry, W. I. Preston, J. E. Searles, Jr., A. E. Conover, Wm. Hoyt, J. M. Cornell, A. H. De Haven.

LANDS and LEGACIES.—E. L. Fancher, *Chairman*, O. H. P. Archer, G. G. Reynolds, L. Skidmore, A. Speare, P. A. Welch, J. Floy, Wm. Hoyt.

PUBLICATIONS.—J. M. King, *Chairman*, D. Wise, J. M. Buckley, J. F. Goucher, A. Longacre, G. H. Gregory, A. K. Sanford, J. B. Caw, L. R. Dunn.

WOMAN'S MISSION WORK.—G. G. Saxe, *Chairman*, J. French, J. Miley, J. R. Day, C. S. Harrower, D. R. Lowrie, M. D'C. Crawford, J. M. Reid, C. C. Corbin.

ESTIMATES.—J. D. Slayback, *Chairman*, A. D. Vail, J. S. McLean, W. H. Falconer, S. F. Upham, A. L. Brice, G. J. Ferry, J. M. Buckley.

NOMINATIONS and GENERAL REFERENCE.—J. S. McLean, *Chairman*, A. K. Sanford, J. H. Taft, M. D'C. Crawford, A. D. Vail, C. B. Fisk, Richard Grant, D. Wise, E. L. Fancher, J. M. King, G. G. Saxe, John D. Slayback, G. Oakley.

AUDITS AT NEW YORK.—G. Oakley, *Chairman*, E. B. Tuttle, L. Skidmore, T. H. Burch, J. Floy, W. L. Phillips, Richard Grant.

AUDITS AT CINCINNATI.—J. Cochran, *Chairman*, A. Shinkle, R. A. W. Bruchl, R. Dymond, E. Sargent.

Mission to the Navajo Indians.

Several weeks since an appeal was sent out from the missionary office, through the press, soliciting special contributions with which to open a mission to the Navajo Indians, whose reservation is in North-western New Mexico and North-eastern Arizona. This tribe numbers 20,000 souls and is without a missionary, while Satan's emissaries are prowling among them day and night. They are heathen in the midst of a Christian land, practicing the orgies of their ancestors. They are accessible, and ought to be evangelized. Their dense spiritual darkness and degradation should excite the sympathy and benevolent action of every earnest Christian.

The General Committee authorized the

founding of a mission among these long neglected, destitute, and persecuted people, provided the sum of \$5,000 should be contributed for that special object. Not a dollar can be taken from the treasury of the Missionary Society for this mission not specially designated by the donor for that purpose.

How can Christian parents gather their children about their family altars for family devotions, knowing that there is not a family altar in that tribe, and refuse to do something to aid in sending them the Gospel? About one half the sum needed is already pledged or in the treasury. But the flow has almost ceased, and the amount received is insufficient. The balance should be forthcoming immediately. Will you not act promptly for Christ's sake? Don't lay aside this appeal, thinking you will attend to it at a future time. Send something now, and send a prayer to heaven for God's blessing upon the Navajo Indians.

A receipt will be returned to you, which you can hand to your pastor, to be reported as a part of your contribution for missions.

Address the undersigned at 150 Fifth Avenue, New York. A. B. LEONARD.

The Success of Christian Missions.

The Success of Christian Missions is a new book by Robert Young, F.R.S.G.S., and published by Hodder & Stoughton, London. Price, 5 shillings. It presents the testimony of a great number of persons prominent as scientists, statesmen, and officials, and even of heathen, as to the great value of Protestant Missions. We quote a few of these testimonies:

Lord Palmerston: "It is not only our duty but it is our interest to promote the diffusion of Christianity as far as possible throughout India."

Secretary of State for India: "The Government of India cannot but acknowledge the great obligations under which it is laid by the benevolent exertions made by the six hundred missionaries whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell."

Sir Charles Aitchison: "The changes that are to-day being wrought out by Christian missionaries in India are simply marvelous. Teaching wherever they go the universal brotherhood of man, and animated by a faith which goes beyond the ties of family caste or relationship, Christian missionaries are slowly, but

none the less surely, undermining the foundations of Hindu superstition, and bringing about a peaceful, religious, moral, and social revolution."

Hon. Henry Noel Shore: "The ultimate success of Christianity in China is merely a question of time, and is perhaps nearer than many of us suppose. There are not wanting signs of a change being at hand, and in the opinion of many thoughtful and experienced men the next twenty years will be an eventful period showing great results."

Missionary Recruits.

BY BISHOP THOBURN.

The present system of picking up candidates here and there from all parts of the country must be abandoned before many years. It would be cheaper, so far as the financial bearings of the question are concerned, to keep twenty-five men under drill all the time, in a good training-school at home, than to go on sending out twenty or more men every year, with the certainty of having to pay the return voyage of a large proportion of them within two or three years.

In the absence, however, of such a training-school, young men should be encouraged to offer themselves as soon as possible and be placed in our best colleges and theological schools, and kept under close supervision while pursuing their studies, so that they may never lose sight of the great career for which they are preparing themselves.

The greatest difficulty which attends this plan is that such young men are apt to lose their missionary zeal in the midst of associations which are constantly drawing them in other directions. But, while some will thus be led away, others will be more faithful, and thus, when they are ready to go abroad, they will have been tested through a series of years, and whatever is good or bad in them will almost certainly have been discovered.

Mission Lands.

Notes from India.

BY BISHOP J. M. THOBURN, D.D.

Our work in North India continues to prosper. Brother Bare writes that no less than 2,364 persons have been baptized in the Rohilkhand District since the annual statistics were made up at the close of last October. This covers a space of five months. Add to these 400 baptisms in connection with Dr. Parker's evangelistic work, and 300 by Brother Osborne and others in the Ruski District, and we have

a total of more than 3,000. This surpasses the sanguine expectations with which we began the year, and our brethren are very naturally filled with joy and hope.

Dr. Parker has gone to Central India, and is at present at Burhanpore. In our newer fields we cannot expect such large gatherings at first, but when once an opening is made in the ranks of heathenism it will widen rapidly.

I have just returned from a visit to Burma and Singapore. The work was in a prosperous state in both Missions. Twelve adults were baptized in Rangoon, five of whom were Burmans. Until last year we gained very little access to the Burmans, but it now looks as if a wide door was opening to us among them. We have about a dozen Burman converts and a number of inquirers. Our native converts in Burma have hitherto been Tamil and Telugu people from India.

I spent ten days in Singapore, holding the Annual Meeting of the Mission, and doing what I could to advance the general interests of the work. At the concluding service thirteen adult Chinese converts were baptized. This made a very marked impression on the people. Twenty-five friends of the converts were present as spectators.

Two of our missionaries, Drs. West and Luring, recently made a tour in Western Borneo, penetrating 275 miles by river into the interior. They spent some time among the wild Dyaks, and were earnestly invited by them to return and establish a Mission among them. Our vast field seems to expand into a great world of itself.

The Madras District is sorely afflicted. Three of our missionary sisters are very ill. We are looking to God, and trusting in Him who answers prayer.

Let the Church remember India, and support her missionaries, and she will never have cause to regret it.

Calcutta, April 22, 1890.

Muscle and Mind in Peking, China.

Rev. L. W. Pilcher, D.D., writes from Peking, March 26:

"Our little carpenter-shop gives employment to all the boys in the primary department of our recently organized Peking University, each of whom gives about an hour each day to making cane seats for chairs. Have just succeeded in getting a small turning-lathe, which is kept running from 6:30 in the morning to 7 in the evening. With it the larger boys are to turn chair legs and rounds.

In this way each one can do a little every day, which will nearly pay for his board.

All the college boys and the senior preparatory boys either pay for their board or work for it, and the self-support wedge is sinking deeper every day.

I hope to develop several other little industries for this purpose, the cultivation of which will not interfere with their studies, and will develop in the boys a spirit of true manliness and independence of character. Every inch of available space in the dormitories is filled up, and we positively cannot receive any more pupils without more buildings.

Eight Hundred More Schools for India.

BY REV. C. L. BARE.

Two thousand three hundred and sixty-four baptisms in five months on the Rohukhand District! These were the first five months of the present statistical year. There are yet seven months, and the work goes on. But the above is suggestive, to say the least. 1. It is only 592 short of the whole number of baptisms on the district for all last year. 2. It is more than were baptized in the whole Mission during the first fifteen years of its history. 3. These few thousand are only the van; hardly that: only a few pickets of a great army that is coming.

Most of the above accessions are from a caste that numbers in those provinces over 425,000. Besides there is a large sprinkling from another low caste, the Chumar, that numbers over five and a quarter millions. In some parts of the field there have been many accessions from the Brahman and Thakur castes, whose last census returns were more than seven and a half millions.

4. The above accessions by baptisms are not from "the regions beyond," and therefore difficult of access. But they all live within territory that has been worked for some time. Our preachers are on the field where these new converts live; and the castes from which they come are all about us. The more recent history of the growth and extension of this work is that wherever in town or village or mohalla a Christian teacher or preacher has been placed, ere long people are baptized, a community of Christians is formed, and a church organized. This oftentimes comes about as the result of having opened a small school for inquirers a short time before; and not unfrequently a teacher on 5 or 6 rupees a month has been the humble instrument in God's hands of bringing it about.

5. But while our people are on the field where these accessible castes live, yet they are not able, for want of means, to

provide for the instruction of the people, especially for the children of Christians and inquirers. It is no longer the rare thing it once was to hear that some preacher-in-charge has refused to baptize people because he has no money to support a teacher among them, but this is now a matter of frequent occurrence.

We need AT ONCE 800 teacher-pastors, men who will both teach and preach, who will take a circle of five or six villages and go from village to village teaching the children of Christians and inquirers, and visiting the people and holding meetings among them for reading the Bible and for prayer.

Now, in view of the multitudes who are coming to Christ; in view of the very grave responsibilities which will devolve upon us and our immediate successors; in view of the fact that these people will need pastoral care, and their children both secular and religious instruction; in view of the great fear and still greater liability that for want of these teacher-pastors these people will remain in ignorance of the fundamental and saving truths of our blessed Christianity, and will still adhere, though baptized, to much of the idolatrous practices and customs of their old Hindu life; in view of saving these people AFTER they have believed on the Lord Jesus Christ and received baptism in his name, and of rearing up a people who shall love the Lord and be zealous of good work in the years to come—in view of all these things, I here make a public appeal for the support of 800 village schools for Christians and inquirers in the districts of Shahjehanpore, Bareilly, Budaon, Moradabad, Bijnor, Amroha, including Meerut and Bulandshahr; Etah, including the rapidly growing work of Kasganj, and Muttra and Agra.

These schools are not to cost more than \$2 50, or 6 rupees, monthly. They are to be opened only in those places where Christians and inquirers live, and in all cases they are to be centers of evangelistic work. The object of the schools will be to teach the children at least enough to read their Bibles in their own tongue.

The 105 schools supported by Dr. Goucher have been wonderfully owned and blessed of God. From the day of their founding they have been centers of evangelization. Hundreds have been led through them to believe in Christ as their Saviour. Scores of bright young men and women are now being educated in our mission schools for places of usefulness in the near future, and they all received their first impulse to study in the "Goucher schools." Already many of these are pushing their way upward into higher institutions of learning, and ere long these

Goucher school boys will be entering the Theological Seminary at Bareilly or the Christian College at Lucknow. The principals of these worthy schools already see the great growing need of more buildings and larger endowments to meet these hosts of young men who are coming forward. Who will come forward and put the seminary at Bareilly and the college at Lucknow on a broad financial foundation, and thus help to make of India a great Christian nation?

Now we want to open 800 more schools like Dr. Goucher's, only on a cheaper plan. What eight Christian laymen will respond and undertake for five years the support of these schools? No school is to cost more than \$30, or 72 rupees, annually. I feel confident that there are eight such large-hearted men in the Church who have been blessed of God with wealth. They can give each \$3,000, or say 7,200 rupees, annually for the next five years to this great work of Christian education and evangelization. Who, on reading this, will not lightly dismiss the subject, but will say, "Well, to say the least, I'd think over this and see?" Let me ask you to pray also over it. I write from that "red-hot battle line," from the "front" of a Mission whose hearts are all aflame to save this land for Christ; and I know and feel deeply what I write. Brethren, we call for help. Eight hundred schools, such as I have described above, mean each an agency to bring at least 100 persons to Christ within the next 100 days. That would give us 80,000 converts to Christ ere this year closes.

But we do not wish to exclude the scores of worthy donors who are not able to give so much, but are willing to give less; hence we ask:

(1) Are there not 100 persons who will undertake each the support of one school at \$30, or 72 rupees, for the next five years?

(2) Are there not twenty who will each undertake the support of five schools?

(3) Are there not ten who will each take ten schools?

(4) Are there not five who will each take twenty schools?

(5) Are there not four who will each take twenty-five schools?

(6) Are there not four who will each take fifty schools?

(7) Is there not one layman who will undertake the support of 100 schools? Send your name and address and the amount you can give to the Rev. Dr. J. O. Peck, Mission Rooms, 150 Fifth Avenue, New York, or to my address, Bareilly, N. W. P., India.

Mrs. Ahok in England.

(The last number of this magazine contained a letter from Mrs. S. Moore Sites, of Foochow, China, giving an account of a Chinese lady, Mrs. F. Ahok, leaving China on her way to Great Britain. Mrs. Sites now sends the following translation of a letter written in March last by Mrs. Ahok to her husband in China.)

"When we arrived in the docks. London, we were received by Chong ku-niong's sister and her friend, and Mr. Stewart. We were very glad to leave the boat.

"It was far to walk to reach the train, but the road was fairly smooth. I had never walked so far since the day I was born! Then we reached a large house, and sat down to wait a few minutes, and the train came, and we all hurried to get into it. Every one stopped to look at me, and wanted to see me; and I wanted much to see every thing, for there is great difference between here and China.

"When we got out of the train we went down a long stairs, and Mr. Stewart got a carriage for us to ride in, which took us so fast through great streets, full of carriages and horses, and people walking, and great high houses on every side, large shops, and walls with big bright pictures, and words on them! We saw very many things, and passed where they told me the Queen lives.

"When we reached this house of Chong ku-niong's friend, it was a very large house of five stories high, and I wondered how I should ever get up so many stairs; but, very wonderful! there was what they call a 'lift'; it is like a little house that moves, and when we sat down in it, it moved up, up, and up, very slowly, slowly. I never saw any thing like it; very wonderful; we had not to come up any stairs, but it just lifted us up until we reached the fifth story, and then, opening the door, we got out, and here we are at the door of our beautiful bedrooms.

"This lady we are stopping with is so kind to us. She has great grace of God and love of Jesus in her heart. Her husband and a French *ku-niong* (young lady) who lives here, take great trouble to teach me English, and have taught me to say: 'Come over and help us.' . . .

"We are seeing Christian friends every day, and all day, who are glad to hear any thing about China, and one lady has asked me to come back here in the fourth moon (May), when there is a large yearly meeting, that I may speak a few words to the people. I hope you will pray for us, that God may help us every time we speak.

"The doctor says if Chong ku-niong (Miss Bradshaw) takes care of herself now, she will soon come back to Foo-Chow, and I'm glad!

"Yesterday I went to a shop to buy cloth to make a jacket for Diong Cdio (her servant woman). It was *such* a large store, and so different from Foo-Chow stores. So many women were buying things in the stores and walking in the streets. Very many people stopped to look at me, but it did not matter.

"Next Thursday we are to speak at a missionary meeting. On Friday Chong ku-niong has to see her committee, and on Friday night we hope to start for her father's home in Dublin, where they are wanting very much to see us, and have sent me greetings.

"I am so sorry I had to get ready in such a hurry that I forgot to bring any nice Chinese things that foreigners would like to see; neither chop-sticks nor dishes nor nice clothes.

"These friends like so much to see our Chinese things and to hear our Chinese customs; it is sad I have brought so little to show them, but it is *mo hwak* (no help for it) now.

"One evening Chong ku-niong and I dressed like Chinese ladies, and I dressed her hair in Chinese fashion, and we did every thing just as if we were visiting the large rich houses in Foo-Chow, sending our servant Diong Chio before us to apprise the family of our coming. The lady we were staying with, and Miss Bradshaw's sister, received us as well as they could, like as if it was China, but they made many mistakes.

"I hope very much that in a few days we may have letters from you. It seems so long that we have known nothing of you in Foo-Chow, though we have sent so many letters back to Foo-Chow; but ku-niong says it must be so, and that we shall soon hear from you.

"I forgot to tell you about one night on the steamer; it was very rough. I was not sick, but I was lying down, and every thing in the boat rolled about. Many people were frightened, and cried tears very many. I prayed God and he gave me peace in my heart, and I was quite happy. I knew he was taking care of me. I could not keep from laughing as I lay in bed and watched the boxes tumble and roll over each other. Ku-niong was trying to play and sing hymns at the time, and her chair rolled over many times.

"I hope 'Jimmie' is a good boy and studies his lessons well; if he is very good and very diligent we are soon coming back, and will bring him a *watch*!

"I hope you will take care of your health, and take care of the children, and that the whole household has peace.

"Greetings to all the missionaries and to the Christian people. We pray daily

for you all. God's grace is very great, and he can do every thing for you and for us."

The London *Christian*, in giving an account of a meeting held in London in May in the interest of the "Society for Promoting Female Education in the East," says: "Much interest was excited by the presence of Mrs. Ahok, from Foo-Chow, whose history is now well known. She appeared in her own picturesque costume, that of a Chinese lady of high rank, and spoke with fluency and spirit, her glowing words being readily translated by Mrs. R. W. Stewart, of the C. M. S. Mission in her city. Mrs. Ahok expressed great pleasure in having the opportunity of meeting so many members of the society that sent forth the missionary Miss Foster, who was the means of leading her to Christ some years ago. She eloquently and pathetically pleaded the cause of her countrywomen sitting in the darkness of heathenism, and touchingly spoke of their condition. They are conscious of sin, which drives them to the worship of their gods (which she described as nothing less than the worship of devils), from whom they can get no rest to their souls. She earnestly appealed for more Christian workers, and stated that in Foochow alone a hundred ladies would not be too many for such an extensive field of labor."

Our Mission in Korea.

Rev. H. G. Appenzeller writes from Seoul, Korea: "The work in general goes forward satisfactorily. We have one church regularly and formally organized. The preaching service on Sunday is becoming more and more interesting. During the last quarter the attendance (men only) ranged from 25 to 30. On Feb. 16 I baptized nine women and girls.

"Dr. Scranton has begun evangelistic work in the hospital. Services are held there on Sunday, and religious books, as well as medicines, are kept for sale.

"When we began the spring term in school the highest class, of their own accord, asked permission to read Genesis in Chinese."

The Chinese as an Evangelizing Agency.

Bishop Thoburn, writing from Singapore, says of the Chinese:

"The more I see of our mission work in this part of the world the more do I become confirmed in the conviction which I received the first time I visited Rangoon and saw the Chinese there, mingling as they were with the Burmese, that God would use them as a great evangel-

izing agency all up and down these coasts. They are not only the most energetic people to be found in this region, but, strangely enough, they seem more accessible to the Gospel than any others, and those of them who are born in Malaysia will be able to speak the vernaculars of the country in which they live, and this, added to their knowledge of English and Chinese, will qualify them for usefulness on the widest possible scale. Strange are the ways of Providence.

"The history of the Chinese Empire seems like a great enigma, and yet God, who knows the end from the beginning, has his own great and gracious plans concerning this wonderful people, and will use them, I verily believe, in such a way as to make them a great blessing to humanity. Some people look upon them as the great peril of the coming century. The world has either much to fear or much to hope from the myriads of untaught people who live in the great Chinese Empire, but for one I venture to believe that there is vastly more to hope from them than to fear.

"The Chinaman is better in all this region than the native whom he supplants, and he is abundantly able to receive Christian civilization, modifying it, perhaps, to suit his own peculiar temperament, and yet not in any way eliminating its essentially Christian character. So far from fearing their coming I wish I could see a million more Chinese workmen scattered all over this island. I shall probably see it. They are coming by ship-loads; they are flowing out in all directions; settling upon all coasts; pushing up all the rivers, and in every place holding tenaciously the ground upon which they settle. It is for us to give them the Gospel, and thus make it possible for them to assist in the redemption of this beautiful island empire from sin and darkness."

Mission Notes.

Two missionaries from England have gone to India to labor among the Khonds, in the hills of Central India. They are Messrs. A. B. Wilkinson and A. Long. The Mission is unsectarian, and the Secretary is Mr. A. T. Emeric de St. Dalmat, 11 De Montfort Square, Leicester.

Rev. A. R. Tucker was consecrated Bishop for Eastern Equatorial Africa on April 21, and left for Africa the same day. He has charge of the missions of the English Church Missionary Society in East Africa.

Rev. F. L. Karey has lately baptized two converts at Nablous, Palestine. "Although much interfered with by the Moslem government, the day-schools both for boys and girls are fairly well attended."

Churches and Societies.

The total income of the Religious Tract Society of London for 1889 was £211,675, and the total expenditures £208,756.

The China Inland Mission received last year £51,484, of which £33,642 were available for general mission purposes.

The English Church Missionary Society received last year £260,382. It has 390 missionaries, and of these 66 were added during the past year.

The United Presbyterian Church of Scotland reported in May last that its Foreign Mission income for the previous year had been £33,229, and that in the various fields occupied it had a staff of 117 fully trained agents of whom 54 were ordained European missionaries, and the 96 congregations connected with the Missions had 14,899 members.

The Board of Foreign Missions of the Presbyterian Church in the United States reported in May that its receipts for the previous year had been \$794,066 44. Of this amount the churches contributed \$291,719 86; the Women's Boards, \$280,285 51; the Sunday-schools, \$36,062 56; legacies, \$112,870 68; miscellaneous sources, \$73,120 83. In Japan, North China, Laos, Persia, Syria, Brazil, and in the Indian tribes large accessions had been made.

The Board of Foreign Missions of the Reformed Church in America reported last month that its receipts for the year just closed had been \$117,090 14. Of this sum \$54,762 28 were from churches, \$12,385 10 from Sunday-schools, 12,480 44 from the Woman's Board, \$8,965 64 from legacies. The expenses of the year had been met and the debt reduced \$5,000. The report is very gratifying, especially as at one time during the year it was feared that it would be necessary to abandon one of the Missions from want of financial support.

The Board of Foreign Missions of the Southern Presbyterian Church made its annual report in May as follows. Fourteen new missionaries have been sent out, the largest number for any one year. A new mission has been established in the Congo Free State in Africa. The number of missionaries from this country is 78; native helpers, 50; communicants added during year, 360; total number, 2,072. Pupils in Sunday-schools, 1,207; in day-schools, 845, contributed by na-

tive churches, \$4,317. The receipts for the year amounted to \$107,627 36. This is \$11,572 72 more than the previous year. More churches, missionary societies, and Sunday-schools have contributed than any previous year, and the work has a very hopeful outlook.

The secretaries of the American Baptist Missionary Union, Dr. Murdock and Dr. Ashmore, have resigned. The Rev. L. C. Barnes, of Newton Center, Mass., has been elected the foreign secretary, and Rev. H. C. Mahie, D.D., of Minneapolis, as home secretary. Dr. Murdock will continue as secretary through the year. The treasurer's report for the year, made in May, showed that the Union had received \$559,527 75. A summary of the statistics shows that the Union has had under appointment during the year, 331 missionaries, including laymen, 1,736 preachers, 1,361 churches, 11,461 were baptized in 1889. The increase from last year is 52 missionaries, 45 churches, 3,980 members. The Asiatic missions of the Union number 12, as follows: Borman, Karen, Shan, Chin, Kachin, Assamese, Garo, Naga, Telugu, Chinese, Japanese; the one African mission is that on the Congo. The missions to nominally Christian countries are in Sweden, Germany, Russia, Denmark, France, and Spain. Connected with these missions there are 917 preachers, 707 churches, members 70,003, scholars in the schools, 50,437, baptized in 1889, 5,522. The entire membership in the mission churches throughout the world numbers 138,293.

Missionaries and Missions.

The address of Rev. C. W. Green, of our Japan Mission, after July 20, will be Dover, Del.

Rev. Charles Bishop, of our Japan Mission, has returned to Japan. His address is Nagasaki, Japan.

Miss C. J. McBurnie, of our China Mission, has returned to the United States. She will not return to China.

Rev. R. W. Munson writes that Bishop Thoburn baptized thirteen Chinese while in Singapore attending the Malaysia Mission Conference.

Bishop Thoburn writes that he expects to be in New York about July 1, on urgent business connected with our India Missions. His family will remain in Calcutta.

The Rev. O. W. Willits, of our China Mission, now in the United States, will not return to China, but will take work

in the Detroit Conference at its next session.

In our list of foreign missionaries given last month D.D. should have been attached to the name of Rev. W. F. Walker, of Tientsin, China. It may be that some others should have been thus designated who have been overlooked.

By request of the American Bible Society, the Board of Managers of the Missionary Society has given permission to Rev. L. C. Smith, of our Mexico Mission, to assist in the work of translating and revising the Bible into the Spanish language.

Rev. T. S. Johnson, M.D., of our work in India, at present home on furlough, is with his son at Pingree Grove, Ill., and will be glad to make engagements with pastors for pulpit or platform work. He has been a faithful and successful worker in India for many years.

Rev. M. C. Wilcox writes from Foochow, China: "Rev. T. Donohue starts April 9 for America, accompanied by wife and child. We are sorry to lose him, as he is a good man and full of the Holy Ghost; but for a year or so his health has been poor, and there is little hope of recovery in this climate."

Rev. Spencer Lewis writes from Chungking, China: "Our work is growing. We have more in our schools than ever before, and a good religious interest among several of the pupils. Our Sunday congregations have never been larger, and the social meetings have never been so well attended before. There are several applicants to join on probation, and a deepening of spiritual work among the members."

Chungking, the head-quarters of our West China Mission, has been made an open port, and Sir Robert Hart having offered to pay one hundred silver dollars per month toward the expense of a medical missionary at that point, for the medical services he may be able to render the staff of custom officers that will be stationed there, his offer has been accepted by our Board of Managers, and a medical missionary will soon be appointed.

Dr. Drees, Superintendent of our South American Missions, was at Mollendo, Peru, on May 10. He expected to reach Buenos Ayres about June 8, when he would have traveled within twelve months more than 20,000 miles in South America and along her coasts, touching all her principal ports from Rio Janeiro round through the Straits of Magellan to Callao, visiting existing missions, and seeking to prepare the way for new ones. He writes that he has become confirmed in the conviction that the time has come when our

Church, and other Churches in the United States, should greatly extend and multiply the agencies employed for the evangelization of Latin America.

The *Star of India*, of May 9, gives the following personals: "Miss Christianity, M.D., of Bareilly, is prostrated with fever. When she reached Nauri Tal she had not strength enough to move from her couch. Rev. Mr. Craven proposes to go to America this month on urgent private affairs, expecting to return in the fall. Rev. Mr. Simmons, of Moradabad, is urged by the English surgeon to leave India on account of his health, but he has gone to Dwarahat to be under the care of Dr. Dease. Rev. Enoch Joel, of Hardwa, has been transferred by Presiding Elder Mansell to Gonda as junior preacher, and Rev. S. Tupper, of Cawnpore, is transferred to Hardwa as preacher-in-charge."

Rev. Spencer Lewis writes: "I would especially plead with the young men having the foreign field in view, who are about to graduate from our colleges and theological schools, to prayerfully consider the claims West China has upon them and the Church. We would not object to one who has not a college education if suitable in other respects, but the amplest preparation will not come amiss in a life-grapple with the subtle forces of heathenism. We want well-rounded men, who will fit into any place in the mission field to which God and the Church call them. Don't give the missionary authorities the excuse that there are none willing to come. Send your name to Bishop Fowler, who has charge of this field."

Rev. W. R. Clancy writes from Rangoon, Burma: "The Burmans are much more accessible than Hindus. The Burman women are much more independent than the women of India. Child marriage is unknown. Nearly all the business is done by the women. They are never kept shut up as in India, at all their feasts the women take as prominent a part as the men. As a rule the women are not educated, but we find no objection raised against our girls' school. We are reaching the Burmans. Recently we baptized six, and others are earnest inquirers. Last evening we had two candidates for baptism. They brought a friend with them, and we baptized the three. The door is wide open, and we only need workers and money to bring hundreds of these people to Christ. Every-where we go we are kindly received. The people sit with us, give us food and water, and then listen with close attention to our preaching. They always ask us to come again. We are full of hope for God's work in this land."

Missionary Literature.

Dr. B. H. Badley of our India Mission is preparing a new edition of his valuable *Indian Mission Directory*, and it will be issued early next year.

We have received a copy of the fourth edition, revised and enlarged, of *The Life of Henry M. Stanley*, by Arthur Montefiore, F.R.G.S. It contains an interesting record of Stanley's life from childhood until his return to Zimbar after relieving Emin Pasha. It is published by F. H. Revell, 12 Bible House, New York. Price, 75 cents. An excellent book for a Sunday-school library.

Fleming H. Revell, of New York and Chicago, has been appointed sole agent for the United States of the publications of the Religious Tract Society of London.

The Life of George H. Stuart written by himself, and edited by Robert F. L. Thompson, D.D., is published by J. M. Stoddart & Co. of Philadelphia. This book of 383 pages gives a very complete account of the life of a most noble Christian gentleman and philanthropist, who died in Philadelphia April 11, 1890. It is seldom that we have so interesting a record. There are also sixteen illustrations in the book, which add to its interest and value.

An Intense Life is the title of a sketch of the life and work of Rev. Andrew T. Pratt, M.D., missionary in Turkey of the American Board 1852-1872. It is written by George F. Herrick and published by F. H. Revell, Bible House, New York. Price, 50 cents. It is especially designed for candidates for missionary service, and for all Christian workers. This book of 83 pages is good, but would have been better if the chapters had been lengthened and a book of 150 pages furnished us, giving us more information about the religion and customs of the Armenians.

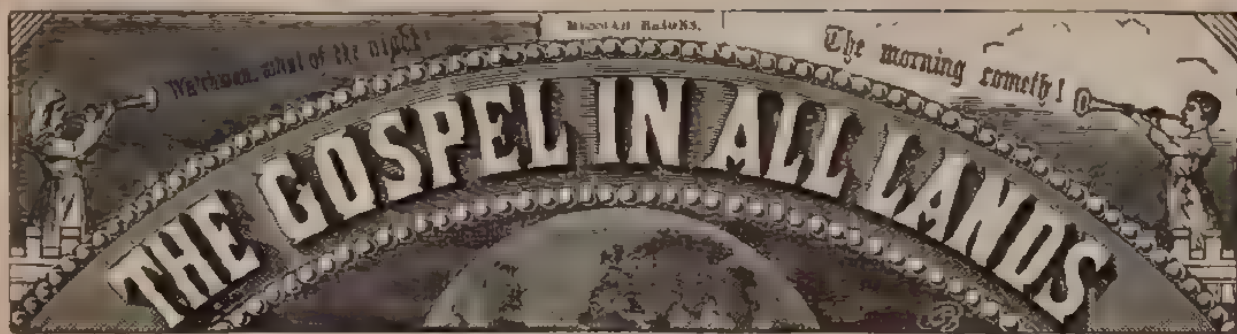
"Little Missionary" for July.

Little Missionary for July will please both young and old.

The pictures are, A Witch Doctor of Africa, Burning a Supposed Witch in Africa, A Chinese Father teaching his Son to Worship, Scenes in Switzerland, Gathering Flowers for Missions.

The reading-matter tells about Witch and Rain Doctors in Africa, Good News for the Heathen, Digging for China, A Chinese Barber-Boy who became a Preacher, Teaching a Chinese Child to Worship Idols, A Burman Working for Christ's Sake, Gingerbread or Missions, A Splendid Way of Dying in Japan, Giving and Praying in Mongolia, Begging for Learning in Africa, Making Men in Siam, My Gunga in India, A Dialogue about Missionary Beds, A Talk about our Missions in Germany and Switzerland.

A specimen copy sent free by Hunt & Eaton, 150 Fifth Ave., New York.



Eugene R. Smith, D.D.,
Editor.

AUGUST, 1890.

Fifth Ave & 20th St.,
New York City.



THE CITY OF PISA.

Poetry and Song.

Rise Up, Italy.

O Italy! thou sunny land, so queenly and so fair,
When wilt thou burst the iron bands of error's subtle snare?
Thy children, bowed beneath the weight of priestly rule and thrall,
For liberty, sweet liberty, with pleading voices call.

Historic ruins, stately piles, madonnas, relics, thine;
But for God's own most precious gifts of freedom still they pine.

No hallowed Sabbath brings release from sordid toil and care,
Hushing earth's weary din and noise, and breathing thoughts of prayer.

No open Bible meets the clasp of hands so faint and worn
With struggling for the right to live they would they'd ne'er been born.

Yes! poverty and sickness wan, swift fellow in the rear,
When superstition leads the way, throughout the circling year.

Upon a land where Satan reigns God's smile can never rest,
Where he is honored in his Son there are the people blest.
Rise up, then, Italy! and take the Gospel offered thee,
Deliverance, too, from Romish chains; then thou shalt be free

LETTIE JENNINGS.

World, Work, Story.

The City of Florence and Its People.

BY AUGUSTUS

Florence is a delightful place to one who enters into its artistic and poetic spirit. It has not been modernized out of recognition. Business has but little place, and the pomps of a hierarchy and the display of a royal court are not here to distract the mind from meditating upon the past and enjoying the present. It is indeed true that ten thousand Americans and many more English travelers pass some time in Florence every year, but comparatively few remain as permanent residents. There may be six hundred Americans, and twice as many English people, who live for the whole or a part of the year in Florence, but they are not enough to color or discolor the city, and one does not hear the tongue in which he was born at every corner, as in Paris or even Rome. In the "good old times," of which a few residents still love to talk, there was a society which embraced nearly all the artists and poets and permanent English and American residents. Among them were Tennyson and his brother, Walter Savage Landor, Mr. and Mrs. Browning, Powers, and other artists, Rev. Mr. McDougal, who is still the respected and beloved chaplain of the Presbyterian church here, and a few more who had made the city of the lilies their home. The winter winds did not trouble them, for they lived on the sunny side of the Arno in the winter; and the summer heats were not felt in the villas at Fiesole, nor in the

cool shadow of the narrow streets. But these choice spirits and their times have mostly passed away. The number of artists and foreign residents is too great for fraternity and friendship among them all, and cliques are not favorable to the growth of much besides criticism and scandal.

There are few places where one needs companionship less than in Florence. The spirits of great men in literature, art, science, in government, in morals, and religion are all about us. As one walks along the streets, the names of eminent men with inscriptions in their honor frequently meet his eye; the narrow lanes are full of the memorials of the strife between Guelphs and Ghibelines in the thirteenth century, and the public squares immortalize the Medici family, under whose liberal patronage such architects as Brunelleschi and Michelozzi built Florence, while Donatello, the sculptor, and Filippo Lippi adorned it.

Philosophy and learning found a congenial home in the Medicean Library during the reign of Cosimo, who was so beloved that, by public decree, he was invested with the best title ever worn by any ruler—"Father of his Country." His successors continued what he had begun, and Florence owes its unfailing attractions and ornaments to the architects and artists and men of letters who were encouraged and maintained by these far-sighted and cultivated monarchs. The great galleries and museums are due to the Medici, and after them to Austrian grand-dukes. Their inexhaustible treasures are accessible to the humblest as well as to the opulent, and in the study and enjoyment of these treasures, every taste may be satisfied. At each step noble histories become living realities, and the wealth of generations is ours to behold and enjoy. There is a simplicity and genial character in the people which makes one feel at home. The past and the present blend and combine so completely that the old does not inspire awe, nor does the nineteenth century cast an unpleasant glare upon the creations of the fifteenth. The two seem naturally mingled, and equally belong to the sympathizing beholder.

No one has given more truthful and poetic expression to this feeling which possesses the thoughtful visitor than the author of *Pascarel*, who still lives and writes in Florence. In the winding, dusky, irregular streets, with the outlines of their loggie and arcades, and the glow of color that fills their niches and galleries, the men who have gone before walk with you; not, as elsewhere, mere gliding shades clad in the pallor of a misty memory, but present, as in their daily lives, shading their dreamful eyes against the noonday sun, or setting their brave brows against the mountain wind, laughing and jesting in their manful mirth, and speaking of great gifts to give to the world. All this while, though the past is thus close about you, the present is beautiful also, and does not shock you by discord and unseemliness as it will ever do elsewhere. The throngs that pass you are the same in likeness as those that brushed against Dante or Cavalcanti; the populace that you move amidst is the

same bold, vivid, fearless, eager people, with eyes full of dreams and lips braced close for war, which welcomed Vinci and Cimabue, and fought from Montapertio to Solferrino.

And as you go through the streets, you will surely see at every step some color of a fresco on a wall, some quaint curve of a bass-relief on a lintel, some vista of Romanesque arches in a palace court, some dusky interior of a smith's forge, or a wood-seller's shop, some

in a narrow by-street in a crowd, and it shall be that Borgo Allegri which the people so baptized for love of the old painter and the new-born art. Stray into a great dark church at evening time, where peasants tell their beads in the vast marble silence, and you are where the whole city flocked, weeping, at midnight, to look their last upon the dead face of Michael Angelo. Buy a knot of March anemones or April arum lilies, and you may bear them with you through the same city ward in which



THE CITY OF FLORENCE.

Renaissance seal-ring glimmering on a trader's stall, some lovely hues of fruits and herbs tossed down together in a Fre Cento window, some gigantic heap of blossoms being borne aloft on men's shoulders for a church festivity of roses, something at every step that has some beauty or some charm in it, some graciousness of the ancient time, or some poetry of the present hour.

The beauty of the past goes with you at every step in Florence. Buy eggs in the market, and you buy them where Donatello bought those which fell down in a broken heap before the wonder of the crucifix. Pause

the child Ghirlandajo once played amidst the gold and silver garlands that his father fashioned for the young heads of the Renaissance.

Ask for a shoe-maker, and you shall find the cobbler sitting with his board in the same old twisting shadowy street-way where the old man Toscanelli drew his charts that served a fair-haired sailor of Genoa, called Columbus. Toil to fetch a tinker through the squalor of San Nicoli, and there shall fall on you the shadow of the bell-tower where the sacristan saved to the world the genius of "Night and Day." Glance up to see the hour of the

evening, and there, somber and tragical, will loom above you the walls of the communal palace on which the traitors were painted by the brush of Sarto, and the tower of Giotto, fair and fresh in its perfect grace, as though angels had built it in the night just past. Other, though not many, cities have histories as noble, treasures as vast; but no other city has them living and ever-present in her midst, familiar as household words, and touched by every baby's hand and peasant's step, as Florence has.

For years the city has been the favorite resort of Englishmen who wearied of the dull climate of their native island, and who have also been glad to be relieved from some of its stiffness and formality. There is a gaiety and freedom from restraint in Italy which is peculiar to itself. It is not the peculiarity of southern nations, for no country is more formal than Spain; nor is it the abandon of the ignorant and uncultured, for the Italians live and move and have their being in an atmosphere of culture which rivals the only Athens left where culture exists, the "hub" of New England. It is the freedom which comes from perfect naturalness, the absence of shyness, and a certain self-respect which contains no arrogance.

The Italian sings when he is merry, and weeps when he is sad, and embraces those whom he loves, and is quick in anger, without a thought of what other persons will think of his behavior. He is always and everywhere himself, and therefore he is free and for the most part happy. The introverted, unnatural life which so many of the Anglo-Saxon race lead from year's end to year's end, fearful of criticism and self-conscious in a painful measure, is absolutely unknown to Italy, and therefore it is a relief and a pleasure to fly from the formal and morbid conditions of other nationalities, and find warmth, light-heartedness, and freedom in Italy.

But no Anglo-Saxon can acquire the easy and indolent nature of these children of the sun. Italians are not lazy—on the contrary, they are industrious; but they do not feel wicked when they are not working, nor conscience-stricken when they are taking their holidays. When an American or Englishman settles in Italy he forthwith addresses himself to some pursuit, either in art, literature, archaeology, or as a collector of things rare and old and curious. There are many villas belonging to these foreigners, where wealth has been lavished on collections of various sorts; and with the usual liberality of such gentlemen, their treasures are not for themselves alone, but are open for the enjoyment and instruction of all who seek thus to use them.

Among those of Florence there is, perhaps, none finer in certain respects than that of Mr. Stibbert, who for thirty years has lived in Florence, and enriched his villa with every thing choice and rare, while he has not divested it of the character of a home. The villa stands on the hill which slopes upward to Fiesole, and the grounds are laid out with taste and horticultural skill. Trees of all kinds have been planted as a screen against the heats of summer, and open flower-beds of choice

plants provide for the spring and autumn beauties of the place; while in sheltered nooks, upon walls facing south, the winter gardens yield their wealth of fruit and flowers, even when blasts blow from the Apennines and the snows of winter rest upon the high hills. Within the house there are charming suites of rooms devoted to whatever is beautiful and costly in painting, sculpture, embroidery, and mosaic. There are rare mantels of malachite and richly carved wood, choice vases from Sevres, and old and new tapestries from the Gobelins and other famous looms, bronzes and curios from Japan and China, and hangings from India and Persia, lamps and candle-sticks in every shape of beauty and oddity, and Oriental rugs over choice inlaid floors. Paintings and sculptures of ancient and modern art unite to adorn and enrich the rooms and corridors. One quaint room is furnished as a Dutch kitchen, with old Delft ware and all the appliances for a Hollander's *cuisine*.

But the great attraction of the villa is the armory. This is an extensive hall with wings, in which there is probably the most complete private collection of the arms and weapons of civilized man which exists in the world. The halls are hung with banners and battle-flags, and knights in armor mounted on horses in armor and unmounted are around the walls, on galleries, and in the main portion of the halls. There are tournaments and jousts, and guards and men-at-arms, and hundreds of sets of armor unmounted, and pikes, and swords, and guns, and pistols, and cross-bows, and maces, arranged in artistic circles, and stacks, and ornamental patterns. There are cases of Japanese sword-guards, and suits of mail, and steel chain mail, and shields, and bucklers, and gloves, and bridles, and bits, and saddles of every description, from Mexican to Turkish, and in another room specimens of savage weapons from Africa, and Oceania, and the tribes of North America.

One wanders bewildered amid this display of the weapons of war of all times and nations, wondering at the knowledge and patience of the collector, and at the costly taste exhibited in the arrangement of this great and most interesting museum. It was indeed a rest, after days spent in examining pictures and statuary, the works of the imagination, in endless galleries and churches, to come into the real and sanguinary life of the ages, and feel the air of strife and conflict between strong and brave men as it breathed through this wonderful armory of Mr. Stibbert. As we examined these memorials of personal courage and strength, a sort of wonder arose at the thought that men fought now only with machines, at the distance of miles from each other, and that the greatest of modern generals were probably as free from the actual stain of blood and the killing of a brother man as their little children at home. How greatly war has changed may be seen in such a collection; and as one looks he hopes and prays that before long those deadlier weapons which have supplanted the arms of past ages may become needless because the age of peace and the reign of its blessed prince have begun. —*New York Observer*.

Venice from a Christian Point of View.

BY REV. ALEXANDER ROBERTSON.

Few cities in the world possess greater interest from a Christian point of view than Venice. Few ever stood higher in divine knowledge and piety; few have ever sunk so low. One can read in its churches, palaces, pictures, mosaics, and tombs of its ancient virtue, of its gradual decline, and of its lamentable fall. The old Venetians used to raise monuments to bad people. The other day I saw such a "stone of infamy." Surely a significant thing! Their normal state was one of goodness. The evil-doer was the exceptional man, and so they marked him. Monuments raised to commemorate worth reflect on the character of others. Venice has long fallen from her enviable condition.

The city symbol, as every one knows, is a lion with an open Bible in its paw, and the words *Pax tibi Marce Evangelista meus* (Peace to thee, Mark, my Evangelist). The lion is taken from Ezek. i. 10, and Rev. iv. 7, as representing St. Mark. The motto is accounted for by

the legend that St. Mark was wrecked on the Rialto (*riva alta*, high bank), when an angel appeared to him telling him that on that spot a great city would arise to his honor. This lion of St. Mark, with its open Bible, is seen every-where. It is over the central door of the Duomo; it is above the blue and starry-faced clock in the old tower in the Merceria; it guards the entrance to the doge's palace; it crowns the summit of one of the twin noble granite monolith columns of the Piazzetta; it floats emblazoned on the banners of the boats in the grand canal; it is conspicuous on many a public building and private house throughout the city. Appropriate texts of Scripture, too, are often carved above the doors of these latter, such as *Benedictus nos Deus* (Bless us, O God) and *Soli Deo laus honor et gloria* (Only to God be praise, honor, and glory), and frequently crosses are inserted, symbolical of salvation through the death of Christ. But now, so completely have the Venetians forgotten the Scriptures that if one asked every one of the 135,000, odd, inhabitants of Venice, "What book is that which is seen every-where?" not one in five hun-



THE CITY OF VENICE.

dred would be able to tell. *Un libro qualunque* (a book of some sort) would be the answer.

In the grand old Church of San Marco there is a whole pictorial Bible spread out before the eyes. There the contents of the book held up every-where in the paw of the lion are exhibited and explained. The mosaics of living color that cover the walls and domes of the corridor deal with the chief events of the Old Testament, and those that incrust the inside of the church deal with those of the New Testament. The old builders seem to have had something of the Apostle Paul's spirit when he said, "I am content to know nothing among you save Jesus Christ and him crucified; for the mosaics of the Saviour are the most conspicuous on the walls. Above the inner door there is a large one. Christ is sitting, clothed in a long, loose, flowing blue Oriental robe. With one hand he holds a Bible on his knee, and the other hand is raised in the act of teaching. On the open page of the book one sees the words, "I am the door; by me, if any man enter in, he shall be saved and shall find pasture." Carved on the red alabaster band that frames the mosaic are the words, "I am the gate of life; by me my members enter." Over this, on the roof, there is another mosaic of Christ, and here, too, he bears an open Bible, with the words on its page turned toward the gazer, "I am the way, the truth, and the life." Below this there is a cross set upon a Bible, as if to say, "The doctrine of this book is that of the cross."

On a column I saw another mosaic of the Saviour with the Bible in his hand, with these words: "Him that confesseth me before men will I confess before my Father and the holy angels." Above the high altar in the apse there is one corresponding to that above the entrance door, only the Bible is closed; and to the right of the altar is another with the words, "I am the light of the world." Mary is often represented, but never as the "Mother of God," and never in the act of blessing. She is always represented as a suppliant, and the words that describe her are these: "Mother of the Divine Son." The early Venetians thus knew the contents of their Bibles, and especially they knew Jesus as their Saviour, and they held fast to the doctrine of justification by faith in his name. But now their degenerate sons are blind to the teaching of these mosaics—"eyes have they, but they see not." Worse still, many of them believe in the efficiency of masses and of penances and of the intercession of saints and the Madonna for salvation, notwithstanding the witness of these stones. San Marco Church condemns the Romish services carried on within its walls. The words of our Saviour are here fulfilled: "I tell you, if these hold their peace, the very stones will cry out." Every stone witnesses for Christ, and testifies to the awfully low condition into which Venice has fallen.

A similar history of attainment in Christian character and lapse into irreligion and worldliness can be read in the tombs of Venice. The tombs of its early Christian citizens were simply sarcophagi made of plain hewn stone. Their only sculptures were crosses, and

perhaps an angel announcing to Mary the birth of the Saviour. The whole are expressive of humility and of the hope of salvation through the coming and the death of the Redeemer. I have, under the guidance of Ruskin's works, traced out in Venice the gradual decline of piety, as shown in its tombs, until I stood by some which are simply exhibitions of human pride, and vanity, and falsehood. They are covered with figures of virtues to which those to whose memory they were raised were utter strangers. Now the Venetians are too poor to have monuments at all, or even graves that they can call their own, so they are buried unrecorded in the pauper soil of the island of San Michele. In the architecture of the churches can be traced the same degeneration and deterioration. The Venetian churches of the early centuries are noble Gothic piles, whose every stone and line breathes religion. From where I write I can see the Church of Santa Maria Zobenigo, which is a monument to the pride of the Barbaro family, whose statues decorate its façade, while on its pediment are carved plans of cities with which the family had a connection. Ruskin speaks of this and similar churches as manifestations of "insolent atheism."

These are a few facts in the past history of Venice, looked at from a Christian point of view. What is its present religious condition? It is very low, but, like that of the rest of Italy, hopeful. There are four evangelical Churches working in its midst—the Waldensian, the Free Italian, the Methodist Episcopal (American), and the Baptist (American). Personally I know all these Churches and their ministers. The two former, having been longer established, have the larger congregations, but the pastors of all four are earnest, active men, and are doing good work. Still the members and adherents of these Churches are few. They do not number more than the odd 700 of the 135,700 of the population of Venice. What of the religious state of the 135,000? Some of them, the poorest and most ignorant, are entirely under the influence of the Church of Rome. Many of the others are sunk in complete indifference, but the rest, including all the inhabitants of Venice of culture and of education, of position and influence, are in a state that it is extremely interesting to study. They have broken away from the Church of Rome, and they are fighting for spiritual freedom. Let me give one or two illustrations of this.

In July, 1888, there took place in Venice a municipal election. There was a list of liberal candidates and there was a list of clerical ones. All the former were elected and not one of the latter. And now comes a significant action. The first act of the newly elected council was to carry out a decree passed by the Republic of Venice over two and a half centuries ago, which up till now had been rendered null and void by the influence of the Vatican and the church party in the city. The decree concerned the erection of a monument by public subscription to Fra Paolo Sarpi. This friar was born in Venice in 1552, and belonged to the order of the Servi, whose ruined church still stands. He was



THE CITY OF MILAN.

one of the most distinguished scientists and *littérateurs* of his day, anticipating, it is said, Harvey in the discovery of the circulation of the blood, and Galileo in that of magnetism. But his name has come down to us in connection with his fight with Pope Paul V. for spiritual independence. In 1600 that pope claimed sovereignty over Venice. Sarpi resisted his claims. Then the Vatican planned his assassination. Returning to his monastery late one dark October night in 1607 he was stabbed. Happily his wounds did not prove fatal, and after some months of suffering he recovered. Venice then offered him a home in the doge's palace, but he preferred his humble cell. In 1623 he died, and it was then that a public monument was decreed to his memory. But, as I have said, clerical influence proved too strong for its erection from that day till lately. The new council has signalized the beginning of its reign by granting a site near to the very spot where he was stabbed, and by giving every facility for the erection of a suitable monument. Another signifi-

cant fact is that the influence of the patriarch in this city is waning rapidly. Sept. 20 is the anniversary of the entrance of the Italian troops into Rome. As that day came round the pope was accustomed to receive hundreds of telegrams of sympathy and condolence. Venice, with other cities, united in sending these. This year, which is the eighteenth anniversary, he received only three, and assuredly not one from this city.

Another fact of interest is this. I inquired the other day at the education department as to how many teachers were priests. The answer was, not one. The last priest who had a post in one of the public schools was dismissed lately. These are negative illustrations of the religious condition of Venice. They show how its people are throwing off the papal bonds that have so long bound them. As a positive illustration of what is hopeful in their state is this: the Bible is circulating in their midst; not the Bible of the "Protestants," which they have been taught to look upon with suspicion, not a Bible that is given them gratuitously or sold to them

below cost, but a Bible which they have prepared for themselves, and which is sold in the ordinary book market and for which the purchaser pays a fair price. In the month of June last Signor Sonzogne, the editor of the *Secolo* newspaper, announced his intention to publish a good popular Bible, with illustrations, in weekly parts; for, he said, it is the "book of books," and "no other book has ever done so much for the world," and "it ought to be in every house." He issued his work accordingly. He placed it on the tables of the booksellers and at the news-stalls alongside his newspaper. He sold each part at the low price of one cent. And from inquiries which I have made I find that there are many subscribers in this city. The editor himself told me, some time ago, that he has sold in all over 50,000 copies. "Among my subscribers," he said further, "I have not a few priests."

And this suggests another element of hope in the religious condition of Venice which, of course, is applicable also to Italy in general, and that is, that since the passing of the "new penal code" many priests are rejecting the claims of the pope to the temporal power, and are showing sympathy with the people in their demands for liberty and in their demonstrations of loyalty to the king and government. I myself heard a canon say to the boys and girls of his Sunday-school, "Obey the pope in things spiritual and the king in things temporal." The "new penal code," as many may know, is a defensive rather than an aggressive measure. It is framed to protect the people against the clerical party, who hitherto, by preaching and by conversation in the house and in the confessional, have sought to sow disloyalty to the king and opposition to the unity of Italy in the minds of the people. Any priest so acting now renders himself liable to imprisonment and dismissal from office. This act, then, while protecting the people in their rights, and while stopping the mouths of disloyal clericals, enables priests of the Fra Paolo Sarpi type to act in harmony with their liberal convictions.

Recently there sat here in Venice the Meteorological Congress. Its president, Padre Denza, and many of its members, who read papers and took an active part in the daily conferences, were priests. All these associated with the civil authorities, and joined with them in expressions of loyalty to King Humbert, just as in Rome many priests now go on pilgrimage to the Pantheon as well as to the Vatican, and pay homage to Victor Emanuel at his tomb there as well as to the pope in his supposed prison.

The religious condition of Venice, then, contains many elements of hope; and although the actual membership of her evangelical churches is small, and although she has fallen lamentably below her former status in Christian knowledge and character, still she is now bestirring herself, her dead bones are moving and are being clothed with flesh and skin, and she may yet stand upon her feet. And though she may never again be the Queen of the Adriatic commercially she may be so religiously, as her symbol of the open Bible in the paw of

St. Mark's lion expresses all it did for her in early times, the secret of her strength and the ground of all her hope.—*Christian Union*.

The New Rome.

BY AUGUSTUS.

Rome is, in effect, a new city. The great ruins of the past remain, but they no longer dominate the place. It is no longer a sacred city. Notwithstanding the multitude of its churches and shrines, and the many priests who appear in their distinctive garments upon the streets, the whole tone and appearance of the life is secular.

The pope no longer drives through the streets with gorgeous robes and attendants in flaunting liveries while the people drop upon their knees as he approaches. If he goes out at all, which some deny, it is *incognito*, and, like the cardinals, with his glory veiled, and with black cloaks over his gay apparel. The solemn processions, with lighted candles and incense, and the show and tinsel of ecclesiastical exhibitions, have given place to long lines of carts carrying stone for new buildings, and boxes of merchandise. Hundreds of light vehicles flit through the streets filled with gay parties of travelers and sight-seers.

Except on high festivals there are more visitors with red books in the churches than there are worshipers, and the coachmen no longer take off their hats to every Madonna's shrine as they drive about town. Omnibuses and trains are seen every-where in place of the gilded coaches of the cardinals, and vast warehouses for the sale of clothing and furniture, and for wholesale business, have taken the place of the dingy little shops, where beads and rosaries and crucifixes contended with mosaics and Etruscan jewelry for the attention of a purchaser. Then, too, we miss the dirt and foul smells of the papal period. The streets are well paved, and as constantly swept as that little specimen block in Broadway, between Seventeenth and Twenty-first Streets. In old times Rome was cleaned, after a fashion, once or twice a year. At other seasons dirt and filth of all sorts were allowed to accumulate till the stench was unbearable and the fever was epidemic. Now an army of brooms and carts constantly perambulates every part of town, the Tiber is dredged, even the Appian Way and the outskirts are carefully paved and kept clean, and a system of drainage has been carried out.

But more than this, the sanitary laws are enforced, and every citizen is obliged to deliver daily to the scavenger—who is obliged to call daily—all the accumulations of the past twenty-four hours, and to pay a trifling sum for their removal. This regulation, being stringently enforced, does much to keep the town clean. Even Paris is not now as clean and sanitary as Rome, and there is not as much danger of typhoid fever in Rome as there is in New York. This is a great change. If people go out on the Campagna after sunset they will be exposed to chills, very much as they would be if they held picnics at Hoboken flats or on the southern shore of Staten

Island after dark ; but wise people are wise in all places, in Rome and in New York, and the rest are *otherwise* both at home and abroad.

To one who loves the crumbling past, and desires to sit like Marius amid the ruins of Carthage, the present Rome cannot fail to be a disappointment. The ruins are here, but they have been cleaned up and put in order, and labeled and numbered, some rightly and most of them wrongly. Speculations of archaeologists are much like those of other scientific persons. They vary with the times. That which is a temple to-day may be a bath-house next year, and a theater is changed into a tomb to suit the varying mood of the explorer and scholar. Even inscriptions are variously interpreted ; and while creed revision is "in the air" of the Presbyterian Church of America a revision of all sorts constantly infects the Roman atmosphere. Paintings, sculptures, ruins, roads, mottoes, frescoes, mosaics, are revised and re-revised until all certainty and truth about them seems buried in as much lingual rubbish as there was dust and dirt and moss covering the objects themselves. These investigations give much occupation and pleasure to a host of learned and genial men, who construct theories and hypotheses for others to overthrow, and find in and about Rome materials for such an entertaining and absorbing life-work. Out of all the rubbish some bits of truth come forth, much as from a silted dust heap now and then the hand of a Venus or the nose of an Apollo is revealed.

But the new Rome is occupied with other things. Meaningless ruins, mere piles of brick, are ruthlessly removed, and massive houses take their place ; hills, lofty with the accumulations of centuries, are leveled to make a new and wide street, with elegant edifices on either side. Commodious iron bridges span the Tiber to give vent to the increased traffic which crowds St. Angelo. Railways run along the Appian Way, and telegraphs and telephones and electric lights and bells are as much a part of the machinery of life in the Eternal City as they are in London or Berlin. If Galileo were alive he could say, "*Il muove*," and not be contradicted by pope or cardinal.

The longer the visitor remains in Rome the more profound is his impression of the iconoclasm of the Roman Church. The English Puritans have been taken to task many times for smashing cathedral windows and breaking the noses of saints and brushing the images of the papacy in the British Isles. Such vandalism is sad indeed, but these offenses have been committed here upon a vast scale. Multitudes of heathen temples have been torn down by the popes and plundered by the Church. Villas and palaces have been rifled and destroyed to furnish material and ornaments for the exhibition of ecclesiastical pride and power. Many architectural objects and monuments of artistic beauty have been removed from positions where they were instructive and full of meaning to be placed in positions where they become an enigma or a show.

It is not to be denied that some of the successors of

St. Peter have exercised a beneficent influence and been patrons of art and learning, that they have rescued much that is valuable from oblivion and added largely to the historical treasures of mankind. But how many others have despoiled the Colosseum to build their own palaces, and robbed the choicest collections to enrich their own treasuries and magnify their own names. As we wander through the Vatican and gaze upon the many evidences of former greatness we are more impressed with the mutability of human glory, and the failure of greatness to insure a permanent memorial, than with the "munificencia" and "beneficencia" of the papal sovereigns, which is inscribed so frequently and persistently on arch and column and gallery and church and collection all over Rome.

Rome is a new city in other than its material respects. Religion is free now. There is a beautiful Waldensian church in the Via Nazionale, where our dear and well-known friend, Rev. Dr. Matteo Prochet, has a Waldensian congregation and superintends the work of evangelization throughout Italy. He is in high honor with the Government, and the priests are obliged to acknowledge now the power of these devoted patriots and pious Christians. Thus do the years of God bring around the triumph of right and holiness. One Romish priest even addresses a letter to Dr. Prochet as the "head of the Protestant Church," and another writes of his visit to the United States as "the tour of the Protestant President to the Waldensian Churches of America !"

There are churches of America and England and Scotland, and free schools for the training of girls and boys in the doctrines of the Reformed Churches ; and in my hotel, which is the best that I have ever been in, whether in Europe or America, there is an English Bible in every room. These things are new features in a city where thirty years ago it was not safe to hold a Protestant prayer-meeting, where a Jewish child could be spirited away from its parents and never returned, where the Bible of a foreign traveler was forcibly taken from him at the custom-house, and where, if he stood while a procession was passing in the street, papal gendarmes forced him upon his knees, or knocked off his hat if he had been heedless enough to remain covered in the presence of the pope or of the "host."

I do not weep for the changes in Rome, even though some part of the romantic flavor of the city has evaporated along with its noisome smells. It is trying to miss some relics which are associated with youthful enthusiasm and early friendships here, but there are compensations.

Such was a gathering of Christian people for the study of Scripture and religious conference with Dr. Gray, the pastor of the Presbyterian church ; and a delightful reunion at the house of Madame Bompiani, for many years the valued correspondent of the *New York Observer* and of other important periodicals, and a charming visit with Dr. Prochet. At such assemblies one could rejoice in a new Rome, which while having due regard to all that is valuable in the past, a sincere interest in art and history

and scientific discovery, has yet a higher aim than either art or historical research can offer—the intention and endeavor to create anew in the image of God all the citizens of this noble nationality, which has been so powerful a factor in the life of this world. When this aim shall be realized, and again the Roman people shall have a pure religion throughout the peninsula, Rome will be not only a royal capital and grand metropolis, but a center from which light shall go forth to all the earth.—*New York Observer*.

Rome and its Religion.

BY AUGUSTUS.

Rome has just now a divided allegiance. There is a kind of triumvirate composed of the King of Italy, "Buffalo Bill," and the pope. Like most arrangements of this kind there is sometimes a lack of harmony. The king and the pope do not get on pleasantly together, and the pope still keeps up the fiction that he is a prisoner in the Vatican, though it is said that he goes out upon the sly. "Buffalo Bill" has had an audience with the king, and politely offered a special performance of the "Wild West" for the entertainment of royalty; but the pope does not like to have such honor shown to the king, and to be neglected by the representative of sixty millions of American freemen. "Bill" is equal to the occasion, and as the anniversary of the pope is celebrated with great pomp, he has petitioned his Holiness to permit him and his Sioux chiefs and cowboys to assist at the show. This shows the tact of "Buffalo Bill," and the pope has fallen into the advertising trap so dexterously set by the showman. The "Wild West," in all its array of feathers and war-paint, contributes to the pageant an element which has never before graced the sacred processions of the successor of St. Peter. If the apostle looks on he will doubtless be surprised at this innovation of the nineteenth century.

There is no doubt that "Buffalo Bill" divides the honors with the pope, "Bill" being the favorite of the Romans, and the pope of the Americans, who are going all lengths to get a chance to see "the old man" promenade through St. Peter's to the Sistine Chapel, where his anniversary is celebrated with pomp and incense.

Poor pope! He has fallen pretty low when he has to let "Buffalo Bill" and his "Injuns" and "cowboys" into the Sistine Chapel, without swallow-tail coats, in order to propitiate, as he supposes, *the great nation* from which they come. Poor old pope—eighty-two years old, and obliged to totter a mile or more through cold and damp halls on a March day, bedizened with colored silk gowns and ribbands, with a bare head, holding out his withered hands in benediction upon a gaping crowd of sightseers, the majority of whom care no more for him or his Church than they do for the other shows with which they amuse themselves—the carnival at Nice, or the races at Paris.

There is another festival on the same day as that of the pope which will attract only a few English and

Americans, with some Italian Protestants. It is the meeting of the Evangelical Alliance, held at the house of one of its ardent friends in the Piazza de Spagna. Mr. Arnold, the secretary of the English Alliance, is to be present, and there will be a goodly company of Christian friends and supporters. The Evangelical Alliance is a bond of union between Christians of many names in the countries of Europe. Its influence has always been wisely used, and directed to the reformation of abuses and the relief of the oppressed. It does not stand as the enemy of other faiths, even though they are alien to its own; but as the helper of those who would come to a purer light, and as the champion and friend of all in any country who suffer persecution, and are deprived of religious liberty. Great success in proportion to the means employed has always attended its efforts; and the endeavor to establish it permanently in Italy, and make it useful here as it has been elsewhere, has been favored by all friends of evangelical Christendom. The work recently undertaken by the Alliance in the United States is hardly possible in Roman Catholic countries, and yet something of the kind might result in discovering much more of the kingdom of God in these dark places than we are now aware of; it might encourage feeble and faint-hearted Christians, and open a new gospel to those who are seeking for something better than a gilded paganism. Those who cannot be won by sectarian efforts which have a savor of proselytism may often be led to join in a movement which has no party ends to serve and no special organization to sustain. After the meeting in Rome similar meetings are to be held in Naples, and other places which Mr. Arnold will be able to visit.

In a previous letter I have spoken somewhat of the religious condition of Italy, with special reference to the work of the Waldensian Church. From a careful survey made by Dr. Gray, at the close of the year 1888, I gather the following cautious summary of the results of evangelical effort in Italy in certain departments. They may seem insignificant from some points of view, but when the obstacles and the means employed are considered there is reason for gratitude and encouragement:

"The progress made by the evangelical movement in the country, as evidenced by the figures which the Evangelical Churches themselves present, is slow. Were we to look on these as the only results, or as the average for years to come, we might well despair of the evangelization of Italy ever being accomplished. The gain in point of membership by the various Churches during last year is 215, divided thus: The Waldensian Church, 69; the Free Italian Church, 90; the Wesleyan Methodist Church, 14; the American Methodist Church, 37; the Union of Baptist Churches, 5. Only two of these Churches indicate the amount of contributions gathered locally for the support of ordinances and the spread of the Gospel. The Waldensian Church shows the goodly sum of £2,630, nearly 12s. 11d. per head, a very encouraging fact. The Free Italian Church gives £883,

or about 11s. 7d per head. The importance of the development of a self-sacrificing spirit among the members of the churches themselves cannot be over-estimated. In the case of one or more of the churches the limit of supplies from the home churches has been reached; and it is difficult to see how their work can extend, save through increased local support. In the case of others of them more might be done to draw increased support from the Churches of Great Britain and America, but that also has its limit. The true way to secure the means for extension is by getting the members of those Italian churches to bear their part in supporting the work. That can only take place as all are stimulated to give, and the better classes are reached.

"In this connection the two higher class schools in Rome and Naples may be mentioned as to some extent preparing the way. Between them there are upward of two hundred girls of the better class receiving an evangelical training. Half of these certainly belong to the very section of the community that will be in a position to help forward the cause of the Gospel in the country.

"The educational work carried on by these Churches, we cannot compare in the same way as we have done with other branches. The American Methodist and Baptist Churches do not lay themselves out for this branch of work. In the other three Churches the number of pupils in the day schools shows an increase of 337 over the number of the previous year. The Sunday-school work, in which all the Churches bear their part, shows 489 pupils more than last year. The entire number of children at the day schools is 4,288 and at the Sunday-schools 5,294. As many of the children will attend both on week-days and Sundays it is difficult to say how many altogether are thus brought under Bible teaching. It is certain that the larger number does not cover them all. Some six or seven thousand young people may be reckoned as being under evangelical influences. That represents a most important adjunct to the direct work of the Churches.

"To give some idea of the number of centers reached by these Churches all over Italy, we may indicate that the four Churches which give the number of their regular congregations and stations claim 123 churches and 136 stations. If we give the Wesleyan Church, which supplies no figures on these points, a fair average, we may reckon 153 churches and 176 stations, showing 329 centers where the gospel is preached.

"Even that does not represent the whole amount of the field being covered. The stations of the Brethren, as well as those that belong to independent agencies, are not included in the summary thus presented. The entire number of places where the gospel is more or less regularly preached cannot fall much short of four hundred. Besides this there are night schools in connection with the churches, the Young Men's Associations, the Mothers' Meetings, Medical Missions, Bible-readers, colporteurs, printing-presses, and other departments of work. Apart from the churches, but as

effective aids to their work, there must be named also the Military Church in Rome under Signor Capellini, and the Industrial Schools in various cities.

"Any summary of the work of the gospel in Italy would be altogether incomplete if it did not contain an account of the circulation of the Scriptures, especially by means of colporteurs. The British and Foreign Bible Society employs 35, the National Bible Society of Scotland, 7; the various Churches, 18; besides 15 Bible-women. The actual colporteurs thus form a body of sixty men, a few of whom are colporteur-evangelists.

"Next in importance to the work of distributing the Scriptures comes the great service rendered by the Publication Society of Florence. The Claudian Press published during the year 138,730 books and tracts; 157,100 portions of the word of God; 28,000 copies of the Almanack, *Amico di Casa*; 112,300 copies of periodicals, such as the *Italia Evangelica* and the *Amico dei Fanciulli*.

"The question is often asked, is there no hope of a reform movement from within the Church of Rome itself? During recent years there have been symptoms now and then of a protest on the part of individuals within the Church against its principles and policy. Some of these have felt themselves driven out of the Church by the force of circumstances. Their position within it became at once untenable, owing to the immense power wielded by the ruling party in the Church. Though we have been assured that they had many sympathizers, the one or two have always been left to fight the unequal battle single-handed. It has almost invariably ended in their recanting or returning to the Church after separating from it, or identifying themselves with one or other of the evangelical bodies. Only in a very few cases has there been a consistent maintenance of the protest made in a position of separation, as in the case of the few priests who are connected with the Old Catholic movement. The very existence of that movement, insignificant as it is, is a sufficient answer to those who are looking for reform from within. It has been found impossible by them to maintain their position in the Church and carry out their reforming principles. So far as appears at present there is little hope from within. The antagonism on the part of the Church of Rome toward the new state of things continues to sever many of the best and most influential laymen in the country from her. More and more one party prevails in the church, and all discussion or opposition is stifled."

Such facts and figures are of special interest to those who have contributed to the support of evangelical work in Italy. Their gifts have borne fruit, and the results are not to be despised, especially as each year shows an advance over the preceding, and the youth who grow up under the influences of a pure Christianity have no desire or tendency to return to the superstitions from which they have been emancipated—V. Y. Observer.

A Reform Movement in Italy.

BY REV. ALEXANDER ROBERTSON.

Conte Enrico Di Campello, his colleague, Signor Ugo Janni, and others associated with them in the work of Catholic reform in Italy, are men who are making a daily sacrifice of their worldly interests for the cause of our Lord and Saviour Jesus Christ. The count, in severing himself from the Vatican and entering upon a new career as an evangelical minister, has "suffered the loss of all things." He has left Rome for a mountain village, its cultivated society for that of contadini, his large income as Canon of St. Peter's for a modest stipend that barely meets his daily needs, the horses and carriages he could once afford to keep for empty stalls, and a seat in a common diligence when he wants to travel, and his luxurious home for a few rooms in what was once one of his father's shooting boxes.

I do not say that Count Campello grieves over these sacrifices, or lays any weight upon them. I am not aware that he is even fully conscious of their magnitude. Like St. Paul, he counts all things but refuse for the excellency of the knowledge of Christ Jesus, his Lord. But it becomes us to see them and to take account of them in our estimate of the man and his work, and of the influence which he exercises over the minds of his countrymen.

Signor Ugo Janni, like Count Campello, is so swallowed up in enthusiasm for the work of reform that he never thinks of self-interest. Yet what are the facts concerning him? He is a young man of extraordinary ability and eloquence, and, for his years, weight of character. He has chosen, and has qualified himself for, two professions at once—the bar and the ministry. If he devotes himself to the bar he has before him undoubtedly a career of honor, of wealth, of usefulness, and of advantages and opportunities that may conduct him at last to a high position in the service of the State. On the other hand, if he devotes himself to the ministry in connection with the Reformed Catholic Church, he has, in its present circumstances, nothing before him but a life of struggle and hardship and comparative penury. He has made his choice. He has chosen the ministry. If it happens that this profession does not afford him a maintenance, then, like St. Paul, whilst following it he will live by his gains in another. He will preach Christ, and earn his bread at the bar. Worldly sacrifices similar to these are made by almost all the young men who have given themselves to this work.

The head-quarters of the Catholic reform movement are in the Valnerina in Umbria. This is a classic valley. At its foot lies Terni, the birthplace of the historian Tacitus, of the Roman emperor of the same name, of the Emperor Florianus, and others known in history. A couple of miles up the valley are the famous Marmore Falls. In three giant leaps the river Velino throws itself from a height of six hundred feet, a mass of white foam and spray, into the bosom of the river Nera below, which catches it in its strong arms

and bears it onward in a swift race to the Tiber. Tree and bush and blade around the scene "stand clothed in living green," that pale neither before the summer's hottest sun nor winter's coldest winds, whilst the glad noise of the meeting is echoed far and wide amongst the wild rocks of the valley. All about the Valnerina, perched high up on the sides and summits of almost isolated rocks, are villages, each containing from three hundred to about a thousand inhabitants.

Here is Casteldilago, there Arrone, yonder Montefranco, Ferentillo, and several others. All were once strongly fortified. Each still has the remains of its encircling battlemented walls with bastions and turrets. Each still has its church and watch-tower seen from afar crowning the highest pinnacle of its rocky mount. As I have seen them on moonlight nights against the starry sky, they have always reminded me of such castles as Edinburgh and Stirling. These are the villages that are being stormed and captured for King Jesus by Count Campello and his gallant band. He has acted as a wise general in selecting them for his first campaign. His foot is on his native heath. He is still the chief—the Scottish chief (for the first Campello was a Campbell from our Highlands long centuries ago) of this Umbrian clan.

The work is divided into two main sections, *Il Culto* and *La Conferenza*. The former is the Sunday morning service, the latter is the evangelistic meeting held on Sunday and on week-day evenings. I shall say a few words about each. The form of worship adopted at the *Culto* is that of the Christian Church of Italy in primitive times, a form very similar to that of the Church of England. An instructive and beautiful liturgy, unfortunately yet only in manuscript form, is used. A sermon specially suited for the instruction and comfort of believers is preached. I have never seen a manuscript used on such an occasion, and the sermons are always delivered with eloquence and power. At each service the holy communion is observed, and there are generally a goodly number of communicants.

I do not wonder that the Italians flock to the *Culto*. In it they have their own time-honored form of worship, purged of all errors and absurdities, and they have the veil of a foreign tongue removed from it. There is no more sacrifice of the mass, no more mariolatry, no more invocation of saints. There is Christ set forth in all his power and willingness to save, in symbol and sermon. There are no more vain repetitions in Latin, understood oftentimes neither by priest nor people; but prayer and praise, reading and preaching, are made in the mother-tongue of the people. Whatever may be our own ideas and preferences as to the best form of worship, whatever may be the opinions on this matter of other Christian workers in Italy, the congregations that gather to the *Culto* conducted by Count Campello demonstrate that he has chosen a form which meets the conceptions and requirements of the Italian people. And as we hold the form secondary, as we are indifferent

to the vehicle so that the truth is carried into the hearts of the people. I think that we may rejoice that a reformed Catholic mode of worship has been established in Italy.

La Conferenza, or the evangelical meeting, is held, as I have said, on Sunday and week-day evenings, in public halls and in private houses in the different villages. Count Campello musters as strong a force as possible of his young workers on these occasions. The Italian banner of red, white, and green, with the insignia of the house of Savoy, a white cross upon a red ground surmounted by the royal crown on its center, floating in the breeze from an old battlemented tower, is the signal that a meeting is about to be held. The halls or rooms used for this purpose are always scrupulously clean and brilliantly lit up. The walls are hung round with texts of Scripture, such as, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life;" "Verily, verily, I say unto you, he that believeth on me hath everlasting life." Conspicuous amongst these one always sees texts that tell of Jesus Christ's propitiatory sacrifice offered once for all, "In whom we have redemption, through his blood, the forgiveness of sins;" "The blood of Jesus Christ, his Son, cleanseth us from all sin."

Two words painted in large letters in blue on a white ground are affixed on the wall above the speaker's desk: "*Religione e Patria*." Religion and Country—the two factors that appeal most strongly to human love and devotion—are placed by the Church of Rome in Italy in direct antagonism to each other. If I am a good Romanist I must be a bad Italian citizen. If I love the Church I must hate the State. If I serve the pope I must be disloyal to my king. There is no middle course possible. The people of Italy have made their choice and they have sealed it with their blood, and they are prepared to uphold it with the same. A united Italy with a constitution as free as that of England is the result. They do not wish to be without a Church, but it must be one compatible with their civil rights and liberties. What the Church of Rome cannot give them Count Campello's can. His Reformed Catholic Church offers it. The Italians see in it the divorced elements of religion and patriotism again brought together and united. The words on the wall are welcome ones to the Italians, and they are one key to the popularity of Count Campello's movement.

Before the hour for the commencement of the services at these meetings arrives the halls and rooms are generally filled by eager, expectant audiences. It is a relief and a delight to see people in the prime of life gathered thus together. It is too rare in England, and rarer still in Italy. Too often one finds at week-night religious services merely a handful of old men and women, and a few little children; here one is confronted with the strength and hope of the valley. The meeting opens and you cease to wonder at the large attendances.

After extempore prayer and the singing of one or two of Sankey's hymns, and the reading of Scripture, there is a series of addresses, each brimful of gospel truth and noble thought; of bold, brave utterance and manly eloquence.

The young evangelists were not born Protestants, they have not learned the conventional terms and phrases of the theologian, and so all they say is natural, and said naturally. They are not "delivering addresses," far less reading them; they are persuading their countrymen to accept Christ, and become free, noble Christians and patriots in him. The people, too, do not sit with dejected faces thinking how good they are, but they are all alert and interested, and are thinking only of getting good; and as Signor Janni depicts in graphic language the possibilities of nobility of character and of life offered us in Jesus Christ, in contrast to the stunting and degradation of all true manhood at the hands of the Church of Rome, they cheer him to the echo. Be it Sunday or week-day, they give vent to their natural, honest feelings. This may seem strange to us at a religious meeting, but it was common in St. Chrysostom's day, and I should be sorry not to see it in those unique popular gatherings of Count Campello's.

The work of Catholic reform is hampered at present by lack of halls and churches, men and money. But all these will come in time. The work has only to be known by honest, liberal-minded Christians to have extended to it their sympathy and support. Its maintenance and extension mean the maintenance and extension of the kingdom of our Lord and Saviour Jesus Christ in Italy. They do not mean the restriction of the growth of usefulness of other evangelical Churches. There is ample room for all, and different forms of worship will be required as long as men are formed with minds and dispositions differing from each other. What is to be desired is that Christians in Italy recognize these things and work together in the self-forgetful spirit of the great apostle who said: "Christ is preached; and I therein do rejoice, yea, and will rejoice."

I am at the fountain-head of this movement as I write these lines, at Arrone, where Count Campello dwells. I am also near the fountain-head of the Nera and Velino, classic streams that fertilize this region. The movement is small, so are these streams; but I follow them a little way, and I see them growing in strength and volume until at the falls of Marmore they generate a power that sets in motion the machinery of many mills and factories, and finally I see that it is their untailing full supply of waters that makes the immortal Tiber what it is:

"Il Tevere non sarebbe Tevere,
Se la Nera non gli dava da bere."

And so I can believe that this Catholic reform movement will grow and strengthen, and from this central province of Umbria extend its influence to the remotest corners of the kingdom, and one day, perhaps, become what it is eminently fitted to be—the national Church of the land.—*Sunday Magazine*.

What Right has Methodism to be in Italy?

BY REV. ELMER ERNEST COUNT.

None at all, unless it be Methodism, is the prompt and emphatic reply. But why go farther with a question that has been settled for every nation by the injunction of the Lord Jesus, "Go ye into all the world and preach the Gospel to every creature." True, this is our inherited right—a right which John Wesley recognized when he asserted "The world is my parish." Since the moment of that utterance Methodism has been upon bended knees, with outstretched arms and face heavenward, saying, "Here am I, send me," and has always felt blessed in hearing the command, "Go!"

Here the question might well rest as settled for all eternity. But when we see the following, which we quote from the April number of the *Missionary Review of the World*, we begin to wonder whether God has any work for Methodism in Italy, and if he has what it is. The quotation is from the periodical's English correspondent, reporting the Waldensian Jubilee of last year, and reads as follows: "The Society is the only effective evangelistic agency in Italy. Its spiritual emancipation will—if ever realized—be accomplished through the Waldensian Church."

¶ We have no other desire than to encourage the fraternal feeling that is increasing from year to year among the various denominations, and pray that the Waldensian Church may become a powerful evangelizing agency in Italy. But if the above quotation be true it would be a hopeless mission for the work of the "Free Church of Scotland," "the Plymouth Brethren," "the Wesleyans," as well as our own, to remain upon the field.

But let us not be regarded as disparaging any Christian work upon this field while we endeavor to present the case as it appears upon the surface.

The Waldensian body of believers can go back to the twelfth century for its origin. Since that date it has been at the very threshold of Italy, and its "valleys" in the north are now a part of this kingdom. Before Luther nailed his "theses" to the door of Wittenburg Castle Church, yea, three centuries before the great Reformation had seen the light of day, these simple Piedmontese had passed through bloody struggles and lodged themselves among the fastnesses of the mountains. Here, then, is the oldest Protestant denomination in the world—oldest by some three hundred years. What a grand opportunity for missionary work! There is no need to cross seas, deserts, or tropic zone, for here at their very door lies a country whose spiritual sky is as dark as its physical sky is sunny.

But the mighty power of Romanism was round about them! So was the terrible power of pagan Rome about the twelve simple fishermen of Galilee. But these men had the Inquisition with all its terrors to deal with! So had Martin Luther. But these men had to contend with the power and prestige of an established Church! Was it less so with John Wesley? Fire, sword, and prison has been their lot! But this has been the lot of

the Christian missionary of every age. But these have been financially poor! Not more so than the Moravians who support their own Missions while the Missions of the Waldensians are supported by other denominations.

With their seven hundred years of life what then are the results that can be shown to-day. In the *Annuario Evangelico* of 1889 we have the following statistics: Number of members in the valleys of Piedmont in 1884, 13,267; 1885, 13,153; 1886, 13,205; 1887, 13,330; 1888, 13,289; increase in 1888 over 1884, 22.

It might be said, however, in explanation of this small increase on a basis of over 13,000 members, that members of these churches are constantly moving down into the heart of Italy where the Waldensians have their "work of evangelization," and so a better showing can be given for this branch of their work. Let us give the statistics: Members in 1884, 3,778; 1885, 3,962; 1886, 4,061; 1887, 4,005; 1888, 4,074; increase in 1888 over 1884, 296. Whole number of members in 1884, 17,045; 1888, 17,363; increase, 318, or a little less than two per cent. in four years.

In 1884 the members of the Methodist Episcopal Church numbered 878; in 1888, 920, or a gain in four years of a little less than five per cent. When we consider the comparatively short time that we have been on the field, and the lack of increase from migration, the five per cent. compares favorably with the two per cent. While the president of the Waldensian Committee tells the Methodist tourists to "give us your money and we will show you what can be done with it," the comparison, though seemingly invidious is given in the spirit of defense.

But even this small percentage is not enough for a Church that is used to greater results. True, this a hard field but not too hard for God-given wisdom, self-sacrifice, and a baptism of the Holy Spirit. Seriously, Methodism here in the past has been no more like itself than has Waldensianism been like Methodism. A stranger attending the services of either denomination would not have been able to tell one from the other, either from the form of the service or the interior of the church. The lack of the characteristic altar-rail, the presence of the stately box-pulpit, the slow dragging of doleful hymns, the standing of the minister and congregation during prayers, with pews constructed for this feature, can be seen in Methodist and Waldensian churches alike.

But the form of a service is of little importance is the objection. Not so. If so, we can easily consent to the service of a Jewish synagogue or Catholic cathedral at a Methodist camp-meeting. The form of service either quenches or encourages the free expression of the spirit. I am not condemning the form of any other denomination. I can say that it is out of place in a Methodist church. The trowel will do effective work in the hand of the mason and so will the saw in the hand of the carpenter, but a Calvinistic service in a Methodist denomination is the trowel in the hand of the carpenter. If Methodism is to win Italy for Christ she must have on her own armor, and her own sword in her hand.

What kind of Methodism is there needed for Italy? There is but one kind. It is readily recognized wherever it exists. It must be recognizable here with all its workings, doctrines, and usages. This means nothing less than insisting upon experimental religion and public testimony of the same. Class-meetings and prayer-meetings must be ours with all their spiritual power. Fundamental doctrines, such as regeneration, witness of the Spirit, baptism of the Holy Ghost, and Bible holiness, must be emphasized.

"But we must have regard to the spirit and genius of the people," thinks some timid reader. Certainly; but not less regard for the spirit and power of the word. Even the ethics of the question would demand a wholesome regard for the motive that leads the hand containing the mite to the collection-box. The Lord Jesus still sits "over against the treasury" and beholds "how the people cast money into the treasury." The motive is more powerful than the "mite." It is for Christianity and Methodism. To disregard the latter would be betraying a trust. To say that Methodism is not adapted to the genius of the people, without giving it a trial, is to assume a haughty judgment that amounts almost to omniscience.

What does the history of the past say? Surely we ought not to find much encouragement to assume another garb in the 17,000 members for seven hundred years while Methodism can show a result of millions in little over a century. Our last Conference finished a year in which the policy has been to build up true Methodism. And application of this policy has been made to three of our churches at least. In one of these the minister went through "hard trials" because of his faithfulness. He began by kneeling in public prayer. Two of the "prominent members" immediately arose, left the congregation, and sent in their resignations. He tried to establish class-meetings. This was also strenuously opposed. Other resignations followed. Still there was no varying from the policy. The class-meeting is now the best of the religious services. At another charge the minister held an altar-service. With short but powerful exhortation nine men immediately came forward for prayers. One of the evangelistic ministers present stated that he would not remain in the congregation if it were repeated, and others stated that they were what the Italians call "scandalized" by such a procedure. What is the result? Our 25 churches report 158 converts for the past year, but 111 of these come from the three churches spoken of.

Still we are told, "You must not try to make Americans of them." I presume that no one thing has been more potent in the injury of the cause of Christ on this field than this one sentence. Real evangelistic work for the salvation of souls, with the prayerfulness and enthusiasm that Americans are wont to see this kind of work done, has ever been met by this one assertion. I believe that its origin can be traced to Satan himself for the purpose of thwarting God's work.

To insist upon the fundamental doctrines of the Bible

in a manner that would indicate belief in them on the part of the preacher is trying to make Americans of the hearers. To give "a reason of the hope that is in you" is to make Americans of them. To kneel in prayer, to sing a joyful hymn, to enjoy religion, to be positive of conversion, has come in some unaccountable way to be regarded as an attempt to make Americans of the Italians. Is it because one cannot "be born again" without being born American?

More consistent would it be for the Americans to raise the cry in America, "Do not try to make Italians of us!" because the Catholics are trying to capture our land of the free while they receive directions from the head of the Church here at Rome. Methodism is not the established church of America. Catholicism is the established church of this country. We have about lived down this cry here, but we still hear echoes of it coming across the ocean. It never greets our ears now without meeting the response of, "Get thee behind me, Satan!"

And yet we are not ignorant of the fact that laws of growth and development have their application in the progress of missions as well as in the natural world, and that it is very probable the planted mission will not take on the same garb as seen in the home field. These laws constantly seek to conform the transplanted tree to the surrounding conditions. The peach and apple here are noticed as possessing characteristics that distinguish them from their sister species on the other side of the water. Still they never lose their identity as peach and apple.

Fortunately we are not responsible for these laws of development. This life power is in the hand of the all-wise Ruler. We are responsible for the implanting, for letting the sunlight of his countenance shine upon the implanted mission, for permitting the gracious dews of heaven's blessings to fall upon it, for letting the Holy Spirit baptize it with life-giving showers. Who will assume the lofty wisdom to say that, simply because the atmosphere is a little different, "Nay, another plant is needed, and I know the species," when this, also, must come from a foreign soil?

Is it not safe to say that that which has lived among the northern snows and has flourished under the tropic sun and has borne good fruit and much in America, England, Germany, India, and Japan, will have a good harvest here? In each of these countries Methodism has had its peculiar characteristic but has never lost its identity. We hope soon to say the same for this field.

But what form of Christianity—and I have nothing in mind but spiritual Christianity—would be best adapted to a character such as the Italian if we should undertake to search for form? Certainly a form most suited to the temperament of the people, is the natural response. And what is this? The Italian character is one of *joyfulness*. This is readily seen by his life at home and upon the streets. To him life is something to enjoy. To this end festal occasions must be many and frequent.

Nothing is of any value unless it can produce happiness. This explains in part the revolution of the Italian against the Romish Church. The festal days alone are the occasions which command the general homage of the faithful. The perfunctory services and self-annunciatory prayers to some saint meet with no responsive joy within.

The result is lack of faith in the established church, indifferentism, and infidelity. How we have seen some contrite soul seeking relief before some shrine, with face buried in her hands, in a hidden corner, then rise and carry her heavy heart away. It was no face illuminated by knowledge of sins forgiven. Clouds that were dark when kneeling must have borne a deeper hue when rising.

To such as these, who have been asking for "bread" and receiving "stones," must come the cheering words of the Gospel, "Eat ye that which is good and let your soul delight itself in fatness. . . . Ye shall go forth with joy and be led forth with peace, the mountains and hills shall break forth before you into singing, and all the trees of the fields shall clap their hands."

The Italian is imaginative, yet with his imagination he is a searcher for positive truth. He wants to know in order to believe, or at least as a result of belief. The Catholic Church has held his mind and conscience long enough. If salvation is his he must experience it. Then, too, he must be permitted to give free vent to his feelings in oral demonstration. He loves songs that bespeak the sentiment of the heart, and these must be sung. His disposition is bright. Sunny Italy makes sunny Italians.

But with him, even, an experience cannot rest in song. It must be told, talked about, and declared. An Italian wants but a subject and an hour to make an address. The trait of the ancient Romans has not yet left him. He delights in argument and oratory. Words, hands, face, the whole form, enter with equal earnestness into what he has to say. He is fiery, impassionate, and impulsive, but so was the Apostle Peter.

What, then, would a Pentecostal day do for our Italian brother? Consecrate these traits of character to the Lord and we have a Christian who would enjoy Methodism with all its original spirit, fervor, and force. His joyfulness, song-singing, and delight in the realization of religion would find genial atmosphere in the class-meeting. His love of testimony, readiness of utterance, and warmth of spiritual nature would delight in the freedom and religious fervor of a spiritual Methodist prayer-meeting, while his ability of speech-making and proclaiming a truth with his whole soul would make him the grandest of local preachers to spread a revival once begun throughout all Italy.

The earnestness of the Italian would like to see "Christianity in earnest." What is Methodism but that? To accomplish all this we need but one thing here—the induing of power from on high. Will the Church in America go down upon her knees for this baptism upon Italy?

Children of Italy.

BY FANNIE ROPER FEUDGE.

Travelers who visit the cities of Italy are quite unanimous in giving the most pleasing accounts of the beauty and grace of the children, as well as their cheerful industry in the avocations suited to their years. Beautiful they certainly are, with their well-proportioned limbs, classical features, sparkling eyes, and clear, brunette complexions, despite the poverty and lack of cleanliness so painfully manifest among the swarms of juveniles that roam about the streets, and crowd every thoroughfare. There is a native grace in every movement, and a degree of refinement that seems incomprehensible in view of the poverty and unfavorable surroundings of a large proportion of the children of Italy. With their sweet, musical voices, and pretty, piquant ways, they win their way to all hearts; while, at the same moment, one cannot help deploring their ignorance, and the manifest lack of the precious home influences enjoyed by the majority of the little ones of our own dear land.

The children of the cities learn early to bear their part in the great struggle for a living, and we find them busied in quite a variety of pursuits. Some bring fresh fish, perhaps caught by their fathers, or fruits and vegetables from the gardens in the vicinity, and offer them for sale in the markets; while others may be seen about the arsenals, or wherever carpenters are at work, busied in gathering up the chips and bits of wood; or by the sea-side picking up sticks that have drifted ashore, and when their baskets are well filled they take them into the heart of the great city. There, in different localities, they arrange a sort of liliputian bazaar, sitting around, each with his little stock of wood before him. Laborers and the lower order of citizens buy it of them, to burn in tripods for warming purposes or to use in their scanty kitchens, where every department is managed with the utmost economy, and nothing like waste is ever permitted.

In one of the charming books of Miss Edgeworth, so well known and loved by all children, the author thus alludes to the varied occupations of the "little merchants" of Naples: "Some of the children carry about for sale the waters of the sulphurous wells that, in the spring season, especially, are drunk in great abundance. Others endeavor to turn a few pence by buying a small quantity of fruit, of pressed honey, cakes, or comfits, and then, like little peddlers, they sell them to other children, generally for no more profit than that the seller may have his own share free of expense."

It is curious enough to see how a little lad whose whole stock in trade consists of a board and a knife, will carry about a water-melon, or a half-roasted gourd, collect a troupe of children around him, set down his board, and proceed to divide the fruit into small pieces among the several purchasers. The buyers keep a sharp lookout, each for himself, to see that he gets enough for the little copper coin he hands over to the dealer with a very patronizing air, and the trader exhibits equal cau-

tion to prevent the casualty of being cheated out of his own morsel.

But Italian children do not spend all their leisure time in trade. They are quite as fond of play as the little people of other countries, and they jump, dance, sing, get up tableaux and masquerades, play ball, and fly kites just as other children do, and they throw their whole souls into their plays while they are at them.

When it is remembered, however, that there are men in Italy who earn but *seven cents a day* for fourteen hours' work, or only half a cent an hour, that even skilled mechanics earn less than a dollar per day, and that the entire support of the household is to be covered by such wages, it will be readily seen that both mother and children need to lend a hand, all performing such labors as they are able; and after the needed time for work and school, eating and sleeping, has been deducted, there is not very much left for boys and girls to devote to play. But they seldom complain—the Italian disposition is a happy one—and the people of this sunny land manage to be contented with their surroundings, and make the best of every thing.

Among the pleasantest sounds heard on the streets of Italian cities are the songs of the children. The language, so peculiarly soft and melodious, is well adapted to music, and in Italy every body sings—the little ones, I think, quite as early as they talk, and as naturally.

None of the great denominations engaged in mission work have been able to do much in the way of schools for Italian children; but within the last decade the position of *woman* in Italy has greatly improved, and with the increase in knowledge and true piety of the *mothers*, will surely come wiser instruction and better home influences for the little ones. The change has been so gradual that it can be recognized only by comparing the present condition of Italian women and girls with that of the past ten, fifteen, or twenty years.

The queen is herself well educated and of intellectual tastes, setting a worthy example to the ladies of her court; and superior schools for the education of young girls, where they receive instruction in all the higher branches of study, are no longer an anomaly in this fair land. Many women are now teachers, writers, clerks, and telegraphers; and the number of those content to spend their lives in dressing and sleeping is rapidly diminishing.

This upward tendency, though by no means universal among the women of Italy, is so evident as to form a marked feature of the times, and is rife with promise as regards the training of the next generation.

Girolamo Savonarola.

Girolamo Savonarola was born in Lombardy in 1452, the third son of a doctor. He had good school advantages, and cultivated poetry and music with success. When he was about eighteen years of age the wickedness and corruption of the world around him so weighed

upon his spirits that he retired to a monastery. Here he formed his ideal of a Christian manhood, and determined to devote himself to the service of man as well as to the service of God.

In 1483 Savonarola was sent to Florence on a preaching mission, but he lacked the grace of oratory, and the mission was a failure. He determined to overcome the difficulties in the way, and spoke in Genoa, Brescia, and other cities, to increasing numbers and with considerable success.

He then returned to Florence, and the first sermon that he preached in the church of San Marco produced a great effect. He spoke with great energy against the sins of society and the corruptions of the people. His



GIROLAMO SAVONAROLA.

denunciation of the prevailing vices and the announcement of coming judgment thrilled his hearers, and they trembled, wept, prayed, and many repented and gave up their sins.

Afterward he interested himself in the political condition of the people, and was prominent in the control of the short-lived republic of Florence; but his influence with the people waned. "He endeavored to reconcile disobedience to the visible pope with obedience to the Catholic Church. He denied the charge of heresy." He was tried for heresy and seditious teaching, and was found guilty, and on May 23, 1498, he was executed and his body burned by the executioner. A reaction in reference to his character and influence has since taken place, and in Florence are now to be seen many photographs, pictures, and monuments commemorating the one who is now called the Hero of Florence.

Outlook of the Methodist Episcopal Church in Italy.

BY REV. WM. BURT, D.D.

I will not describe in detail the work in the whole district under my charge, which means the whole Conference, but will speak simply of the principal stations occupied in the peninsula, grouping about them the smaller places. Rome is the center of the whole work, as it is the center and capital of New Italy. Rome is distinctly divided into two parts, old and new. This is true in regard to the ideas of the people as well as to the buildings and streets. The old is passing away and the new life is continually manifesting itself in a multitude of ways. The old aristocracy, almost entirely clerical because created and maintained by the papacy, is fast dying out and must finally disappear. The young new blood pants for liberty and is bound to conquer.

Would we plant the Gospel firmly and powerfully in Italy? Then we must take a strong stand in Rome. Here we have a fairly good little church characterized by the presence of quite a number of excellent young people. We have lately established a class-meeting which is well attended and promises good results. In September we hope to open another preaching-place in the new part of the city, where we can more effectively carry on evangelistic services. We need in Rome a thoroughly equipped educational work, from the primary department up through what would be equal to our college course. This is the crying need of our work to-day. I say in Rome, in order that its influence may be felt in the whole nation. May God speedily touch the heart of some of his noble stewards in order that the cause of Christ may triumph over the darkness, ignorance, and knavery of Romanism!

Going south from Rome our next station is at Naples, the most popular city of the nation. Here we are crowded away in a narrow back street because we have not \$10,000 with which to buy a fine property now for sale on one of the principal streets.

In spite, however, of our hidden location, the Lord has given us a few noble souls who sincerely trust Jesus and are striving daily to serve him. While visiting the city lately, and looking at the teeming multitudes of people, I lifted my eyes to heaven and cried, "O Lord, truly the harvest is great, but the laborers are few." From the little church at Naples there are two noble young men in our theological school at Florence.

From Naples we take the steamer for Palermo, Sicily. Somehow when at Palermo I always feel nearer home than from any other point, perhaps because from here there is a direct line of steamers running to New York, and the dear old flag is often seen on the masts of the ships in the harbor. Palermo is one of the most beautiful cities I have ever seen. The inhabitants are much more serious than those of Naples, and while yet Romanists a large proportion of them are independent and listen gladly to the Gospel. The Lord has opened a wide door for us in this city. During the time we have

been there a little church has been formed of 20 members, a Sunday-school of 55 children, and a day-school of 35. There is also organized in connection with this work an active and intelligent young men's society. In September we shall move into one of the finest halls in the city, located on the principal street and in the very heart of the city. We have bright hopes for this work during the next year. Pray for Palermo and for Sicily.

Returning to Naples we take the train to Foggia, which lies on the road between Naples and Brindisi. It is one of the chief railroad junctions in Italy, and the center of the great wheat-growing district, and must become of great importance to our work in the southern part of the peninsula. Here we have a very interesting and enthusiastic little church that increases continually in numbers and strength. If we had in this place a suitable church building our force would be marvelously increased. There are several places near Foggia that entreat us to come. Some of these are visited by the pastor at Foggia.

From Foggia we go to Melfi and Venosa. After about one hour and a half in a very slow train we take an old stage-coach and ride for four hours out into the country to the old and interesting little town of Melfi. It is situated on the slope of Mount Vulture, and contains about 13,000 inhabitants. There is yet remaining in good condition an old castle of the Norman sovereigns. Here our services are held in a room given for our use by the principal family of our little church in that place.

Five hours farther on in the stage-coach brings us to Venosa, the birthplace and early home of Horace, colonized by the Romans after the Samnite wars, now a small town of about 8,000 inhabitants. Here we have a zealous little church of about twenty members. One of our best students in the theological school is from this far-away little town. Both of these places will become very much more important in about a year and a half, when the railroad now being constructed shall be finished. As I ride over these hills I remember that only a few years ago every nook and corner was infested with brigands. Travelers in the stage-coach still recount to each other their adventures. These things were in the times when the popes were kings, and are of the past.

Returning to Foggia we take the train via Ancona to Forli, Faenza, and Bologna. At Forli and Faenza our work has met with but little success. These cities are in that part of the ancient States of the Church known as Romagna. Wherever the Church ruled there we find ignorance and rebellion in the most extravagant forms. The great mass of the people are extremely ignorant, and in their rebellion against their former popish tyrants they have become anarchists. In each of these cities we have a little group of believers, and we trust that the good leaven will leaven the whole lump. Here the Government is doing effective work through the schools; hence there is hope of a better state of affairs.

About two hours in a carriage from Forli we have work at Dovadola. Though near Forli it is in the prov-

ince of Florence. The work was begun by the light of the Gospel entering the heart of an honest shoemaker to whom was given a copy of the New Testament. For years he bore a faithful testimony alone, suffering persecution for the cause of Christ. Now our little hall is full of anxious listeners, and about twenty have believed and received the word of life.

At Bologna we have a fair property and a good nucleus for a prosperous church. With consecrated effort we can do much in this old university city. Here our last Conference was held in May, Bishop Warren presiding. It was conceded by all to be the best session of the Italy Conference. The Italian brethren write that they can never forget this session, and speaking of Bishop Warren, one of them says: "He is a model of impartiality, affability, and prudence. The great respect which the ministers had for him and his words was less due to his position as president than to the love which he inspired by his virtues of mind and heart."

We trust that the result of the session may be felt for the good of the work during the whole year and throughout the whole field.

Near Bologna is the interesting station of Modena. Here, too, we could do infinitely more if we had a suitable place of worship. In a letter just received from

the pastor he says, "A fine young man of the military school has just united with the Church; a shop-keeper comes regularly and he hopes to bring with him his whole family. A laborer frequently comes who walks about fourteen kilometers to reach the Church, and once he brought his wife also. He has no special instruction but simply knows how to read and write a little. But every Sunday afternoon he gathers together six or seven of his friends under a tree and reads to them out of the Bible and speaks to them of Christ."

In the Venetian territory we have stations at Venice and Adria, and some good brethren at Arzignano not yet organized into a Church. At Milan the Lord has graciously blessed our work during the past year. The meetings are crowded with attentive listeners, and many have come to the knowledge of the truth. An interesting feature is the meeting for the workmen at five o'clock in the morning, a half hour of prayer and reading of the Scriptures before they go forth to their daily toil. This is one of the most important centers in Italy and we long to possess it for Christ.

At Turin we have a fine property, centrally located, on which we hope to see some day a large church building. Here we have an active Church. The letters of the new pastor are full of expressions of encouragement and hope.

Beyond the Alps, in Switzerland, we have the interesting work among the Italians at Geneva. Returning via Mount Cenis tunnel we repass Turin. Between Turin and Genoa we have three stations, Alessandria, San Marzano, and Canelli. At San Marzano, a small town on a lofty hill in Piedmont, we have a solid, progressive, and very interesting work.

At Canelli we began work last year by the help of a few brethren who had received the truth from those at San Marzano. I have just received from them the following note written by the pastor of San Marzano: "The work at Canelli is very encouraging; Thursday night the hall was full. The Lord has made use of the death of good mother Manini (mother of the young minister at Canelli), in order to give life to many in that place who were dead in sin, for since the day of her burial there has been a continual revival. How much good it does one, and what courage it gives, to see the blessings of the Lord Jesus accompany the preaching of his word."

At Genoa we have planted our banner, and we hope to win through faith and earnest work. The next stations are Pisa and Pontedera. At Pisa the work has been slow, though not without signs of progress and encouragement. Pontedera is a small town on the road from Pisa to Florence. Our chief interest at this place is in the day-school of sixty-five scholars. Our little chapel at Pontedera was built through the generosity of Dr. J. F. Goucher.

Florence is one of our best stations. Here, for the present, is located our theological school, in which centers our hope for the future development of this Italian Conference. Because of the presence of the young men



METHODIST EPISCOPAL CHURCH IN BOLOGNA.

students and of the professors this church has a great advantage over those in the other cities. Passing now from Florence to Rome, instead of taking the main line, we branch off at Terontola, at the head of Lake Trasimeno, and visit Perugia and Terni. In the former place our work at first seemed very prosperous, but for the past few years has yielded but little fruit. There is hope, however, now of better things. Terni is full of workmen employed in the government founderies and armories located in this place. We have here a good work which will certainly prosper. In two hours from Terni we return to Rome.

Behold thus our district. With every station we are in constant correspondence. They are all visited four times during the year, except the two extreme points Palermo and Geneva, where we go two or three times as circumstances will permit. Other than the regularly quarterly visits, we give some weeks of special labor to some of the places during the winter season. As we look over the field and think of the opportunities we exclaim, "Who is sufficient for these things?" O Lord, send us men full of the Holy Ghost, who shall be able to lead this wonderful people back to their primitive faith in thee! The fields are white and ready for the harvest. Italy calls to heaven for help.

Rome, June 23, 1890.

The Need of Higher Protestant Education in Italy.

BY REV. EVERETT S. STACKPOLE, D.D.

It is now one year and a half since a theological school was established in Florence, to train up preachers for the Italy Conference. Of the thirty persons who have applied or been recommended for admission, after the most careful sifting possible, thirteen have been admitted. Of this number it has been found necessary to dismiss eight, either for incompetency or general worthlessness. One has been prematurely drawn out of the school and into the Conference as a supply, where he is doing excellent work as an evangelist. Another must soon go into the army for two years. The most serious question for this school is, Where shall we find students?

Perhaps some reader asks, Where have you found them thus far? Well, one came from a monastery, and he had to go back after a very short time. Several were out of employment, and were willing to go to a theological school, or anywhere else, to find a boarding-place gratis. One preacher wanted his son educated for the ministry, though the son had no capacity or desire for such a calling. Another came from a family that had had preachers in it for several generations. It was thought that there was not any thing better for him to do, and faulty moral character, of course, is not an insuperable objection; but we had to dismiss him. Two came from an industrial school of another Church, and one of them got so tangled in love with a worthless girl that he could not study, and soon revealed the deceit-

fulness and insolence of his nature. That branch had to be cut off. Two had a way of stealing, lying, and swearing that we did not quite like, and they left us. Those that remain have come from Methodist families, and have been trained up in our Sunday-schools and churches. One is the son of one of our preachers, and if we save only him for the ministry will be worth all the money and care and prayer we have spent.

Perhaps some reader thinks we ought to show a better average, and that there is a lack of the discernment of spirits among the directors of this school. I cannot read character at a distance, though we do not have to summer and winter a young man to find him out. Then, too, we have to experiment upon some doubtful material for lack of better offered. Read Bishop Thoburn's account of how he sifted one hundred applicants for the India Mission down to two, and you will have charity for us. The writer has passed through a theological school in America, and not all who enter are graduated with honor.

It may be thought that we can get students who have been educated in the government schools, as in Germany and Scandinavia. But those are Protestant countries, and there are thousands of young men who have in view the ministry of the State Church. Here the gymnasium and lyceums are under the influence either of the Romish Church or of infidelity. No evangelical Church in Italy has a gymnasium or lyceum except the Waldensians. They have up in the valleys of Piedmont an institution that combines the course of study of the gymnasium and lyceum, and it has about fifty students. The Waldensian Church has over seven thousand pupils in its day-schools, and over thirty thousand adherents, yet after thirty-five years of existence its theological school at Florence has only eight students. We need more than that number now, but where shall we find them—having no preparatory schools, and less than nine hundred members of our Church, chiefly from the poorer classes of society?

Our largest church, consisting of about one hundred members and probationers, is at Florence. There is not a young man connected with it that could be considered a possible candidate for the ministry. Why, look at New England with more than one hundred thousand Methodists, and a dozen preparatory schools and colleges. She has one theological school, and the great majority of its hundred or more students come from outside of New England. A great many young men have to be educated in order to find a preacher.

We cannot, like the Romish Church, gather up a great company of boys and make ministers of them without regard to natural fitness and the call of the Holy Spirit. But we do want schools where a great company of boys and girls can receive a Christian education, and be trained up in the love of Methodism. From such schools we want not only ministers, but men for business and the other professions. We must educate somebody that will have an influence upon society. We can make no impression upon Italy through the ignorant and

mendicant classes. Let the poor and ignorant have the Gospel preached unto them, but let us not leave them in poverty and ignorance.

It has been the policy of the various evangelical missions in Italy to establish elementary schools for children, assisting them with food, clothing, text-books, etc. This is the easiest way of getting a congregation at our churches. The children in the day-schools also frequent the Sunday-schools, and their relations are also induced to attend the services of the church. Many of these schools are doing a good work so far as they go. But the children leave such schools at an early age and are soon lost to Protestantism.

What we need is schools of a higher grade, that will gather up the brightest and best of such children, and educate them to be men and women in Christ Jesus. In other words, we want a Conference seminary and a Methodist college. Then we shall be in a condition to develop a theological school. As it is, we are trying to build a pyramid by beginning at the apex and bottom, and leaving out indefinitely all the intervening structure.

What need have we of theological students? Can we not find educated men for our ministry in Italy? Yea, verily, we have found them in time past. We can get as many ex-priests as we want. During the past year several young priests have offered their services, if we would assure them of a support before leaving the Romish Church. If really converted they know nothing of our doctrines, discipline, and modes of evangelization, especially the latter; and what is more, they don't want to learn them. While some have done as good work as could be expected, many have proved to be utter failures. The results have not been much better with ministers trained up in Calvinistic communions.

We want some METHODIST preachers, and we never shall get them till we educate them. We need at once a dozen in this Conference. Untried men are taken up as supplies, and doubtful men are admitted to the Conference for lack of better material. Some one may say it would be better to contract the work and wait for the right men, and we agree in the opinion, if thereby only we can get the money with which to establish the schools needed.

We agree with an eminent friend in America, who has written us that it would have been a great deal better to have spent the entire appropriations to this Mission for the first ten years in preparing some men to found the Methodist Episcopal Church in Italy. It would be better now, if the money cannot be obtained otherwise, to close up indefinitely half our stations in Italy, and thereby save from \$15,000 to \$20,000 annually, with which to establish training-schools. I believe as thoroughly as any one in direct evangelization, when we have found the *evangelists*. But there is needed the three years' training of the twelve, and then a tarrying in Jerusalem for the inducement of power.

Not only *here* are needed Italian preachers who are

trained in the doctrines and spirit of Methodism, but they will be needed in our Italian mission work at home. Already we have at New York and Philadelphia Italian churches supplied by ministers who were formerly members of this Conference. At New Orleans we have another Italian mission, and soon we must have one among the thirty thousand Italians of Chicago, and in other great cities.

The stream of emigration from this country is turning from South America to the United States. There is a "little Italy" in the heart of New York city that must be cared for. It would be a grand thing to transfer some young men from this Conference to America for several years, who, after learning our language and imbibing the spirit of Methodism, might return to do far better work here than they otherwise can do. In this way our German and Scandinavian Missions have profited greatly. We need theological students to train for such a purpose.

The gymnasium and lyceum, so much needed, ought to be established in Rome at once. The Papal Church has forty-one seminaries at Rome, and the only school supported by the whole Protestant world in that city is an elementary school for children having about one hundred and fifty pupils. The population of Rome is said to be increasing at the rate of thirty thousand yearly. The city is being rebuilt, and the liberal element of the nation is flowing into it.

We ought to establish such schools as would command the attention and respect of the people. The government would give us every possible encouragement. Our institution should be built within the walls, and right in the midst of the best part of the population, at whatever cost for building lots. Let us not make the mistake of going outside the walls away from the people, or into some disreputable locality for the sake of saving a few thousand dollars. Such penny-wise policy is pound foolish in the end.

We should have an institution for both boarding and day scholars, with a good, respectable tuition fee for such as can pay it, and free scholarships for others. Let only the best teachers be employed, and in a few years the institute would be self-supporting. We can get the patronage of wealthy families as well as the private schools that are conducted solely for pecuniary gains.

I am not pleading for a charity school now. In such school we cannot reach the families that we need to influence. The whole Protestant work in Italy has been managed too much on the charity plan, and the result is that the middle classes of society have scarcely been touched by Protestant influences. If we offer them something worth paying for, there are those who are willing to pay for it.

During the past year our hopes have been awakened that God had touched the hearts of several wealthy Christians in America, and laid upon them a conviction respecting the necessity of higher Protestant education in Italy. We are hoping and praying still. He who will establish

in Rome such an institution as has been hinted at in this paper will bestow such a blessing upon Italy as she has not yet received from any of the Protestant missions.

Florence, Italy.

Methodism and the Future of Italy.

BY REV. V. BARRI.

The not very brilliant results of the work of evangelization in Italy up to the present time have caused many, both foreigners and natives, to think that Italy was not at all disposed to accept the Gospel, and might be considered almost like another Chorazin or Bethsaida. Such persons cannot be blamed. In fact, passing by many reasons that might be cited as the cause of the lamentable result, let us simply mention a few of the principal ones.

There is no country in the world in which for so many centuries religion has been talked about as in Italy; but since the preachers or priests have always denied by their life that which they preached, the Italians have accustomed themselves to listen to these things as fine to be said, but impossible to be practiced. Add to this the fact that the priests had become the most unmerciful tyrants of the nation, and therefore objects of hatred, and with them, of course, their religion, which, for the most part, was used simply as a cloak to their tyranny.

This naturally predisposes unfavorably the minds of the Italians against every religious principle. In regard to the evangelical faith, before 1860 the Italians in general knew nothing except what had been slanderously reported to them by the priests, who had studied well to present the picture in the most repulsive colors possible to be imagined. Under these circumstances the work of evangelization was begun in Italy. It was the moment in which the revolution raged against the despotic tyranny of the priests, not the most propitious moment for the presentation of the Gospel to the people.

The great mistake was that this work was at first presented simply as a reaction against papal tyranny, instead of a pure, sacred, and positive religion that sanctifies the heart and reconducts us to God. Then, in order to gain numbers, some of these new preachers of the Gospel, I do not say all, proclaimed to the gaping crowds, in the name of Christ and of his teachings, a species of liberty that should be termed licentiousness. This fact, of course, was of great advantage to the priests, who powerfully used it against the evangelical religion.

Then came the representatives of the different foreign missionary societies to the help of the Italians in the great work, and not knowing the ground on which they walked, they trusted themselves often to quacks instead of serious, able men. These, for the most part, added to their ignorance a foolish pride worse than that of the priests, and a conduct not much better.

And as if that was not sufficient in order to increase the number of members in the little churches already

discredited, often using all means, not excluding the giving of money to induce people to join them, they gathered into their churches all sorts of people without regard to character, so that the *Times* asserted that Protestantism in Italy served the part of the broom to gather up the refuse of the streets. The strife between the denominations, though somewhat hidden, added to the foregoing reasons; and others that might be mentioned brought reproach upon the ministers and religion of the evangelicals, and the Italians said it was not worth while to leave one shop in order to enter another.

To-day the state of things is very much better in every respect. The evangelicals in general have regained the esteem of the people, and their religion, or we will say our religion, is held by many in most serious consideration. Now we may say, "The Lord has opened up a broad field for his workmen, and the harvest is truly abundant."

The greatest difficulty for our work to-day is that the Italians, religiously speaking, are asleep, which condition is not normal for them as the history of the past centuries will attest. Catholicism is not the principal obstacle, because as a religion it is no longer in the hearts of Italians. The activity of their civil and commercial life is not a serious obstacle, as some fear, because not in its nature contradictory to the religion of Christ. Atheism, materialism, and rationalism, the open enemies of the Gospel, are not deeply grounded in the Italian conviction, but are the result of want of reflection, of bad morals, or the reaction against the monstrous form of Christianity held by Catholics.

The work now to be done is to awaken Italians from their slumber. Behold, therefore, the work for which Methodism is especially adapted. In the first place, Methodism, being one of the last to enter the field, is less contaminated in the esteem of the Italians, especially since at first it was not known according to its special characteristics as Methodism. Now it may present itself to the Italians in its own name.

In the second place, Methodism is that form which, better than any other, corresponds to the natural characteristics of Italians. I have said that the religious sentiment of the Italians was asleep. It is necessary to awaken it, to shake it from this slumber with a language that goes directly to the heart.

Methodism has been denominated the artillery of the Christian army, because it presents itself to the sinner with a force that breaks into his conscience and reveals to his eyes his wounds; and with its irresistible cry, calling him to perfection, it beats down and destroys not only the sin and the passions that lead to it, but even the last remains of the same.

The Italian sleeps, and in order to awaken him there is need of fire, and, behold, Methodism with its enthusiasm born of the faith and purity of its ministry, or better, of the special divine gift, presents itself, with words like fiery arrows that wound the hearer and lead him to the foot of the cross.

Up to this time it has been thought that the work of evan-

gelization should be carried on with elaborate and learned discourses, and I do not deny that these may sometimes do good; but, generally speaking, these attract simply the attention and admiration of the intellect, and do not reach the heart. The message should go directly to the heart, because there is the origin of evil; and especially is this true in Italy at present, because generally we are obliged to speak to people who are not highly cultured. These, as every one knows, yield the heart to the intellect more easily than they yield the intellect to the heart, which has need to be corrected in its tendencies and passions, and irresistibly drawn to the good.

I have said enthusiasm, not fanaticism, which, substituting its own opinions for the Gospel, makes the fanatic a tyrant, and renders him hateful and despicable. Fanaticism would not only make souls suspicious, but positively destroy among us the possibility of evangelization. The man who shuts himself up in his own ideas starts almost always from ignorance or pride, and, unmoved by any reason whatever, he imposes himself on others, but never wins or persuades.

Italy is neither Chorazin or Bethsaida, but that country which in other times God has visited, and it has given marvelous fruits of its faith; and had it not been for the immeasurable wickedness of the popes, perhaps even to-day it would be a bright luminary in the Christian world. If true religion is dead in Italy to-day, that is the fault of the priests who murdered it. But to-day, also, as a minister of religion, the priest himself is ignored by the Italians, and the pure and sound religion of Christ will revive among us, provided that

First. The preachers are not simply priests with changed garments.

Second. That the preaching be directly to the heart and conscience.

Third. That Methodism presents itself to the Italians as now it begins to do in all the fullness of its life, and with its various methods of evangelization.

The work is difficult, and the way long and full of thorns and self-sacrifice; but I have firm faith that Methodism will continue and even multiply its efforts and energy, and one day reconduct Italy, the beloved land of Paul, to Christ.

Another reason why Methodism is well adapted for presenting Christianity to the Italians is the frank testimony of personal experience of Christian life.

The Italian, more than any other, has been compelled for centuries, against his own inclination, to hide the emotions and expressions of his own conscience in order to conform himself to the one infallible pope. When the religious sentiment shall again awaken in his soul he will rejoice in this sacred Christian liberty, and speak with enthusiasm of the wonderful things the Lord has done for his own heart and his nation. To-day this kind of meetings are in their infancy, and yet they have already produced some good fruit. When the first difficulties shall be conquered, and these meetings more fully developed, I am convinced that the fruit will correspond to my predictions.

America in Italy.

BY REV. G. B. GATTUSO DI BRANCACCIO.

"I will praise thee, O Lord, among the people." Psa. 108. 3.

A pleasing French writer, with the patriotic end in view of correcting the evils of his country, and with the earnest desire to describe the Christian virtues, wrote *Paris in America*—a pleasing, flattering dream, full of instruction, of truth and of life; but a dream. A dream because Paris will never become America until she possesses the Gospel, and she does not know how to assimilate it as America has done. I should note in passing that in Europe, when one speaks of modern civilization, of economical strength, of marvelous social and political development, of moral conscientiousness, and of liberty, he intends to speak, by common consent, of North America.

One day, after quite a serious illness, and having read the book *Paris in America*, I said to myself, "Who will write America in Italy?" Turning in thought back to the war of secession and to the Italian revolution, and associating them together with the announcement of the glad tidings of the Gospel, I again reflected, *Paris in America* is only a romance, while *America in Italy*, by virtue of Methodism, is history; history rich in facts, and not simply a pleasing romance in words. The contrast between the words and the facts is very evident. Old Europe boasts of Christian sentiment which she does not possess—talks of peace and prepares for war. The young German Emperor from his lofty throne proclaims peace, while the Prussian Assembly increases enormously the appropriation for war.

Italy forms a part of the peace alliance, and asks for war purposes 500,000,000 francs. The conflict between Prussia and England will be inevitable because of the disputed interests in Asia. The actual condition of affairs in Europe will certainly be changed. Not less strange and evident is the contrast between the Columbian celebration, for which they are preparing at Genoa, and the feverish activity with which they are building fortresses, furnishing batteries, and launching into the sea great ships of war and rapid torpedoes.

The more I study and observe the more I am convinced that peace, no less than virtue, will ever be a vain word until the Prince of Peace shall reign supreme. Hence it is that every good Italian will always be compelled to exclaim, like Brutus, succumbing at Philippi, "O, miserable virtue, you are but an empty word, and I followed you as if you were something real!" Brutus did not know Christ.

Gavazzi was quite original in his character. One day in conversation with Bishop W—— he said to him, brusquely, "If Christopher Columbus had not discovered America you would yet be all Indians." I would have replied, "The Italians will become Indians if they do not receive the Gospel." "The Gospel is the power of God unto salvation to every one that believeth." Christopher Columbus discovered the Indians, praise to his mind, but the word of Jesus has made the Americans.

American Methodism has encompassed Italy with care and solicitude, has founded a mission, erected churches, spent money with the sacred and magnanimous intention of proclaiming the good tidings and of forming mighty barriers to the progress of evil.

She is a light-house to the shipwrecked, a glorious battle-field for the militant Christian army, fruitful germ of redemption, of liberty, and of life, and therefore has rendered herself well deserving of a place in the Italian nation.

But in honor of the truth we must say that the other missions have done likewise. America owes a debt to Italy, and this debt she should pay at Genoa, erecting there an evangelical church in commemoration of the fourth centennial of the discovery of America by Christopher Columbus.

Rapidly, in regard to the number of monuments, Italy is becoming a vast necropolis. A true monument to civilization would be a temple in which is faithfully preached the word of Christ. The committee for the coming celebration in honor of Columbus is making plans for the historical procession, the Italian-American Exposition, the theatrical representations, the horse-races, regatta, illuminations, etc.; but in all this there will not be a trace of America, of Columbus, or of his work.

While an evangelical church erected by America in memory of Columbus would be a solemn affirmation of sympathy, of gratitude, and of perpetual affection, the Christian spirit of America would discover the idolatrous, superstitious, and barbarous Indians that occupy the Italian soil. The shade of Gavazzi would then arise in order to call upon, with his powerful voice, the misled, ruined, and corrupt generation to awake. Hypocrisy and error have on their side custom and tradition, pomp and splendor. Idolatry calls to increase its power the genius of art, politics, beneficence, and schools.

To the well-disciplined army of priests is added the marvelous organization of the Jesuits in yellow gloves. On the other hand the Italians do not believe any more in words; they wish the facts; and it is certainly time that the immortal principles of Jesus of Nazareth be translated in social, moral, and political facts. Christianity, having entered the fields of history and of experience, must affirm itself vigorously with facts. I do not now speak of the founding of colonies of industrial institutes, which might lead to a practical solution of the religious problem and of the social question. This would be my pleasing dream. I limit myself to the question of the hour and appeal to the well-known generosity of the American brethren for the accomplishment of the project in honor of Columbus. The plan of a church in Gothic style is in the possession of the presiding elder, and he has already gathered a little sum. The picture containing the prospective church is at the artistic exposition in Piazza Carlo Felice, Genoa.

The Italian Annual Conference at its last session,

held at Bologna, recommended my proposal with the following resolution: "The Italian Conference, in view of the anniversary in honor of Christopher Columbus, beseech the honorable Missionary Committee that for that occasion there may arise in Genoa a Christian temple, a monument in memory of the discovery of America. May every American contribute generously to the accomplishment of this end, and then he may say, 'I will praise thee, O Lord, among the people.'"

Genoa, June 13, 1890.

The Pope.

BY REV. P. TAGLIALATELLA.

By pope I mean that distended and doleful figure which, traversing the centuries, slides from one man to another. So that the harlot can truthfully sing, "I am never a widow." Her husband is not really Sylvester, Stephen, or Zachariah, but the pope, the figure which envelopes and buries them all, one after another, and passes on like a shade or specter without touching the earth.

It is worthy of attention that *these popes of different nations, genius, culture, and temperament have acted as popes in a manner so uniform that their actions would seem to be those of one pope.* There can be but one explanation of this strange phenomenon, and that is that the papacy has in itself the power to absorb or to assimilate itself to those who happen for the time to occupy that position, and they are reduced to about the state of those possessed of spirits described in the gospels. The unity of the superior internal mover both produces and explains the uniformity of the machines or instruments.

In the long line of popes there is hardly one that has resisted or escaped this powerful internal influence. Callixtus V., mean in the eyes of Dante, but virtuous perhaps in the eyes of God, because of one truly noble refusal by which the pontifical mantle was treated and thrown away as dung. The man of sin, the son of perdition, is not, as appears, simply an individual, but an individual covered with a mask, and possessed of an alien spirit that pricks him on or turns him according to his will. Judas, after he had taken the sop, was no longer himself alone. He was possessed of Satan, who spurred him on, driving him first to the consistory, then to Gethsemane, and then to suicide. In spite of the vulgar materialism that to-day afflicts us, the devil is not a myth, nor does he sleep, but is at work against Christ with a genius and energy unsurpassed. Who cannot see that the papacy is the chief work ever wrought out in the brain of the devil in his opposition to Christ, who is the sublimest expression of the mind and love of God, our heavenly Father?

I find nothing that has brought to man so many and such troubles as those with which the papacy has oppressed him.

Souls illuminated, pious, and studious of the sacred

Scriptures, and warm in the faith of Jesus Christ, have not succeeded in understanding the case clearly. One cannot read the letters of Bridget of Sweden, or of Catherine of Siena, without a lively sentiment of surprise and of sorrow. They appear like beautiful butterflies that restlessly fly about the papacy, which they approach and flee from as if attracted and repelled by two opposing forces—that is, the theoretical papacy which exists in their minds, and that of flesh and bones which has his seat at Avignon or the Vatican.

It is the aversion between these two papacies that creates and explains the agitation in the faith and writings of these marvelous women. They pray, conjure, threaten, strike, submit, and rebel. Their theoretical pope is the vicar of Christ and successor of St. Peter. This is the pope that pleases and attracts them. But then their theoretical pope finds no resemblance in the actual pope, who does not conduct himself at all as Christ would wish or as St. Peter would do. This is the pope which offends and repels them. Hence they never yielded entirely to the papacy or rebelled against it completely, and it is difficult to know where to place them—if with the pope or against him, if with Christ or against him. They contradict themselves and are indefinable. Such is the character of all the Catholic reformers who bow down to the power of the keys, while they chastise without pity the historical pope in whom they see their ideal betrayed and crucified.

Nor can it be said that unbelievers, atheists, or rationalists have better understood the pontifical sphinx. They too have fallen into the same error in believing the pope represents Christ and Christianity. The consequence is different, since they reject in general Christ and Christianity, making them one with the cause and infamy of the papacy. The Satan of Joshua Carducci is conceived on the basis of such injustice. In presence of the greatness of the story of the papacy Roggero Borghi admires it, and affirms that the Christian religious sentiment has found no true rest or organization except in Catholicism. And in the writings of Renan may be found many points for an able apology of the Catholic hierarchy, and especially of the supremacy of the pope. Yet these are two powerful intellects that have meditated on the gospels, and each printed a life of Christ. The papacy is a magician that bewitches and deceives all Catholics and infidels, playing with them as with children.

The pope, whoever he may be, should be judged as pope, not as politician, warrior, or any thing else.

Because what he is or shows himself to be, his splendor, riches, supremacy, and extended influence, all come from the fact of being pope. This is the reason that gives him such prestige and that places at his feet so large a part of the world, and here, therefore, should be concentrated the criticism. To put aside the papacy in order simply to judge and demolish the prince is time wasted, and was once very perilous, as Arnold, Savonarola, and other generous souls proved. The serpent does not move until his crest is pounded

What is the pope? The Catholic trumpets proclaim the pope is "*in primis et ante omnia*," the vicar of Jesus Christ on earth, and the theologians, especially Jesuits, tell us that the pope is just what Christ would be if he were on earth, nothing more or less.

In fact, the titles are not few or unpretending: The Sanctity of our Lord, His Blessedness, the Most Sacred Father of the Faithful, the Chief Priest, the Infallible, the Chief Master, etc. And the pope in the Roman Catholic Church is precisely what his titles designate him to be: he is the God of that Church, a pantheistic God, so that "*spiritus intus alii, totam que infusa per arcus mens agitat molem*."

In one of his encyclicals, "*De præcipiis civium christianorum officiis*," Leo XIII. has defined the papacy precisely as Hildebrand had defined it. The thought is that the vital breath by which the Catholic Church lives and moves is given and preserved to it by the pope in all its forms and functions—religious, political, public, and private. We have thousands of machines which are put in motion by one connection touched by the finger or breath of one person. The herbs and plants of the field are more fortunate. They breathe freely, yield beautiful flowers, and bring forth abundant fruit, receiving the rain from the clouds, light and heat from the sun, without the intervention of any vicar.

The Catholic plants have no such liberty. They must resign themselves to the gauge and saw of pontifical judgment. The word that comes from God is confused, and for man to receive it directly would produce a babel of confusion, such as succeeds among the Protestant sects. It is necessary, therefore, that as soon as the word comes forth from the mouth of God, it passes through that of the pope, by whom it is well masticated and softened, and becomes suitable pap for Catholics in whom the word of God would cause spasms and convulsions.

Here we see in what sense the pope is vicar of God. He plays the part of Pepin, who dethroned his king and put him in a monastery. Where now is Christ? In heaven and in the consecrated wafer! This consecrated wafer is the most sacred sacrament carried about in the procession of *corpus Domini*, the eucharist, the head of heaven and of angels, administered to the worthless creatures who pour their sins into the hands of their confessors in order to receive from them absolution. What more do we want? Mary is conceived without spot, equal to the God-man Christ, co-redempter, ascended soul and body into heaven, sung in the litany as Mother of God, Mother of Divine Mercy, Tower of David, Gate of Heaven, and Morning Star, Refuge for Sinners, Queen of the Patriarchs, Apostles, Angels, and all Saints. Masticated and softened in the mouth of the pope Christianity is converted little by little into Catholicism, to which belongs the unenvied glory to have reproduced in the world scribes and Pharisees who pursued to Calvary and there crucified the spotless Lamb of God.

When it pleased Heaven that I should come out ex-

tirely from Romanism and enter fully into a Christian experience it seemed to me as if *I came from the bottom of a damp and dark cavern forth into the open air and to the warm light of the sun.* I tremble now when I think of the abyss in which I was buried, and, lifting my heart to heaven, I thank Jesus Christ, who has by his right arm saved me. I know the methods which he adopted in my case, as every soul must know in which has been wrought the miracle of conversion. I was on the left bank of a very long and deep valley, and I saw on the opposite bank Christ, who looked at me. He disappeared, and, frightened, I cried out toward heaven, "O Lord, is it a fact that a deep valley separates me from thee? And I have not the wings to fly over it though I would desire to do so. Draw thou me to thy side by the way which thou knowest, and which I as yet do not know." He indicated to me the way and I quickly passed over and am with him. That left bank is Romanism and the right Christianity, and between the two is a deep valley which cannot be crossed with merely the figure of the boat and ring of the fisherman. It is the vicar of Christ, the pope, that has dug out and digs continually this valley, establishing new dogmas and sending forth new encyclicals, which have as much to do with the net of Peter as the reign of Caligula has to do with the kingdom of Christ.

As Christianity shines in all its brilliancy from the person of Christ, so Catholicism is best seen at its own center, the papacy. Yet, better, I would say the papacy has spun Catholicism as the spider spins and extends his insidious web. It is vain you break the web without killing the spider; not the man but the papacy, the vicar, the power of the keys. Strange thing! the truly formidable pope is not in the New Testament, not in history, nor in the Vatican, but in the sickly fancy of Catholics, and in the weak imagination of some slow Protestants.

The papacy has practically vanished in Italy. Not, however, by the power of the gospel, but by the religious indifference which includes Catholics and infidels alike. Certain it is that there are yet Catholics in Italy, but they are such according to their own ideas, and not according to those of the pope. Priests and monks, because Italians, breathe the same air and are equally indifferent. The power of the keys to open and shut the door of the kingdom, very real in Christ, in any other than Christ becomes the most audacious impostor in the world.

That which shuts and locks the gate of heaven is sin; hence no one can open it who is not able first to destroy sin. To destroy sin there is need of something beside the golden key of Leo XIII. and the absolution of a monk. Christ alone has conquered sin in his agony on the cross. Believing in Christ and becoming crucified with him we are freed from sin, and then the door opens to us and we enter. Not believing, we remain chained and shut out forever. Such is the plan of God. To introduce in the design of God's mercy the sinister figure of the pope is the same as to introduce Beelzebub into the eternal tabernacles of God.

The Jesuits.

BY REV. WILLIAM ARMSTRONG.

Pope Pius IX., after 1848, was wholly in the hands of the Jesuits, who shaped his course spiritually and politically. To them we owe the dogma of the Immaculate Conception of the Virgin, in 1854, and the more important dogma of Papal Infallibility, in 1870. The former being thought of little importance fell dead upon the Church, except as it increased Mariolatry, which already had assumed great proportions; but the latter was such a mighty step toward the summit of all power by the popedom that it produced a schism, and would have shaken the whole Church had it not been that the bishops, being the mere creatures of the pope, in virtue of his appointing and removing power, swallowed their consciences and submitted.

All this time the work of the Jesuits was private and indirect. The world was not ripe for their restoration to full privileges, and even Pius IX. dared not act against its general convictions. The present pope, Leo XIII., is one of the most politic rulers that have ever worn the tiara. Seldom does he make a mismove. He is ready to give up something for the present that he may get part of what he wants. His worldly wisdom is ably displayed in Germany, France, China, Russia, and the United States. He sees clearly, what many also see, that the full restoration of the Jesuits will increase their power and make them more active workers in the interest of the Roman See; hence the recent decree.

Two men, in the beginning of the sixteenth century, coming upon the stage of action, have done more to mold and shape the history of Christendom than any of its kings or warriors. The name of the first was Martin Luther, and the second Ignatius Loyola. The former was the head and center of the great Reformation which restored to the world primitive Christianity, and broke the fetters that had bound the human mind for a thousand years. The latter, by his system and wonderful organization, broke the tide of progress in that Reformation, which, after wresting from the papacy half of its dominions, suffered a reaction in the next century through the agency of the Jesuits, which for a time threatened its extinction.

Ignatius Loyola was a brave soldier. When his mind during sickness was fired by reading the lives of the saints he formed the plan of building up a spiritual society on military principles, and so the Jesuits became the new prætorian guards of Rome. The rules of this society made it a mighty power in the hands of the pope, and well has it been used for the purposes for which it was created. Its members, in addition to the vow of poverty, made also a vow of passive obedience, and became as much a part of the machine as a soldier in any army. A moment's thought will reveal the mighty power given by this. The first virtue of a soldier is obedience—a virtue that he must exercise at the expense of his individuality; for without it there is no

army, but only a loose aggregate of power that cannot be used to the best advantage. This passive obedience enables the pope, by a word to the general of the order at Rome, to set thousands of able and active men at work doing his will, while the secrecy of the order shuts out the rest of the world from knowing it or even understanding the end aimed at.

What I mean by passive obedience is an obedience that shuts out all exercise of conscience, all interests of self, all interests of others, whether of nations, individuals, or dearest friends, and shuts up the person to a blind obedience to the dictates of the superior, who in his turn is in the same way submissive to his superior. Even the intellect is bound by it, for while in general the individual may be left to study the best way by which he can execute the command, the mode of action and details are often included in the instructions. With such an organization, wielded by one great politic mind, the wonder is that its success has been so limited and its failures so many.

The training of its members is another source of power. There are: 1. The *Postulates*, who are only kept a short time on trial until they are admitted. 2. *Novices*. These are engaged for two years in spiritual exercises, meditation, ascetic reading and practices, and a course of disciplinary training. 3. *Scholastics*, who have passed through the novitiate. These are either studying or teaching in the various schools. 4. *Coadjutors*, spiritual and temporal. 5. *Professed*. These have passed through the preparatory stages, extending to ten or more years, and are ready to be intrusted with the most difficult work. Such an organization and such training must produce mighty results.

The task that the Jesuits undertook was to bring the world to the feet of the pope. To this end they became the missionaries of Rome, seeking over the world for opportunities to lead heathen or heretic into the fold of the Church.

Among their great works were their first missions in the East. The missionaries were led by Francis Xavier, one of the three founders of the order, and latterly a canonized saint. These missions met with great success, especially in India, Malacca, and Japan. The doctrines, practices, and ritual of Rome were so like those of heathenism—for Romanism is only Christianized paganism—that it was easy for the natives of these countries to transfer their allegiance from the one to the other. Rome is always accommodating to its heathen converts, and winks at much of heathenism remaining, provided the full authority of the pope is admitted. That these Jesuit missionaries acted on this principle is evident from the fact recorded of Xavier baptizing 10,000 in a single month. This stands in marked contrast to Protestant missions, or those of the early Church, when converts from heathenism underwent a period of probation under the name of Catechumens; but it carried out the principal object of the pope, and partially made up for the defection in northern Europe.

Rome can be nothing if it is not a political power. It is not satisfied to govern men in spiritual things. Although its action is now modified by a general advancement on the part of the people in political freedom it is unchanged, and acts politically with all its force in every country where it exists. The Jesuits, as the passive servants of the pope, have, with great and concentrated energy, carried out this aim; and by carrying it to the extreme have ruined every mission that they have planted. The intrigues of the missionaries in China and Japan led to their expulsion, and the isolation of these countries, especially Japan, for over 200 years, while the crude and partial conversions in India melted away under a reaction.

The same may be said of their extensive missions in North and South America. The self-sacrifice and heroism displayed excites our admiration. It looked like the frenzy of early Mohammedanism, with more of patience and craft added. They swarmed over the New World, they took possession of every part in the name of the pope, they braved disease, hardship, and death, they seemed every-where to succeed; but after 300 years of toil and sacrifice there is scarcely a vestige of their great establishments remaining. The Roman Catholic states of Mexico and Central and South America have driven them out, and the only resting-place that they have in the New World, once so full of promise, is in this same heretical United States, their greatest rival in the field of missions, their watchful foe and neutralizer of their work.—*Northern Christian Advocate*.

The Methodist Episcopal Church in Apulia.

BY PROFESSOR CONSTANTINO TOLLIS.

Foggia, with forty-two thousand inhabitants, the chief military station of the province, and almost the center of the vast region of Apulia, is one of the fields of evangelistic labor of the Methodist Episcopal Church in South Italy. The minister sent there, looking about him, is impressed by two opposite feelings: joy and grief. By joy because of the immense harvest that stands before him and invites him, and by grief because he perceives the field bristling with grave difficulties.

The people are not frozen with the cold mind of indifference, if we omit a very small class, but, on the contrary, are very tenacious of the religious sentiment, pushed even to the most exaggerated fanaticism. If this on the one hand consoles, because it reduces the question to a simple modification of ideas, on the other hand it is a source of grief because all the errors and horrors, speculative and practical, of the most exaggerated Roman paganism are the blood and life of their religion. Woe to him who would attempt directly to affront their feticism, more gross than that of the Chinese or Hindus; he would be treated as a renegade—atheist, or even worse. Then that which renders the undertaking even more difficult is the most gross and stupid ignorance of the people accompanied with the

basest immorality, which they think they can very easily reconcile with their form of Christianity.

I will narrate one thing among a hundred which well characterizes and represents this people. A few miles from the city there is a grove or woods, and in the midst there is a little temple built around a tree in the trunk of which there is an antique image of Mary, called *The Crowned*.

Here in the month of May caravans come every day from all parts of the province (as the Mohammedan goes to Mecca), each caravan composed of at least a hundred persons, walking with bare heads and bare feet. They enter the temple on their knees, and, prostrate, they drag their tongues along the floor, coloring the pavement with blood. Arriving near the image they clamorously implore for mercy with these words: "Ugly face, black face, be gracious to me." In order to make their prayers more efficacious they strike the image, crying "Grazia, Maria." We ourselves saw a few days ago a poor mother, with her child born deaf and dumb, kneeling near the image and striking her naked breast with large stones, so that we, looking on, were frightened, believing that she would certainly drop dead under the blows.

How shall we practically and efficaciously succeed in leading this people to the true Christian conception of the Gospel—the religion of truth, of love, and of spiritual life?

This is the question we asked when a year ago we were sent here. With well forged polemics shall we contend against their superstition? Thus did my predecessor with zeal and courage; but his experience taught us that this plan not only did not give the proportionately good results, but alienated many, provoked opposition and reaction so as to almost put in peril our existence in the field.

We therefore first proposed to gain the sympathy and esteem of the people and expose their gross ignorance, the principal cause of their error. To obtain this end we began preaching Christ only, and the spiritual and temporal blessings which come to us through him, without entering into sharp controversy. This procured the result that we were looked upon with eyes less severe and almost kind, and they said one to the other, "He speaks well because he speaks only of Christ."

We have opened an evening school for workmen, which now numbers forty-five scholars. This procured the sympathy of the working people, and is an indirect means of education and preparation for the church. In all this work we have been helped, guided, and encouraged by our presiding elder. The priests understand what we intend to do, and by every underhanded means try to put obstacles in our way; but calmly and prudently we have eluded their artful ways, and by means of these pupils we are removing prejudices.

In order to attract the educated young men of the upper class of society we have opened in our house a free class in philosophy. We began with three and now have nine cultured young men. Besides the sympathy

and esteem which this creates for us in the cultured class these young men are withdrawn from atheistic views, for which the present tendency of philosophy in Italy prepares them, to be instructed in a true Christian philosophy. One of them has already become a decided Christian.

This method, though longer, gives hope of a broader, more solid, and more practical success to our work. Nevertheless one other thing we believe to be absolutely indispensable, and we cherish the hope—may we not say the certainty?—that the Missionary Society will soon provide it; that is, a church building. We do not wish here to write an article to demonstrate this need, nor to repeat the reasons already made plain to Bishops Foss and Warren; but simply say that we sincerely believe that our work at Foggia, with a building of its own and supported by schools, would soon produce abundant fruit. May the Lord grant our ardent desires!

The Methodist Episcopal Mission in Bulgaria.

Rev. D. C. Challis, Acting Superintendent of the Bulgaria Mission, writes of the annual meeting, held in May last, as follows:

The annual meeting of the Bulgaria mission, held in Sistof, May 8-12, was of more than usual interest. Five men received ordination as deacons. Four of them are graduates of our theological school and are successful workers. The persecutions that have distinguished the past year have mostly failed in their object, and in some instances have resulted advantageously to our work.

The interest and enthusiasm of our genial presiding bishop—Warren—have removed most of the discouraging impressions produced by the discussion at the last meeting of the General Committee. Thirteen probationers and twelve full members have been added since last November. While it was thought best to "abandon" certain small places that had not as yet been really occupied, it was insisted that we hold such places as Plevna, Tirnova, and Shumla, which we organized, and growing societies must be strengthened by the purchase of real estate. Eligible building lots are being rapidly bought up, extensive improvements are being made in streets and public buildings, and prices are rapidly rising, in some instances fifty per cent. within the past year.

It was decided to visit Silistria more frequently, since our book-sellers have gathered a little society in that place, and to send a preacher to Tultcha, where we did much work many years ago and where in 1870 we abandoned twenty full members to the proselyting zeal of the Baptist colporteurs of the British and Foreign Bible Society. A remnant still remains, and the other society has proved incapable of caring for the field. "Much water" has proved no antidote for drunkenness where the Spirit is not honored.

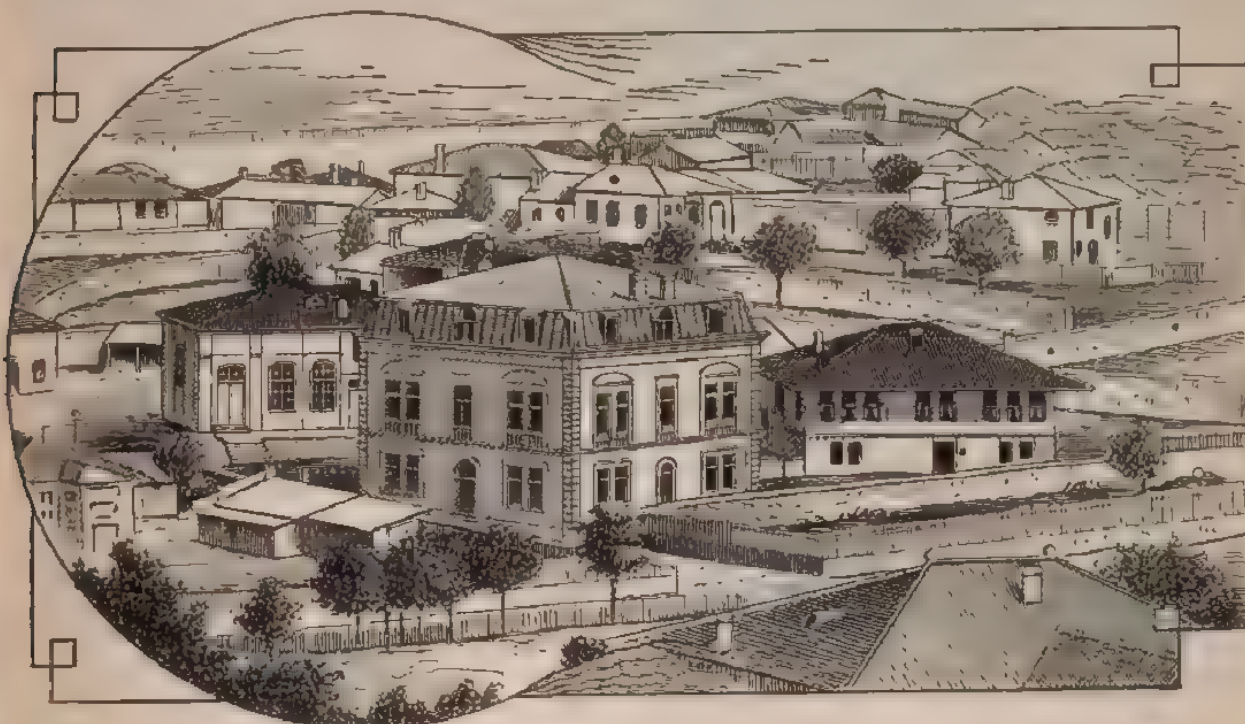
Sufficient American re-enforcements are called for so

that some one may be free to attend to the work of superintendency. The failing health of Brother Ladd makes it necessary that he should go to America. This removal necessitates important changes in the appointments. D. C. Challis goes to Sistof to take charge of the district and circuit with general oversight of the school, while Brother S. Thomoff will devote his whole time to teaching and editing our publications. Brother Economoff goes to Loftcha as presiding elder and teacher in the girls' school.

The Woman's Foreign Missionary Society is asked to open a primary school in Varna. Is there no good friend of missions who would like to assume the support of one or more of our primary schools? A building is very much needed for our primary school in Rustchuk;

the scientific high-school course. There is also a primary school of 22 pupils from the city. Both schools are under the inspection of the City School Inspector, and the course of study is approved by the Commissioners of Education. The course of study is for six years, taking mathematics through trigonometry, natural science, history, philosophy, and literature. All the course is appropriately religious. The students hold a class-meeting and prayer-meeting of their own.

The Woman's Foreign Missionary Society has a girls' school at Loftcha, fourteen hours south-west; value, \$4,500. There are 50 pupils, 34 being boarding pupils and 16 day pupils. The teacher of the primary department, a native, is a graduate of the Girls' High School, and converses easily in four different languages. Many



METHODIST EPISCOPAL SCHOOL BUILDING AND CHURCH AT SISTOF, BULGARIA.

also a hall for preaching and, a little later, teaching in Selvi.

A life of Christ, life of Paul, Guizot's *History of Civilization*, and some of Tolstoi's parables are to be printed as soon as possible. A Church history is nearly ready, also second edition of the *Discipline and Pilgrim's Progress*, Part II. A text book on temperance will be prepared during the year.

Bishop Warren, who presided at the Annual Meeting, and has been visiting the most important stations, writes:

In Sistof we have on the square a church, and a theological school fifty-two feet square, and back of this is a dormitory. A parsonage adjoins the church. The whole property is worth \$14,000. The whole number of students this year is 42; average attendance, 39.

Of these 30 are in the theological course and 12 in

applicants are refused for want of room. In the boarding school every girl is affectionately and earnestly conversed with alone every week on personal religion, and likes it. The principal "counts all work a failure that is not religious." In spite of severe sickness last term six were received on probation. This school has given four Christian women as heads of the families of our native preachers. They would backslide else. The Woman's Foreign Missionary Society has primary schools at Rustchuk, 10 pupils; Hotanza, 23; Sistof, 22; and Orchania, 10.

It was my great pleasure to welcome into the order of deacons five young men previously elected into full membership in their respective Conferences, mostly in the Detroit. An American who examined them said that in their studies they averaged higher than similar classes in America. In a single study I remember that

all stood above ninety-seven. Four of them are the early graduates of our theological school here.

In the theological school building is the Book Concern. There is a press for which Bishop Mallahan obtained \$500, and \$100 more was added here. The outfit of type, etc., cost \$1,500. There is a list of two hundred publications, all the way from a Prang card with a Scripture verse for half a cent to *Pilgrim's Progress* and the Bible. About two and a half men are in the field to sell books and talk the new life. In this work ten thousand miles have been traveled. In the summer a dozen students are out two months selling books. Sold last year 750 Bibles, 8,000 tracts, 1,000 of minion press books. Our press agency and that of the American Mission south of the Balkans sell each others' books with mutual cordiality. The American Bible Society makes a grant of \$1,000 a year in Bibles, the cost for the amount sold being returned.

Our Discipline is nearly through the press. One student was converted while reading the copy to set type. Five students work as much as their other duties allow in the printing-office. One pays his way by making elegant iron fence at a forge in the rear. We need \$1,000 for a manual training-school. The boys could earn enough to pay schooling and become master mechanics.

Tulcha, in Russia, after being abandoned by us since 1870, and given over to faction and proselyting, has this year sent a request that we come back to our own and care for it. Seed that survives such treatment must have a divine vitality.

The Conference gain in membership for the year is 28 full members and 19 probationers.

This Mission began just about ten years ago. There are those who claim that we have been here since A. D. 862, when Methodius was missionary to this people. If so, there have been great interregna. Our missionaries first came to stay in 1879 after the 'Turko-Russian war. We bought our first property in 1881 for \$3,000, one fifth of the amount being raised here. We have since acquired property in Rustchuk, \$8,000; Loftcha, \$3,000; Varna, \$3,000; Orchania, \$700; Selvi, \$400, the friends there raising one half and promising the rest—in all \$18,100. Before the war the conquest of this country was organized on the assumption of a thirty-days' campaign, "head-quarters in the saddle." It is a great pity we did not secure property after the war. The Turks were leaving and property was incredibly cheap. It has now advanced in many places four hundred per cent. We need property in four more places at once. All our schools were closed by the authorities in 1883, and remained so for nine months.

In regard to the work of the Methodist Episcopal Church in one half of the nation I see no reason to dispute the statement of one of the wisest men in the Mission of the American Board south of the Balkans, who spent the entire time of our last session in most loving communion with us: "Considering the amount of men, time, and means put into this Mission, it has had a larger success than ours."

The Bible in Bulgaria.

BY REV. GEO. D. MARSH.

It is now nearly nineteen years since the whole Bible was published for the first time in the spoken language of the Bulgarian people. A thousand years before Methodius and Cyril, the first preachers of the gospel to the Bulgarians, gave them the Scriptures in their then spoken language, the Slavic. As early in this century as 1828 two Bulgarians translated and published the four gospels in Bulgarian. In 1840 appeared the first edition of the whole New Testament in this language. The literary labor was performed by a Bulgarian, and it was published at the expense of the British and Foreign Bible Society. About this time the agent of this society at Smyrna requested the now venerable Dr. Riggs to revise this first edition. His critical knowledge of the Scriptures in the original and his ripe scholarship have made his services most valuable in all such work. He has spent years, and with the best native help, in perfecting the present translation of the Bible. Seven editions of the New Testament were successively printed and circulated by the Bible Society. The large octavo edition of the whole Bible, which appeared in 1871, is just exhausted; a smaller edition was published about the same time, and now the American Bible Society is printing a pocket edition, for which many are eagerly waiting.

The circulation of the Scriptures in Bulgaria has for many years past been such as to encourage those who are interested in the spiritual welfare of this people. The usual method of distribution has been through sales by colporteurs and from depositories at the principal centers. But five years ago, during the Servo-Bulgarian War, the Bible societies allowed us to donate to the soldiers portions of the Scriptures, as the New Testament, the Psalms, the gospel of Matthew, and the gospel of Luke. In this region nearly 10,000 copies of portions of the Bible were thus put into circulation, and similar work was done in other parts of the field. Since then we have been trying to keep up this colportage work in the army, as well as among all other classes of the people. These thoroughly and broadly Christian efforts have been approved and favored by many in authority. We have been encouraged in the work.

But last May circulars were issued from the ministry of justice directing that the Scriptures and our other books should not be allowed in the prisons, and from the ministry of war that the "Protestant" Scriptures should not be allowed to be circulated in the army. Of course we claim that they are not "Protestant," and the people virtually have no other. This translation has been very acceptable from the first to clergy and laity. One of the saddest features of this affair is that the restrictions issuing from these ministers are based upon the request of the exarch, the head of the Bulgarian church. For his sake I am glad to say, from another view I greatly regret saying, that we believe the ultimate source of this opposition to be in Russia's spite toward Bulgaria, and her unwillingness that Bulgaria should re-

ceive even the blessings of an open Bible from other lands and without her consent. Russia is persistently working to accomplish religious and political ends through the Bulgarian clergy.

It is worthy of note that a number of the leading Bulgarian papers, not from any special interest in religious questions, have condemned this action of the exarch and the government officials. And this opposition to the circulation of the Scriptures has called out much discussion in private and in public, from the pulpit and in the press, in their support. We believe the result will be a better understanding of them, a truer devotion to them, more benefit from them.

Meanwhile these are critical times. Most of the people are much more interested in political than in religious questions. The seeds of infidelity have been sown throughout the country, and not a few of the instructors in the schools are responsible for it. Moral earnestness and courage are sadly lacking. Will not all who love and honor the Bible unite with us in praying that it may have free course in Bulgaria, and that it may here accomplish that for which God has given it to men?—*The Advance*.

Pluck, the Bulgarian Boy.

Pluck was the son of a poor Bulgarian shepherd—not an American boy, as one would imagine from his name. I called him Pluck because it was so characteristic of the boy, and because I could not recall the Bulgarian name Dr. Hamlin gave him. A little hut in Bulgaria, made of mud and stones, was Pluck's home, and his father was so poor that he could hardly get food enough for his large family. Their clothes cost little, as they all wore sheep-skins, made up with the wool outside. Just imagine how funny a flock of two-legged sheep would look! Pluck was a bright, ambitious boy, with a great desire for study. And, when he heard of Robert College, at Constantinople, he determined to go there. So he told his father one day, when they were away together tending sheep, that he had decided to go to college. The poor shepherd looked at his son in amazement, and said:

"You can't go to college. It's all I can do to feed you children. I can't give you a piaster."

"I don't want a piaster," Pluck replied, "but I do want to go to college."

"Besides," the shepherd continued, "you can't go to college in sheep-skins."

But Pluck had made up his mind; and he went—in sheep-skins and without a piaster. It was a weary march of 150 miles to Constantinople, but the boy was willing to do any thing for an education. He found kind friends all along the way, who gave him food and shelter at night. So Pluck trudged sturdily on day after day until he reached Constantinople. As he was not one to let the grass grow under his feet he soon found his way to the college, went into the kitchen, and inquired for the president

Pluck asked for work, but the president kindly told him there was none, and he must go away. "O, no," Pluck said, "I can't do that. I didn't come here to go away." When the president insisted, Pluck's answer was the same—"I didn't come here to go away."

He had no idea of giving up. "The king of France, with forty thousand men, went up a hill and so came down again;" but it was no part of Pluck's plan to go marching home again. And three hours later the president saw him in the yard patiently waiting.

Some of the students advised Pluck to see Professor Long. "He knows all about you Bulgarian fellows." The professor, like the president, said there was no work for him, and he had better go away. But Pluck bravely stuck to his text—"I didn't come here to go away."

The boy's courage and perseverance pleased the professor so much that he urged the president to give Pluck a trial. So it was decided that he should take care of the fires. That meant carrying wood, and a great deal of it, up three or four flights of stairs, taking away the ashes, and keeping all the things neat and in order.

The president thought he would soon get tired of such hard work. But a boy who had walked 150 miles for the sake of an education, and was not ashamed to go to college in sheep-skins and without a piaster, would not be easily discouraged.

After a few days, as Pluck showed no signs of "weakening," the president went to him, and said: "My poor boy, you cannot stay here this winter. This room is not comfortable, and I have no other to give you."

"O, I'm perfectly satisfied," Pluck replied. "It's the best room I ever had in my life. I didn't come here to go away."

Evidently there was no getting rid of Pluck, and he was allowed to stay.

After he gained this point he settled down to business, and asked some of the students to help him with his lessons in the evening. They formed a syndicate of six. That was good old Dr. Hamlin's way—so none of the boys found it a burden to help Pluck one evening in a week. It was a success on both sides. The boys were patient and kind; and Pluck was as painstaking and persevering in his lessons as in other things, so that he made great progress.

After some weeks he asked to be examined to enter the preparatory class.

"Do you expect," asked the president, "to compete with those boys who have many weeks' start of you? And," he continued, "you can't go to class in sheep-skins. All the boys would cry 'baa.'"

"Yes, sir, I know," Pluck said; "but the boys have promised to help me out. One will give me a coat, another a pair of trousers, and so on."

Nothing could keep back a boy like that, who overcame all the obstacles in his way.

After the examination the president said to Professor Long:

"Can that boy get into that class?"

"Yes," was the reply; "but that class can't get into that boy."

It was not all plain sailing yet. Although Pluck had passed the examination, he had no money; and the rules of the college required each student to pay \$200 a year. That was a question in mathematics that puzzled the good president.

"I wish," said Professor Long, "that the college would hire Pluck to help me in the laboratory, and give him \$100 a year. He has proved himself very deft and neat in helping me there, and it would give him much more time for other things."

Pluck became the professor's assistant, and was perfectly delighted with his good fortune. But where was the other \$100 coming from?

President Washburn sent an account of Pluck's poverty and great desire for an education to Dr. Hamlin, the ex-president of Robert College, who was in America. The doctor told the story to a friend one day, and she was so much interested that she said:

"I would like to give the other \$100."

And that's the way Pluck gained the wish of his heart.

He proved the truth of the old saying that "where there is a will there is a way;" but his way was so hedged in that no boy without a strong will and great perseverance would have found it.

Of course, such a boy would succeed. To-day Pluck is head-master of one of the schools in his own country.
—*Frank E. Loring, in Independent.*

Koleda.

BY PROF. M. G. YULCHEFF, PH.D.

Koleda was one of the old Bulgarian deities—the god of winter, and representative of the household penates. The ancient Bulgarians believed he descended from heaven each year, and was born of the Golden Mother for the purpose of teaching men to do right by keeping alive "the spirit of the good;" that, after spending some time on earth instructing the people, he again ascended to his throne by means of the sour cherry-tree, which, for that reason, is venerated. In those times the Bulgarians celebrated December 25 as a great holiday in honor of this god, offering sacrifices of pigs, etc., to Koleda, and it is still customary among the village folk to kill the pigs a day or two before that time, and all the common people continue to celebrate Christ's birth under the name of "Koleda" instead of "Christmas."

After the Bulgarians were Christianized many of their customs were simply modified to suit Christian ideas, but some of the legends and names still remained and many old customs are still kept up, especially among the peasantry and the more uneducated. The evening before Christmas a large, flat, wheaten cake, stamped with the impress of an anchor, is baked in the broad, open fireplace. When it is done the gudeman of the house and

his wife take hold of it each at one end and pull, when it breaks the one holding the largest piece in his hand will live the greater number of days in the land. This loaf is used at the evening meal. At the same time they boil wheat sweetened with molasses made from grapes. When finished the father of the family throws a great wooden spoonful of this mixture up the chimney; if he succeeds in throwing it away out at the top of the chimney then he is sure of an abundant wheat crop and plenty of grapes.

On that night an immense blazing tree stump fills the great fire-place, for St. Nick is expected to peep down the chimney, not to leave presents (in Bulgaria New Year is the gift season) but to see if they have a great fire, a light room, a nicely dressed pig on its pointed stick behind the door; if he see all this he leaves prosperity with that family for the coming year. That night the family scarcely sleep, but lie along on rugs before the fire to be in readiness for the village waits, which are expected in the night-watches. A large company, of singers, with bagpipes, the national musical instrument, go from place to place serenading. Their songs all begin by bidding the host "arise" to list to their melodies. One song has it that the Mother of God lies and dreams that she sees a wonderful tree grown in God's paradise—the trunk of gold and branches of silver. After awaking she meets the prophet Elijah, and addresses him: "Praise to thee, thou chief of the prophets, canst explain to me my dream?" And he replies: "Praise to thee, thou mother of God, I am chief of the prophets, and I can your dream explain. The golden tree is the young God, and the pure branches are his saints, because are not the saints united with God, and do they not abide in him even as the branches?"

There are also lays for the shepherds, and for the baptism of the young God. His mother had first met Saint Nicholas, whom she implored to baptize the child, but he referred her to John, saying: "For has he not baptized heaven and earth?" At last she finds John, who performs the rite, rejoicing her heart.

These singers expect in return some entertainment in the way of fresh pork and wine. Then the family arise, and so long as the bright light from the great tree root lasts there is great drinking, singing, and telling of stories.
—*Cumberland Presbyterian.*

Protestantism in France.

BY MRS. ALICE H. AUBREY.

Looking over a Protestant church map of France, one sees that the work of evangelization is carried on throughout the length and breadth of the land. The Presbyterian Reformed Church, which is one of the Churches of France, divides the map into a thousand parishes, whose ministers are paid by the state. But these are not at all sufficient to supply the demand.

Looking more closely at the map, one sees various signs and crosses and flags scattered every-where.

These are to designate the stations of the numerous societies which have come to the aid of the Church in evangelizing France. Their work is to preach to those who have never heard the Gospel; to gather scattered Protestants together and form churches; also to work among the Catholics. So great is the desire for Protestant teaching, and so rapid the growth throughout France, that all the societies which have been formed for its evangelization cannot fill the vacancies. The map marks many places without ministers—forty-seven vacancies in the Reformed Church alone.

There are three principal societies: Société Centrale, Protestante D'Évangélisation, and Union des Eglises Evangéliques libres de France. The third and oldest is the Société Evangélique de France; it is purely denominational, and was founded in 1833. Each society is self-supporting. There is also much work done by the American MacAll Association and the Methodist and Baptist Churches.

I will try and give some idea of the work done for Protestantism in the large cities. To name all of the organized societies now operating in Paris would be impossible; but a faint idea of the completeness and immensity of the work now going on can be formed by the following list: There are Bible societies, tract societies, and societies for the promotion of the circulation of Protestant books in the public libraries. There is a work of evangelization among the sailors, carried on by M. H. Cook, with the boats *Mystery* and *Herald of Mercy*. There is a society to work among shop-girls, another for young wash-women, another for coachmen, and one for priests who have left the Catholic Church. There are temperance societies which have restaurants where food of a superior quality at low prices is supplied, no wine, but excellent tea and coffee. In this way work-people, who are accustomed to take so little food and so much poor wine, are enticed to form good habits. There are homes for workmen and for working-girls who have employment; there are homes for those out of work; also societies to find employment for them. There are day homes for young children whose parents are at work; there are homes for children whose parents are in the hospital or in prison. There are societies for working among women and men in prison, and another to assist them when discharged. There are stores where the poor can buy at wholesale rates; there are savings-banks for them; there are homes at the sea-shore and in the country for the delicate to spend some time every summer. Add to this Protestant schools, lectures in pleasant rooms, Bible readings, chantable associations for every want, asylums for every age and infirmity, and we can only have an imperfect idea of the vast work carried on by Protestants in Paris.

A minister told me the other day that he was much encouraged because Catholics seemed to hear eagerly the word of God. He said sometimes half the congregation on Sundays was made up of Catholics and that they sent their children to Sunday-school. "To-day," he said, "I am called upon to bury a Catholic gentle-

man; at the service will be hundreds who have never heard a Protestant sermon. They are utterly ignorant of what I teach, often asking if I believe there is a God. We have many ways of reaching them. We have chapels outside the cemeteries, and the people are met on their way out and invited to come in. A minister is there, who says a few appropriate words, which often prove a great blessing to the afflicted. In this way we are reaching their ears, and the work of Christ is growing."

Paris, France.

Is Methodism in Germany Successful?

BY REV. H. MANN, DIRECTOR OF MARTIN MISSION INSTITUTE IN FRANKFORT-ON-THE-MAIN.

The General Missionary Committee at its last session voted again to give support to our Mission in Germany and Switzerland. May the blessings of God rest upon it. Thanks, hearty thanks, to our mother Church for all she has done year by year for our beloved Fatherland.

But how is it; is Methodism in Germany successful? Can we see that the Lord is with us also in this land, the land of Luther and Melancthon? Is the activity of our brethren there not in vain or quite superfluous? These and other questions may properly arise in your land. Let me try as far as possible to answer these questions.

The work of the Methodist Episcopal Church in Germany is now forty years old. It was in 1849 when the first Methodist missionary, our beloved and esteemed father L. S. Jacoby, came into our land. And since that time God has given success to our fathers, and also success to us from year to year; yes, even a good success. For all this we are deeply grateful to God. This success is partly an *indirect* and partly a *direct* one. Let me speak first of the *indirect* success.

The Methodist Church is already proving itself a blessing in Germany, because this Church, as a free Church, brings by its example the principle of voluntariness into our land and stirs up other Churches to a freer activity.

To this point already Rev. Philip Schaß, D.D., a well-known and esteemed pastor of the Presbyterian Church in America, directed our attention at our Annual Conference held in Berlin in 1869. He was traveling at that time in the interest of the Evangelical Alliance, and called on us at the session of the said Conference. In his address which he delivered to us he emphasized just this as one of our chief tasks in Germany: to recommend by our labor the principle of voluntariness.

At that time the conviction that the Protestant Church in our land could be much more a blessing to our people as a free Church was not felt at all. To-day all has changed. If one hears now a man exclaim, as Rev. Dr. Stocker in Berlin, one of the court chaplains of his majesty, the Emperor Wilhelm II., in referring to the spiritual needs of our people at one of the pastoral Conferences: "We must have a Church; the

State Church system is no Church, we must first become a Church!" one is truly very agreeably surprised at this acknowledgment, which is already spread over the land.

The oppression of the Church by the State, or as I might better say, the disadvantage of their amalgamation, is more and more made evident by the activity of the free Churches. The deep interest which our members have in the Church of their free choice, in word and action, in contrast with the members of the State Church, who have nearly no interest at all in church questions, which are even quite distasteful to them, is seen and noticed. Already one remarks here and there how much more freshly the church life could unfold itself if the Church were free. That this acknowledgment has found vent and spread over the land has been largely caused by Methodism, a success which should not be underrated.

A further blessing, which has been brought to Germany by Methodism, and we call this one of the most eminent successes we have had, is this: Methodism has been a great blessing for our land, because by its activity it has brought about an extraordinary awakening and stimulation in all branches of church work.

One of our poets says: "Einer soll den Andern wecken,"—"one shall arouse another." This awakening work God has blessed wonderfully. That may be very soon seen if one understands that, although there are not one hundred Methodist preachers in the whole land, there is now a Methodist question in Germany. It was the late well-known professor of theology, Dr. Theodore Christlieb of the university in Bonn, who wrote an excellent pamphlet about this subject with the characteristic title: *On the Methodist Question in Germany*. This pamphlet has already appeared in some editions. The esteemed doctor, who was a good Christian, answered this question in forty-eight pages, and the sum of all that he says is: "Do the same that the Methodists do and you do not need them; but as long as we do not do more in winning souls than we have done thus far, no man has a right to forbid the Methodists to preach the Gospel in our land." He encourages, then, the believing pastors of the State Church to learn from the Methodists. For us the most important thing is, that by our labor a Methodist question has been raised, and this question must be answered. By the help of God we will strive to answer it more and more in preaching the Gospel to all mankind. May we always do it with the old Methodist spirit, in the power of the Holy Ghost!

In many respects only the name Methodist is enough to awaken the slumbering powers in the State Church. Let me give out of hundreds and thousands some examples from my experience. In doing this I will not go back very far. My last field of labor was in the Palatinate, Bavaria, the home of the parents of Barbara Heck and Philip Embury. When I took my residence in Kaiserslautern, the largest town of this province, only the Methodists had an active congregation there, but very soon after a professor of theology in a higher

school delivered an address at a pastoral conference, showing that for the large factory population in this town nobody does any thing except the Methodists. He showed then to the audience what the Methodists had done—we had just built a chapel, the Barbara Heck Chapel—and called upon them to engage in similar work. It will be enough when I say: There is now, three years after, a city missionary, a Christian home for traveling handicraftmen, and a large hall for different conventions. But also our Church has had good success in saving souls.

Ten years ago, in Kaiserslautern, the first pastor of the State Church, an orthodox man, proposed to establish a Sunday evening service in the Protestant State Church there. But the most of the members of the board of this church, being unbelievers, voted against it, and it could not be done. Now, we, the Methodists, came during this time to Kaiserslautern. We have our evening services on Sunday and also during the week. Last autumn the same proposal came up on account of the Methodists and their evening services, and lo, immediately the resolution passed to bring stoves into the large church to make it warm in winter, to put gas into the church for light, and now every Sunday night the population is invited by the ringing of all the bells in the tower, and the services are well attended. A newspaper of this town said then: "There is no doubt this has been accomplished in our town through the Methodists."

One of my stewards came at that time to the neighboring town, Saarbrücken, in Prussia. After having done his business he passed by a book-store, in which he saw, among other things, some colored Bible passages. This attracts him, he goes in, sells something, and during the conversation he speaks also about the religious life in the town. Then the book-seller, not knowing our brother at all, said, "The religious life in our town is at a low stand; it would be very good if the Methodists would come to us also; these would arouse all others."

In Ludwigshafen, also a factory town in the Palatinate, three years ago, a young State Church pastor wished to establish a weekly Bible meeting among the factory laborers. But the rationalistic consistory did not allow it. Then another Palatinate paper wrote in these words: "One has truly peculiar thoughts concerning a Christian Church which forbids one of their clergymen to hold lectures on the Bible, and one can only wish that the Methodists would come very soon to help these poor laborers." This helped. To-day there is in Ludwigshafen a large city mission-house, in which several lectures during the week are delivered by different speakers.

So I could write down hundreds and thousands of examples, but these will be enough to prove what has been said above. Where we begin with our work, others also awake and try to do good to the people. How many blessings in this way come to our land—who can tell? We praise the Lord also for this.

During the last year a remarkable work appeared again in the third edition of *Christliche Bedenken eines Sorgenvollen* ("Christian Thoughts of a Sorrowful One"). One believes that the author is the Professor of Theology, Dr. Käber, in the University of Tübingen. In this book it is said that modern Christianity in Germany has greatly the character of Methodism. We were astonished to read that, but he says something better than this. He writes as follows: "Very soon Methodism will govern in the Protestant Churches in our land, as Jesuitism governs in the Catholic Church; that is a fact, although many of us do not know it. What it has good in itself, and what a blessing it has brought to Germany, must be acknowledged. The blessing of which we speak is this: It (Methodism) has constrained our pastors in a manner which was scarcely to be seen before to drive away the sleep into which so many of them had fallen, and to awake for the work of God. We must give respect to all their (Methodists) zeal for the salvation of men, and that such a zeal rules widely at present we have to give thanks for the most part to Methodism."

We know that God had blessed our labor, but that our influence was felt in such a manner we never thought. Praise the Lord!

Through the establishing of Sunday-schools Methodism has also been a great blessing to our land. It is not so important to know who held the first Sunday-school in Germany, if it was the Baptist Onken, in Hamburg, or the Methodist Jacoby, in Bremen, in 1850; but it is a fact that the Methodists had already Sunday-schools with thousands of scholars before the State Church arose to do the same work. Now, if we begin a Sunday-school at one place, very soon the State Church pastor does the same, and he tries in every way to know "how the Methodists do it," for he then does just the same thing.

And what a blessing Methodism has been, and is yet, in the matter of church singing, one can see in all the different Christian societies through our land. Methodist hymns are used in nearly all religious meetings of all churches. The State Church singing is slow and heavy, the large organ drowns all; and also their hymns do not encourage the singer very much. The tunes are not popular enough. Methodism has a great many hymns with a joyful character. God gave us in Brother E. Gelhardt, Presiding Elder of the Carlsruhe District of our Church, a great instrument to bring Methodist hymns into the different religious circles. His *Frohe Botschaft* (Gospel Hymns) has appeared in the thirty-second edition, and it is understood now that the State Church hymn-books must soon be changed.

And the Methodist doctrine? It is enough to know that if a State Church pastor preaches the pure Gospel, and if he does it with fire, very often the people say, "He is a Methodist." The *Frankfurter Evangelische Gemeindeblatt*, which is against us, wrote not long ago: "It is surely true that in our time a kind of Methodism has come into the German Evangelical Church."

We thank God that he has helped us to be of good influence to others. But he has given us also a very good direct success. There are now in Germany and Switzerland 130 preachers, including the salaried helpers, who preach the Gospel in 715 preaching-places. The members are 12,530; the probationers are 3,253; total, 15,783. They gave for Church work last year 308,800 marks. In 462 Sunday-schools we have 1,897 teachers and 23,063 scholars. The *Evangelist*, our weekly paper, has 12,368, and the *Kinderfreund* 17,838, subscribers.

With the single exception of Scandinavia no mission work of our Church has had this numerical success. For some years the Lord has given us also a very good deaconess work in our Bethany Society. Over one hundred sisters in six of the largest cities do a very good work among the sick and the poor.

Finally, we do not forget that our mission work here has been a blessing to our German work in the United States. Many of our members emigrate every year to America, and the number of preachers and professors in our schools in America who have gone from our Church is so large that they would constitute a good Annual Conference.

But we have yet more to do. Many of our larger towns and cities are without a Methodist preacher. There are large parts of Germany where the Methodists are not to be found at all, and yet they have there also to do their work, which nobody can do for them. The doors are open. In our Mission Institute in Frankfurt-am-Main we had twenty-six students last year. The house is now filled. Two years ago we had only twelve or thirteen. More than twenty-six will be sent in September. Who will help us to enlarge our institute? Will our mother-Church help us to enter these open doors? We believe she will.

The General Missionary Conference of China.

BY REV. W. F. ROBBINS.

The first General Missionary Conference of China was held in Shanghai in May, 1877. It was composed of about 120 members, of whom, as has been shown by the memorial service, just 20 have since died. After an interim of thirteen years the second such Conference assembled at the same place on the 7th of this month. On the directory of the Conference, which is not quite complete, are the names of 432 members, male and female, comprising nearly one half the foreign force at present at work in China and representing nearly every port and province, a few coming from Manchuria, Korea, and Japan, and one each from Siam, Singapore, Burma, and India. There being but one representative of the native ministry is perhaps due to the fact that they are not much acquainted with English. It is truly surprising how so many visitors can be so royally entertained in so small a community as Shanghai, and can be accounted for only by the fact that it is nearly

or quite the largest mission station in the world, having no less than eighty missionaries of its own, not to speak of a number of devoted, generous laymen and others who have opened wide their doors, as well as their hearts, on this occasion.

PERSONNEL OF THE CONFERENCE.

It is an interesting study, embracing, as it does, much of the consecrated manhood and womanhood of the various Protestant churches in the world, more than a score of societies being represented. Four have been in mission service upward of forty years, the senior being Dr. Happer, of Canton, who came to China first in 1844. Thirteen men and a number of women have reached their thirtieth year of service, twenty-one their twentieth, and forty-four their tenth year, or more. So that while the assembly is dotted over with gray heads enough to add gravity to the deliberations, the great majority have not yet reached their teens, or even their first decade of service in China. This great preponderance of youthful laborers is due to the large increase in the mission force during the last few years rather than to the falling off in the number of older workers by death or retirement. When China was first occupied as a Protestant mission field it was thought that five years was about the maximum of service that might be expected, but now it is found to be little less healthy than the home lands. When it is remembered that these missionaries have come together at great expense of money and time, some requiring months for the journey, it will be seen that they are alive to the importance of the occasion, and to some, at least, it is not a mere holiday affair, pleasant though it may be for so many widely-scattered workers to meet together. This fact accounts for

THE VERY FULL AND COMPREHENSIVE PROGRAMME,

contemplating ten days, of three sessions each, in which to read and discuss fifty papers on a great variety of topics, in addition to much other labor, such as committee work, question drawer, etc. However, the reading of papers and reports has been greatly facilitated by having them printed beforehand—an example to be commended to other large deliberative bodies. The first session after the regular daily half-hour of devotional services was given to the introductory sermon by J. Hudson Taylor. It was a brief exposition and application of the miracle of feeding the four thousand, simple, spiritual, practical, hopeful. The Conference was organized by the election of two presidents, David Hill, of Hankow, representing the British section, and Dr. Nevius, of Chefoo, the American section, with a number of secretaries and reporters to the daily press. After the address of welcome a paper was read showing the changed aspect of China. The day was closed with a paper and discussion on the "Relation of Christian Missions to the Foreign Residents," both of which failed to touch the great point of getting foreigners saved, taking it for granted, apparently, that they were

either already saved or could not be saved. The second day of the Conference was devoted to the subject of

THE SCRIPTURES,

the three points emphasized being translating, Romanizing, and adding notes and comments. The discussion of the first point led to the adoption of a report recommending a single, standard version in two of the principal dialects, where hitherto there have been at least three: one patronized by the American, one by the British, and one by the Scottish Bible Society. This harmonizing of the committees on these dialects was considered such a triumph as to call forth the singing of the doxology, as did also the report of the Committee on Union; recommending, among other things, that each missionary pray for all his fellow-missionaries and their work some time on the Saturday of every week. In order, however, to secure this harmony it was agreed that each Society might still use its own terms for God, spirit, and baptize, it having been decided beforehand that the "term question" was not to be discussed at the Conference at all. The discussion of the second point led to the appointment of a Standing Committee to have the general superintendence of the preparation of the Bible in the various vernaculars in the Roman character, it being so much more easily learned, as well as more compact, than the ponderous Chinese alphabet, not only for foreigners, but also for the Chinese themselves. But the most spirited contest was around the "notes and comments" for the Scriptures, the agents of both the British and Foreign and the National Society of Scotland, and afterward of the American Bible Society for Japan, taking part. At last the report was adopted that the Bible societies be requested to publish in addition to the plain word of God an addition with summaries, headings, and brief explanations, occupying no more comparative space than that allowed for the marginal notes in the English revised version, and that the Tract societies be requested to publish an annotated Bible; all which it was thought these societies would do. Though the topic for the third day was the important one of the "Missionary," it failed to elicit the animated discussion of the previous day, owing, no doubt, to the fact of the more perfect agreement as to the qualifications for and methods of work. Too great distinction was made between ministerial and lay agency, as though ordination conferred or demanded special qualifications. A committee being appointed for the purpose prepared an appeal to the Churches in Europe and America for a large increase in lay missionaries in China, including medical, as well as money to carry on benevolent and other work. A committee was appointed by the Conference to draw up a similar appeal for ordained missionaries. The evening's lecture was on the "Relation of Christianity to Universal Progress."

WOMEN'S WORK

was the subject for the fourth day. It was ably set forth in all its bearings in eight papers from as many

lady missionaries, all discussion of which was relegated to the ladies, the gentlemen at their request retiring. The efficiency of this arm of the service is attested by the papers read, and the stress laid upon it is indicated by the great number engaged in it in China, as well as other heathen lands. The ladies adopted a very strong and stirring appeal to their sisters in Christian lands to come to their help in larger numbers in this great and needy field. One evening (with the exception of a few minutes for salutations from several religious bodies) was given to Miss Ackermann, of the W. C. T. U., in which to represent her work. Under the general heading of "Medical Work and Charitable Institutions," were excellent papers commending the former as an evangelizing agency among both men and women, and leading to the appointment of a committee to consider the various methods in use for the education of the blind and of deaf mutes.

The opium question being introduced by a paper on opium refugees, a lengthy essay was also read on the "Evils of Opium," which led to the appointment of a committee to draft resolutions on the subject. These resolutions were six, the last being an expression of sympathy with the efforts of anti-opium societies to suppress the trade, and a recommendation to them "to continue and increase the agitation for the suppression of the growth and sale of opium in India for the supply of the Chinese market." The topic of the "Native Church and the Relation of Missions to the Chinese Government" elicited the information that in some provinces and some missions great success has been attained in raising up self-supporting, self-governing, and self-propagating churches, in some cases paid helpers being dispensed with altogether, except to evangelize in the regions beyond. But pastors are paid by the congregations when qualified ones are found. Along with receiving of reports, and much other business, the subjects of

EDUCATION AND LITERATURE

each occupied a day of the Conference, the first calling forth some rather heated debating on the expediency of teaching English, one essayist insisting that imparting such knowledge was lifting the pupils quite out of the social position to which they had been accustomed. One fact, however, was observable, that some schools, as the Anglo-Chinese College at Foochow, as well as the one at Peking, both of which are designed more especially for boys nominally Christian, has enjoyed rich spiritual awakenings, so as to prove a fruitful nursery to the church. No cases of heathen being converted in any of these schools was cited, though hopes were expressed that this may yet be the case. Yesterday was so occupied with collateral matters that the two topics for the day, "Comity in Mission Work" and "Ancestral Worship," were not reached. While the Conference photograph was being taken an accident happened which will render the occasion memorable. The 400 members, arranged in tiers on a high scaffolding, were precipitated in a heap to the ground, and but for the good hand of

our God upon us many lives would have been lost. As it was, a few were injured; some seriously but none dangerously.

The topics for to-day are "Results of Mission Work" and "Outlying Fields." By the kindness of the statistician I am able to give a summary of statistics: Foreign Missionaries—Men, 589; wives, 360; single women, 316; total, 1,295. Native Helpers—Ordained ministers, 209; unordained, 1,260; female helpers, 180. Medical Work—Hospitals, 61; dispensaries, 43; patients (during 1889), 348,439. Churches—Organized churches, 520; wholly self-supporting, 94; one half self-supporting, 22; one fourth self-supporting, 27. Bible Distribution, 1889—Bibles, 1,454; New Testaments, 22,407; portions, 642,131; total, 665,987. Communicants, 37,287; pupils in schools, 16,816; contributions by native Christians, \$36,884.54. The latter is nearly an average of \$1 per member.

THE SUBJECT OF UNION,

in addition to the general resolutions adopted, took a very practical turn in the closer affiliation of the various families of churches, Monday evening being devoted to that purpose. Thus the different missions of the L. M. S., C. M. S., and American Board held reunions, and the various branches of Baptists, Presbyterians, and Methodists each had a family gathering; the seventy of the C. I. M., being together in their new home, had such gatherings every day. In regard to real union perhaps the one hundred members of the eight Presbyterian bodies represented have made the greatest advancement, just as they have done in their alliance in India, thus paving the way, as is hoped, for approaches to union in the home lands.

The seventy-five Methodists present at the Conference, representing the English Wesleyans, Free Methodist Church (English), Bible Christians (the latter working in connection with the C. I. M.), Methodist Episcopal, and Methodist Episcopal, South, met at the new parsonage of C. F. Reid, of the last-named church. After an hour of hand-shaking and social intercourse the subject of closer alliance and co-operation was introduced, and happy and pertinent remarks made by representatives of the different bodies, the progress toward union in Canada, Japan, and England being specially referred to. The only action that seemed feasible at the present time was the uniting in the use of the same hymn-book and the same Chinese periodical and Sunday-school literature for their work in this land. To facilitate this a committee was appointed, consisting of one from each mission, including the New Connection Methodists, who had no representative at the Conference. After singing the hymn, "Blest be the tie that binds," the delightful evening was closed with prayer by David Hill. Unanimous greetings were voted from the sisters and brethren in China to be conveyed to the Methodists of Japan by Dr. W. R. Lambuth, to Singapore by W. Brewster, and to those of India by the writer.

Shanghai, May 17, 1890.

Simultaneous Missionary Meetings.

Missionary meetings held in many different places at the same time have served to greatly increase the missionary interest and fervor. How to make them of the greatest interest and profit has been learned best by experience. For two years the New England Conference Missionary Society has arranged for the holding of these meetings in the churches in Massachusetts, and the Congregationalists and Baptists have united in them. It is proposed to hold them again this year during four days, commencing with September 30. The Rev. James Mudge, Secretary of the Conference Missionary Society, residing at East Pepperell, Mass., can give full information.

In order to secure the general co-operation of the pastors a circular has been sent to each asking for information as to what assistance is needed or will be rendered; and in order that others may use similar plans or obtain suggestions from them we make the following extracts from the circular:

1. Will you hold a missionary meeting in your church on one of the four nights, Tuesday, September 30; Wednesday, October 1; Thursday, October 2; Friday, October 3? This implies that you are to take charge of the meeting, speak briefly, if necessary, get the people out so far as possible, and do your utmost in every way to make it a success. You are also to entertain the speaker we send, and take up a collection for his expenses, paying him what is needful, and remitting the balance to us for use in the general conduct of the campaign. Let not even the smallest society be deterred from holding a meeting by this matter of expense. The movement of speakers will be so arranged as to make it as light as possible; and if any church cannot raise the little amount required we will see that the bill is met. Be not afraid, either, of failure to get an audience. Do your best, and if but a few come, trust the Lord to accomplish much through those few.

2. What night would you prefer for the meeting, and what would be your order of choice in the other nights in case the one first named could not be assigned you? The people will be more likely perhaps to come out if one of the regular meeting nights is taken, and yet many of these special services will have to be held on Wednesday and Thursday nights, as the speakers will be more at liberty then. If there is any one of the four nights on which it would be of no use to attempt a meeting at your place, be particular to specify it. In churches where something is going on every night, something will have to be asked to give way this once; but it is thought that such a request, in view of the importance of the object, will not be deemed unreasonable by any.

3. What speaker would you prefer? This question is asked because in some instances there are special reasons known to the pastor why certain brethren would be especially acceptable or peculiarly adapted to address their congregations. All such facts we wish to know, and any information that will help in the task of

fitting the speaker to the audience will be most welcome. But of course it will be readily understood that if a dozen churches all desire the services of the same brother for the same night, eleven of them must be disappointed. It will be seen, also, that the managers must have some freedom of selection as to the nights of the meetings, in order that the convenience of the speakers may be regarded, and an equitable distribution of the work secured. All information put into their hands by the pastors (in writing, please, not by word of mouth), will be diligently studied, and the best thing done for all concerned that the circumstances admit of. The best speakers will be furnished that are available; but all cannot have the best speakers, especially if many who might be reckoned such feel compelled to refuse, through the multiplicity of their engagements, to permit their names to be used.

4. Will you preach a missionary sermon, by exchange, in some other pulpit than your own (Methodist or other), on some part of September 28, thus securing an extra missionary sermon from some one else for your own people? This matter you will arrange wholly yourself.

5. Will you volunteer as one of the speakers in this campaign? This means that you will agree to deliver an address on some phase of the missionary enterprise, selecting your own subject, at such place or places as we may assign, all expenses being paid. The pastors must be almost exclusively the speakers. It is a scheme whereby they can help one another. Care will be taken that the same speakers do not go to the same places as last year; and hence, if desired, the same address can be used wherever suitable. It is especially to be hoped that the pastors of the large churches will see how very important it is that they do not excuse themselves from taking hold of this matter. Their aid is indispensable. Do the best we can, there is certain to be a lack of sufficiently attractive, acceptable, and efficient speakers.

6. If you say yes to No. 5 please indicate, as far as possible with your present light, what evenings you can give—one, two, three, or four, and which ones—in the week designated; the more the better, but if only one or two can be spared this will be gratefully accepted. The speakers last year, so far as known, greatly enjoyed their trips. It may involve some self-denial and interruption of regular work, but do we not owe something not simply to the local church we may happen to be serving, but to the Conference in general and the connection at large? Ought we not to cultivate this connectional spirit, and promote a greater interchange of labor among the churches? It would be a return toward the old Methodist spirit, and would bind us closer together.

7. Will you go to any distance that may be necessary? Of course, to save expense, and the time and strength of the speakers, every effort will be made to keep the journeys within the smallest compass; but in some cases, for special reasons, speakers must be got from outside the immediate vicinity. Hence if you

wish to limit your offer to places from which you can get home after the meeting, or in any other way, we should know it.

We ask you to send us answers to these questions some time this month (the sooner the better, lest it be forgotten), and then notify us subsequently if any thing should unexpectedly happen to compel you to modify the answers given. It is very important that we know in good season the two chief items—what meetings are to be provided for, and what speakers can be relied upon to attend them—so as to have time to cast about for a complete adjustment of the one to the other. Even if you do not wish us to send you any speaker, preferring to manage with local resources, we should be glad to be informed of the fact, and to know that you will take part in the movement. Do not ask us to make arrangements for Sunday meeting or for any other week than the one specified.

Union meetings with the Congregationalists and Baptists proved last year the most successful and interesting, each denomination furnishing one speaker, and the meetings being held either on different nights at the different churches, or altogether on one night. Let this be taken in hand in good season; do not wait for the other man to move about it; and let prompt intimation be sent us of the fact, and whatever it implies, so that confusion, embarrassment, and disappointment in the last week or two may be avoided. Where union meetings are held, the collection for expenses, if taken, can be divided between the denominations participating; or, in case it be deemed best, some other arrangement can be made for meeting the small outlay.

The meetings are not necessarily to be confined to the evenings, although this is all that the Conference Society can arrange for. The pastors are urged, wherever practicable, to put in either an all-day meeting in connection with the other societies of the place and vicinity, or at least an afternoon meeting for the ladies and children, the latter being gathered for an hour of special exercises after the close of the day school, and the former for an hour or so before.

Let it be noted that the meetings this week are for educational purposes solely, for the diffusion of missionary intelligence and the increase of missionary enthusiasm, for the grounding of the people in the fundamental principles of missions, and making them more conversant with the leading facts of their success. It is for seed-sowing rather than harvesting; hence the managers do not deem it best that the regular missionary subscription of the year should be made in connection with this week. This effort is designed to be wholly additional to, and not a substitute for, the pastors' regular endeavors to gather in the money. The main collection, we believe, can best be taken after the annual meeting of the General Committee in November, when the new financial year is on, and a fresh presentation of the needs and demands of that year can be made. The special stress should be laid this week on the spiritual aspects of the matter rather than the financial or

benevolent side; the command of Christ rather than the support of a society. The people should not be left with the idea that missions are only talked about when money is wanted. As the secretaries well say, "Prayer is our greatest need."

Young Missionary Advocates.

BY THE REV. JAMES JOHNSTON.

Not long ago the platform of the Conway Road Methodist Sunday-school, Cardiff, Wales, was delivered up to the boys and girls for their propagation of the missionary cause. In the busy Welsh seaport the young folks are taught both to pray and speak for the sake of the one hundred and fifty million heathen children ignorant of the dear Lord who died on Calvary. Constant education in the work of missions prepared the way for the red-letter gathering which the juveniles were to conduct. To their hands the speaking, reciting, singing, collecting, and organizing, were intrusted. Every one said that the youthful male and female orators did credit to the veterans by whom they were coached for the rare occasion.

The boy chairman, Master Barry Davies, asked the audience not to suppose that he and his friends were too bold. They wished to put forward the cause rather than themselves. Some people did a lot of talking and scarcely any work; but they had done their work beforehand, and were now going to have a share in the speaking. He had been told that he was not too young to take an interest in the welfare of people in foreign lands, not too young to understand that the millions of souls in darkness abroad far outnumber those at home, and not too young to assist in spreading the Gospel of the Lord Jesus every-where. Their Methodist forefathers had done great things in foreign missions, and this should encourage the younger members to continue the holy warfare. In conclusion he would say that if his hearers were not so many as those seen in Exeter Hall, London, much good might result from the meeting.

After the chairman had taken his seat a bright-looking girl named Miss Jenny Hadfield spoke upon the subject, "Our Work at Home." She wished to submit the important question, What is our part of the business, and are we doing it? Self-sacrificing activity at home was necessary in order to carry on the work across the seas. It was pleasant to hear of the gifts of the rich and of the total income for the Society, although heavier figures could be prepared to show the need for money than those which represented the amount raised. They were to rejoice, however, in what God's people were doing. The Cardiff Wesleyan Methodists were in the front rank in pushing onward the crusade of missions, and in Christmas offerings Cardiff subscribed the most funds. They were proud, too, of their own school, which stood second or third throughout the United Kingdom. What wonders boys and girls could do when they joined hands! Ten years ago they only collected £40 per

annum, whereas the sum last year nearly reached £70. The one hundred and sixty-six collectors received certificates instead of prizes, inasmuch as the teachers did not spoil the work by keeping back part of the money for prizes. They thought that the work of God ought to be done ungrudgingly, and not for present reward. "By and by," said Miss Jenny, at the end of her address, "the reward will come."

Next came Master Harry Ellery, to speak upon the largest empire in the world, China. The people of that wonderful land were very many in numbers, believing in hundreds and thousands of false gods contained in beautiful temples. It was a pity that the Chinese often refused to hear of the one true God or to accept the good news which English missionaries carried to them. He hoped that the missionaries would have more success. To arouse compassion for "China's millions" he exhibited several of the strangely-shaped colored gods which are commonly worshiped by the idolatrous Chinese.

A touching missionary poem entitled, "An Indian Sister's Appeal," was then effectively recited by young Emily Lemont.

Master Douglas Francis delighted every body with his account of Fiji, in the South Seas (the jewel of the Wesleyan Foreign Mission), and the toils of those good and noble men, John Hunt and James Calvert, or, as the latter is usually called, "Fiji Calvert." Again the story of the conversion of King Thakombau was related, and the marvelous change which was seen in the habits, worship, homes, and dress of the natives who inhabit the Fijian Islands. The Gospel had created a new race, and it was seldom that a heathen was seen by traveler or missionary. This youthful speaker displayed relics, weapons, garments, etc., which the missionaries had brought from the distant isles of the Pacific.

The stirring remarks of Master Ernest Hill, on "The Past and the Future," were an especial treat. With the aid of a large diagram illustrating the number of population on the globe he pointed out the small proportion who had any religious faith in contrast to those who walked in great darkness. Happily, during the last one hundred years the number of converts to Christianity had doubled itself every twelve years, and were the same rate maintained another hundred years every nation would be evangelized. It should be every Christian's joy to sow the good seed for that blessed season.

One more speaker, Miss Annie Payne, pleaded for "Women's Missionary Work." Annie gave an account of the trials, disappointments, and gladness of zenana teaching, and also the sufferings and bondage of the Hindu women, which filled their lives with sorrow and pain. She finished her narrative by reading the report of a sample meeting held by a zenana worker.

At a late-hour the stream of eloquence came to a termination. Frequently in the course of the happy evening the labors of the disciples of Cicero and Demosthenes were lightened by the introduction of solos, duets, and choruses, from young Ada Ewens, Tilly Richards, Rosie Young, Maud Young, Lottie Wakeley,

Evelyn Young, and Annie Payne, who contributed in song to make a successful gathering.

In what a variety of ways young people may become heralds and witnesses for the salvation of the "Wanderers in the Dark!"

Bolton, Lancashire, England.

Feast of St. Anthony.

BY REV. E. STASIO.

The feasts which the Romish Church observes in commemoration of her saints often resemble each other, but there are some which have certain special characteristics that attract the curious who delight in such things.

Famous for their special characteristics are those of Naples, as, for example, that of the Madonna di Piedigrotta e di Monte Vergine.

The small towns also have their specialties, and among the many that I might describe I desire to say a few words about a little feast which I saw every year, from the windows of my youthful home, since it was principally celebrated in the little square in front of our house.

The inhabitants of our little town in the Apennines, called Castellone al Volturno, because situated upon a high rock, a short distance from the source of the river Volturno, are accustomed to celebrate a feast in honor of their St. Anthony, including the inseparable animal (hog). This feast has a special significance, because of the artful device for obtaining money invented by a certain parish priest, whose name has been lost in the darkness of the past.

In the night preceding the day of the feast, while the inhabitants are sound asleep, a concert by the municipal band awakes them as it accompanies to the gates of the town the most robust of the country women, who walk towards the lofty and precipitous Montemare. At day-break the whole town is awake, and the celebration begins with the ringing of bells, music of brass bands and of fifes and drums, and also the firing of crackers, all of which is echoed back by the surrounding mountains. Then comes the procession, which, after having traversed a part of the town, halts in the small square called St. Rocco.

The parish priest then blesses the people. Holding a small shrine in his hand, and in company with the other priests, he takes his position, sitting under a canopy. Then the people file in procession before him, falling on their knees, kissing the shrine, and depositing some offering. The first to present themselves are those women who went in the night to Montemare, whence they have returned, each with a bundle of wood on her head, which she lays before St. Anthony.

After these women come all the others, each bringing some gift for the saint. Many bring money, others candles, eggs, potatoes, beans, grain, cheese, wine, or even lambs, little pigs and chickens, while the macaroni and cakes are not lacking. The offerings made, all these gifts are sold at public auction, and each one

strives to obtain the best he can buy in order to carry it in the procession that follows, and finally to present it to the church. The public auction begins with the sale of St. Anthony, together with the other four or five saints and Madonnas that accompany him. The scenes that occur are always ridiculous and often immoral.

For the statues that are to be carried in the procession there are formed little societies of four men or women, among whom there is great strife as to who shall have the privilege to carry the saint or Madonna, and the right is conceded to the group that offers the most money. Often they are the four most noted drunkards that contend for and obtain the right to carry the Madonna, and at other times the four most immoral women of the town obtain the right to carry St. Anthony.

I remember that one year one of the women carrying the saint was let out of prison on bail the day before, awaiting her sentence for an unmentionable crime. The last year I witnessed these scenes a public prostitute acquired the privilege of carrying the image of the infant Jesus which St. Antonio had in his arms. Then they place at auction the canopy under which were seated the priests, then the chairs occupied by them, then the tables on which rested the saints, the candlestick, the banners, the crosses, the little bells, and at last all the objects that had been offered to the saint. The smaller objects of less importance are carried by those who will pay the price fixed by the priest; this is done in order to save time. All the persons who bear these objects, arranged in line, parade before the saints with an air of triumph. At last the procession enters the church, where all the objects are deposited.

Then all go to their homes, or to the different houses of entertainment, where around the feast table they exchange laughter, jokes, and obscene anecdotes of the procession. Then all assemble once more in the square before the church, where the objects offered to the saint are again disposed of at auction, nearly every thing bringing an exaggerated price, while the greatest gain is made on the cakes, macaroni, chickens, and wine, which are generally bought up by those intending with them to make a feast, some evening later.

The day thus spent, with the firing of crackers and the sound of music, ends with a display of fireworks.

The priests persuade the poor ignorant people that thus the saint is glorified, and with him God himself, while they have simply sought to divert these poor country people in order the better to drag from their pockets the largest sum of money possible.

The Buddhism of the Burmans.

BY REV. W. R. CLANCY.

The Burmans give their best for their religion. In the court at the base of the pagoda stands a huge money chest into which the people throw their offerings. They have schools of priests which are kept up by the people.

These schools are the source of Buddhism's strength. Every boy is expected to spend a number of years in a school, and while there he is a priest. The religion of Buddha is thoroughly instilled into the boys, so that it is rare indeed to find a Burman who cannot read and write and who does not understand his religion. They know what they believe, and are not easily moved away from the faith of their childhood. After a boy has received his education he may leave the priesthood or remain in it.

The priests are celibates, and have great influence with the people. They all dress in saffron clothes, and have face and head closely shaven. I have great respect for the priests. They teach a beautiful system of morals, unattainable, it is true, by men with sinful hearts. There is no Christ in Buddhism, and no hope beyond this life save nirvana, or annihilation, if that can be called hope. Man's supreme good, they teach, is reached when he has succeeded by a life of merit in putting an end to the endless round of births and deaths, and has ceased to be.

Buddhism, as compared with Hinduism, is a clean religion. Hinduism is the deification of the vilest conceptions of the human mind. The gods are supposed to be wicked beyond the worst of men. Hindu worship gives unlimited license to its devotees. On the other hand, there is nothing in Buddhist worship to cause an observer to turn away his face with shame. When a Buddhist bows before the image of Gautama he goes through a form of prayer which he learned in school. His offering is usually flowers and a few candles, which he burns before the image. Strangers and foreigners are permitted to go anywhere about the pagodas during worship, or at any other time.

The Grace of Benevolence.

Benevolence, being a grace of the Spirit, must be possessed by every Christian, whether rich or poor. The graces of the Spirit weaken and die only by disuse.

This is as true of benevolence as it is of any grace the Spirit bestows. Frequently, persons of small wealth, or who consider themselves poor, suppose they are to be excused from giving. This is a fatal mistake. The poor Christian needs to give just as he needs to pray, or believe, or love. The benevolent Spirit grows by giving—that is, by exercise. The largeness of benevolence in the soul does not, however, depend upon the *sum* of money given; that is, it is not so much grace for so many dollars. The grace of benevolence is given in just as large measure to the person who gives a penny, if that sum is the real measure of his ability, as to the man who gives a thousand dollars, which sum is the measure of his ability; "for, if there be first a willing mind, it is accepted according to that a man hath, not according to that he hath not," and spiritual blessings are bestowed accordingly.—*A. B. Leonard, D D.*

Monthly Missionary Concert.

Monthly Concert Topics—1890.

August,	ITALY AND BULGARIA.
September,	JAPAN AND KOREA.
October,	SCANDINAVIA.
November,	SOUTH AMERICA.
December,	UNITED STATES.

The Children and the Monthly Concert.

It will add greatly to the interest that the children feel in the Monthly Missionary Concert if the *Little Missionary* is distributed the week previous, and they are asked by the leader the questions on the subject found in that paper. Some schools have doubled their contributions to missions by distributing the *Little Missionary* once a month to all the scholars. Please try it.

Italy and Its People.

Italy has an area of 114,410 square miles and an estimated population in 1888 of 30,565,253.

The reigning king is Humbert I., who was born March 14, 1844, and succeeded to the throne on the death of his father, January 9, 1878. He was married April 22, 1868, to Margherita (born November 20, 1851), daughter of the Duke of Genoa.

Elementary education is compulsory for children between six and nine years of age.

Nearly all the people are Roman Catholics, but there is perfect religious freedom.

The Methodist Episcopal Church commenced a Mission in Italy in 1872, which was organized as a Conference in 1881. The statistics report 8 native ordained and 14 native unordained preachers, 769 members, 169 probationers, 382 Sunday-school scholars. The foreign missionaries are Rev. Wm. Burt, D.D., and Rev. D. S. Stackpole, D.D., and their wives; Rev. E. E. Count, and Miss Emma M. Hall.

Last Meeting of the Italy Conference.

The ninth session of the Italy Conference of the Methodist Episcopal Church convened at Bologna, Italy, April 23, 1890, and continued in session five days, Bishop Warren presiding.

Dr. Burt writes as follows: "The name and presence of Bishop Warren will be remembered with pleasure by all. His kind and gentle manner, his readiness in understanding the situation, and his wise advice and decisions, made a profound impression on the Conference. There was a seriousness in all the Conference work never before realized. The examinations and discussions were carried on in the spirit of Methodist ministers who have in view the advancement of the kingdom of God. We hope for yet better results in the future.

"Though the statistics do not show any increase in the number of members, there

has been an actual increase of about 100 souls converted during the year. All the contributions have greatly increased. Few changes have been made in the administration of the work. The publishing interests have been transferred to Rome and placed under the care of the presiding elder. The Theological School at Florence has been organized under a regular faculty: Everett S. Stackpole, director and instructor in systematic theology; William Burt, instructor in pastoral theology; E. E. Count, instructor in English; Giacomo Carboneri, instructor in Old and New Testament exegesis; Vincenzo Ravi, instructor in church history.

"The ministers realize more than ever before what the Mission of the Methodist Episcopal Church means in this country. Certain persons, not having any thing else to say against us, have raised the cry that we are trying to Americanize the Italians. We reply by word and deed that we are not here to Americanize any one, but to preach the Gospel to all, that Gospel which saves the individual from his sins, that regenerates him and makes him to know for himself that he is a child of God. Having this personal living experience he is able to give a clear and explicit testimony of his faith to others."

The statistics report 763 members and 188 probationers; a total of 951. During the year there were 158 conversions.

The appointments in addition to those made to the Theological School were: Wm. Burt, Presiding Elder; Adria and Papozze, Antonio Savarese; Alessandria and San Marzano, Giovanni Pons; Bari, to be supplied; Bologna, Bernardo Bracchetto; Canelli, Augusto Manini; Dovadola, Carlo Boglione; Firenze, Vincenzo Ravi; Foggia, Costantino Tollis; Forl and Faenza, Emilio Borelli; Genova, Giovanni B. Gattuso; Ginevra, Edoardo Tourn; Melfi and Venosa, Pietro G. Ballerini; Milano, Felice Dardi and Bruno Bruni; Modena, Chrisanzio Bambini; Napoli, Pietro Tagliatalela; Palermo, Gaetano Conte; Perugia, Aristide Frizziero; Pisa, Gualtiero Fabbrì; Pontedera, Paolo Gay; Roma, Eduardo Stasio and Vittorio Bani; Terni, Domenico Polinelli; Torino, Nicodemo Nardi; Venezia and Mestre, Federico Cruciani; Vicenza and Arzignano, to be supplied.

The Gospel in Rome.

The Rome of 1870 and the Rome of 1890 would scarcely recognize each other. Then the autocratic Pius IX. sat on the throne, surrounded by his entire court, whom he had called together to ratify the blasphemous dogma of the infallibility. Now King Humbert, liberal-minded, generous-hearted, and self-sacrificing almost

to a fault, holds the scepter of government. Then liberty of speech and action was impossible, it being a crime to differ materially in religion or in politics from the ruling powers. As a consequence only the bravest and most intensely patriotic ever dared to lift their voices against the abuses of the times and in favor of freedom and the long-sought unification of Italy.

Now Rome is as free as Boston, and neither priest, prelate, nor pope dares interfere with the blood-bought liberties and rights of the people. Then Rome was dead and dirty, dark and dangerous, fit abode for those who ruled over it. Now we have life and light, cleanliness and safety, and many modern improvements and conveniences. Since 1870 Rome has undergone a wonderful transformation, such as the most ardent patriot could not have foreseen, and for which he could scarcely have dared to hope.

Old Rome is now encircled and interpenetrated by New Rome. The visitor of twenty years ago, as he steps out of the train at the great central depot, brilliantly illuminated by the electric light, and drives down the new Via Nazionale, lined on either side with splendid buildings, observing on every hand marvelous changes, and finding himself in the midst of life and bustle equal to that of some stirring American city, can scarcely believe his own eyes. Such has been the experience of more than one visitor to Rome during these late years.

But the material and political transformation of Rome are of small import and of easy acquisition when compared with the religious transformation so much desired and so earnestly sought by the Christian world.

Evangelical work began in Rome September, 1870, when a co-porteur, following the lead of the victorious Italian army, drove his little dog-cart filled with Bibles into the Eternal City and began the sale of his strange merchandise.

These Bibles were a more unwelcome foe to the Vatican than the king and his army. Once opened to the preaching of the Gospel, Rome was quickly entered by the various evangelical denominations, and a vigorous campaign began. With a population of 401,000 Rome has to-day about thirty Christian laborers, including missionaries, evangelists, and colporteurs. Some of these are only indirectly engaged in work among the Italians.—*Baptist Missionary Magazine*.

The Bulgarians.

One of the first things we hear of the Bulgarians is that Basil, the Byzantine king, captured 15,000 of them and put out all their eyes, except that he left one

eye to every hundredth man to guide the sightless multitude back to the Bulgarian king. When he saw the ghastly spectacle he sickened, and the next day he died. One would rather be the dead than the live king.

Justin, the Roman emperor, was raised to the royal purple from a common Bulgarian peasant for his soldierly qualities. The reign of his nephew, Justinian, also born a peasant, was long and eventful. In it came what was fondly called the "endless peace." Under the Turks they suffered untold miseries, and are fearful of that power yet. Their emancipation in 1878 cost Russia 120,000 men and \$500,000,000. It may not have been paid down with that precise end in view.

The Bulgarian has had several trials and one great crisis since. As Bulgaria had no experience in government or war, Russia undertook to guide in both; but when the Servians declared war Russia recalled all her officers, and left the army of Bulgaria without any; but they raised officers from the ranks, dashed at Servia with yells and cold steel, and were completely victorious. When their constitution had been declared suspended, they demanded and secured its restoration. They have the most liberal government in the Balkans.

They have made several marked improvements on the laws and customs of the United States. It is our glory to have led the column of republics. We are glad that others still find fields in which they can shine even if not yet republican in form of government. Public schools are established all over the nation, all of which are required to teach the national religion. I indulge in the well-grounded hope that Bulgaria will meet all crises in the future as successfully as those of the past. If she does, it will be largely owing to the teaching of the Christian religion by Protestants. — *Bishop Warren.*

Bulgaria and Its People.

Bulgaria (including Eastern Roumelia) has an area of 37,860 square miles and a population on January 1, 1888, of 3,154,375. Of the total population 2,326,250 are Bulgars, 607,319 Turks, 58,338 Greeks, 23,546 Jews, 30,201 gypsies, 1,069 Russians, 4,699 Servians, 2,245 Germans.

Of the population 2,432,154 belong to the Orthodox Greek Church, 668,173 are Mohammedans, 18,539 Roman Catholics, 21,352 Jews.

The capital is the city of Sofia, with a population of 30,428.

Bulgaria is a principality, and tributary to Turkey. The reigning prince is Ferdinand, Duke of Saxony, who was born Feb-

ruary 26, 1861, was elected Prince of Bulgaria by the National Assembly, July 7, 1887, and assumed the government August 14, 1887.

The Methodist Episcopal Church commenced a mission in Bulgaria in 1857, and the last annual report shows 4 foreign missionaries and their wives, 2 missionaries of the Woman's Foreign Missionary Society, 3 native ordained and 9 native unordained preachers, 116 members, 51 probationers, 211 Sunday-school scholars.

The missionaries are Revs. D. C. Chailis, E. F. Lounsbury, J. S. Ladd, and T. Constantine, and their wives; Miss Linn A. Schenck, and Miss Ella E. Fincham.

Dialogue on Missions to Bulgaria.

BY REV. L. B. COLMAN.

[John and Fred enter from opposite sides of the platform. Fred carries a pair of skates, and if spoken in the warmer fishing-tackle may be used, and the requisite changes made in the dialogue.]

FRED. Hello, John; where are you going?

JOHN. Going to the concert; where are you going?

F. I'm going fishing. Come on, there's no fun up there.

J. No; I'd rather go to the concert; I can get something there.

F. What are you going to do at a concert?

J. Learn about missions.

F. Missions! What missions?

J. Why, the missions in Bulgaria.

F. Bulgaria! Where's that?

J. Why, don't you remember your geography? We had that in school. It is in the south-eastern part of Europe, on the Black Sea, north of Turkey.

F. Are they Turks?

J. No; they are not Turks, they are related to the Russians.

F. How are they related to Turkey?

J. They are not in Turkey, but are tributary to it, and they need missionaries just as badly as the Turks do.

F. Well, haven't they had them for the last fifty years?

J. No; the first missionary was sent there in 1857. That's only about thirty years.

F. Well, have they done any good in that time?

J. Good! Why, in thirty years there have been over a thousand souls saved, and that in a heathen country. There are now six hundred and fifty church members, several native preachers, and a number of training schools.

F. What's the use of sending any more missionaries there if they have done so much good?

J. Use! Why, the work is but just begun. There are three million one hun-

dred and fifty four thousand three hundred and seventy five souls in Bulgaria, and we fear only six hundred and fifty of these saved.

F. Is that so. What Churches do they belong to?

J. To the Methodist Church in Bulgaria proper and to the Congregational in Eastern Roumelia.

F. Is that all? I thought there was a Greek Church there.

J. Well, there is; but that is not much more than baptized heathenism. They have gods and goddesses just like the other heathen, only they give them Bible names. Their god of thunder is called Eljah, who makes thunder by riding through the skies in the chariot of fire in which he ascended to heaven.

F. Well, they are as bad as the Mexicans.

J. They are worse. Fiery Mary is the goddess of lightning. They are very superstitious, too.

F. I should say so.

J. Yes; they will not throw water on fire, nor tread on crumbs, nor step on salt.

F. Ho! Ho! What fools they are! What makes them so?

J. They do not know any better. They need some one to go and teach them.

F. Missionaries?

J. Yes, just as they sent missionaries to our forefathers.

F. To OUR forefathers!

J. Yes; didn't you know that our forefathers were heathens?

F. No.

J. They were; and as bad as the Bulgarians are now. Missionaries came among them, and to this we owe our present state of civilization; our schools, churches, nice homes, and so forth.

F. Well, I didn't know all that. Where did you find it out?

J. At the concert.

F. Well, I guess you are right about sending missionaries to Bulgaria; but what good can you do by going to the concert?

J. Well, in the first place, I want to know about the boys out there and that will do me good; and then, too, I have a dime that will buy a Bible and do them good, and if you go and give a dime that will be two Bibles.

F. I'm going fishing.

J. No, come on, we can go fishing some other time.

F. All right, I believe I will go; but what shall I do with my fishing-tackle?

J. Leave it in the hall.

F. All right. [Boys leave the platform together.]

Sechlerville, W. Va.

Notes and Comments.

In the death of General Clinton B. Fisk, on July 9, the Missionary Society of the Methodist Episcopal Church has lost one of its most valuable home workers. For many years he was an active and influential member of the Board of Managers, and Chairman of the Committee on Japan and Korea. But this was only one of the many important positions he occupied in Church and State, in all of which he was a leader greatly honored and loved.

This number of our magazine will be found to be rich in its information about Italy. We are indebted to our three missionaries, Drs. Burt, Stackpole, and Count, for their articles, also to our native brethren for their articles on "Methodism and the Future of Italy," "America in Italy," "The Pope," "The Methodist Episcopal Church in Apulia," and "The Feast of St. Anthony," written in Italian, and translated for us by Dr. Burt.

Bishop Taylor, of Africa, and Bishop Thoburn, of India, are both in the United States asking for money and men for the fields over which they preside. They are good pleaders and will doubtless obtain what they ask. Their asking is not beyond the need. In granting their requests let it be seen that the contributions to the Missionary Society are not diminished. Our treasury is burdened with debt. We must sustain the work we have in hand, and, if possible, make an advance. The Lord, who has given us success, bids us "Go Forward." Read Dr. Peck's article on "Burdened by Success."

The Rev. C. H. Yatman is a successful evangelist, formerly a member of the New-ark Conference, but now a local Methodist preacher. He is deeply interested in foreign missions, and by his personal contributions, and the offerings of others, is supporting several native preachers in the foreign field. It has been reported that the manner in which he has collected missionary money has been an injury to the Missionary Society of the Methodist Episcopal Church. He informs us that the reports have been incorrect in several particulars: that he has never taken a missionary collection without consulting the pastor, unless he was holding a union meeting; that he has always explained in taking a collection that the \$65 asked for to support a missionary was for a native preacher, and explained how this amount of money was sufficient for this purpose;

that the most of the money given has been contributed by those who are not members of the Methodist Church, and, therefore, a portion of the money has been sent to missions not connected with our Church. Mr. Yatman says that he will always be careful to do nothing which will interfere in the least with the collections for the Missionary Society of the Methodist Episcopal Church, which he loves, and of which he is an earnest supporter.

Burdened by Success.

BY J. O. PECK, D.D.

"The victories of Miltiades will not let me sleep," said the noble Greek, Themistocles. The victories of the cross in some of our mission-fields will not let us sleep at this office. The day has been when the secretaries of the Missionary Office were asking from the field, "Where are your converts, to thrill the Church to give largely?"

We have been telling the missionaries to push out in evangelistic zeal and bring the heathen to Christ, and we had faith that the Church would pour in the money to speed the glorious work! The victories are coming faster now than we can house the trophies.

The cry now is, "What shall we do with our *regiments* of converts that are coming?" Just think of it—2,364 accessions on the Rohilcund District in North India Conference alone in *five months*! Almost 500 converted heathen a month on one district marching down the aisles of Methodist churches to be sworn into the army that is to capture that empire for Christ!

Where shall we get the pastors and teachers to drill these raw recruits into veteran soldiers for Christ? We can get the men, but we must have the money to pay these native pastors their little stipend of \$30 to \$75 a year to shepherd these thousands that are coming, and prepare them in turn to be an army of conquest in India.

We are burdened by our success. Four thousand converts in North India this year means new chapels to house them, new schools to instruct them, new pastors and teachers. Will the Church arouse and come up to the demand of the hour?

We must have larger contributions to meet the coming thousands of converts, or retreat in the face of glorious victories. Brethren and sisters, lay on Christ's altar large thank-offerings for our success! Come up to the help of the Lord now! Help, every one! Give as God is giving victory!

Methodist Missions in Burma.

BY BISHOP J. M. THOBURN, D.D.

In a recent number of a Baptist paper a somewhat rash and not very amiable criticism of our Mission in Burma appeared, with special reference to the movements of the Rev. S. P. Long. I regret the publication of such an article for several reasons, not the least of which is the injustice which it does to the Baptist missionaries in Rangoon.

When I first went to that city in 1879 I was received with great kindness by these excellent men, and the Baptist chapel was most cheerfully put at my disposal. I was the guest of the superintendent of the Sunday-school while engaged in organizing the Methodist church, and not only he but others contributed freely to the new Mission. One or two men, older and wiser than myself, gave me their prayerful counsel, and in doing so pointed out some things which they did not approve, but no men could have been more frank and cordial.

I have repeatedly been at Rangoon since, and have always found this spirit manifested, and do not believe that any friction worth the name has occurred since we first began our work in Burma.

As for Mr. Long, I received from a leading Baptist missionary of Burma, less than two years ago, an assurance that he was a most considerate and honorable missionary neighbor, who had never given any cause of offense in prosecuting his work. This statement was unsolicited, and beyond doubt was perfectly sincere. From personal knowledge of the man, and of his work in Rangoon, I am able to confirm this testimony.

What, then, is the difficulty? Why does any one complain? The source of the difficulty is found in a well-meant, but unwise, paper policy, which was adopted long years ago when missionaries and missionary societies were few, by which vast regions were set apart to particular societies, after the manner of Abraham and Lot.

Some Baptist missionaries think that Burma under this rule becomes theirs by inheritance, and they would prefer to have it all to themselves. But the rule has long since broken down. As a Baptist missionary in Calcutta expressed it a few months ago, "We have outgrown it." Railways have penetrated every-where, missionary societies have increased and are increasing still, and the old boundary lines have nearly faded out.

Before we entered Burma the Lutherans, Anglicans, and Presbyterians had made their appearance in the province, and the

Wesleyans have since come, and it would be utterly useless for any one to try to prevent others still from coming. Moreover, for fifty years and more it has been an established rule in India that, in the great sea-port cities, all denominations have equal rights and privileges, and under this rule no one in any case could challenge our presence in Rangoon.

It has been intimated to me that if we confine our labors to English-speaking people no one will make any objection to our being in Burma. But is this possible? Is it reasonable, is it wise, is it Pauline, is it Christ-like, to propose to live and work in the midst of a great empire of human beings, and not give the Gospel to them because they do not speak our tongue?

If our people in Rangoon are really Christian they will find it impossible to live among the Burman people and not try to bring them to Christ. The Baptists are among the very best of living missionaries, and yet they have not been able to do more than the merest fraction of the work to be done around their own homes. Thousands upon thousands of Burmans can be found all around Rangoon who never heard the Saviour's name.

I have been in Rangoon twice during the past eighteen years, and each time was struck by the fact that people came to me for help as they had not done in former days. I do not speak the language, and visit the province at long intervals, but on both these occasions I found men who seemed perfectly sincere, waiting to ask me to baptize them. They had not been prepared for this step by our own or any other missionaries, and it looked as if God was setting before us an open door of access to the people.

Thus far I have not heard of the slightest collision with our Baptist friends, and I do not believe there will be any. If they and we both do our utmost we cannot overtake a tenth part of the work to be done, and God, who has helped us to live in peace and love thus far, will not forsake us in the years to come.

The International Missionary Union.

The annual meeting for 1890 of the International Missionary Union was held in Clifton Springs in June. The Union is composed exclusively of those who have been or now are missionaries in the foreign field. The officers for 1890-91 are: President, J. T. Gracey, D.D., Buffalo, N. Y.; Vice-Presidents, Cyrus Hamlin, D.D., Wm. Dean, D.D., S. L. Baldwin, D.D., Secretary, Rev. W. H. Belden, Bristol, Conn., Treasurer, Rev. S. R. House, M. D.; Executive Committee, S. H. Kellogg,

D.D., Toronto, Chairman, C. W. Cushing, D.D., Rev. C. W. Park, Rev. Benj. Helm, Rev. J. A. Davis, Dr. Caroline K. Daniels, Mrs. Belle M. D. Patterson.

Dr. Gracey, in the *Northern Christian Advocate*, gives the following account of the annual meeting:

Sunday, June 15, was a notable day in Clifton Springs. The consecration meeting at the Y. M. C. A. rooms at 9 o'clock was a rare pentecostal season. The missionaries preached in the Baptist and the Methodist churches and in the Sanitarium chapel both morning and evening. At 2 P. M. there was a children's service, at 4 P. M. a men's meeting and at 6 P. M. a meeting of the Christian Endeavor Society, all conducted by the missionaries. Children and adults both enjoyed the polylingual singing and the illustrations by curios of the children's meeting.

Of Saturday afternoon we have not yet made a note. Rev. J. Taylor Hamilton, secretary of the Moravian Missionary Society, read a valuable paper on "Moravian Missions." It contained most thrilling statements. A missionary society that counts more than two and a half times as many members in heathen lands as it numbers in its home constituency deserves to bear the banner of Christendom.

We cannot follow the daily proceedings for the three closing days of the meeting. Professor M. N. Wyckoff, of Japan, read an excellent paper on "Education in Japan, from an Imperial University in the Seventh Century to the Modern System." Last year there were 142 missionary schools with 11,000 pupils. The rapid growth of educational appliances and eager demand especially for Western knowledge is unavoidably accompanied with loss of parental influence and with disorder. The students become the dangerous class in politics. There is no more difficult question confronting the statesmen of Japan than the question of dealing with student politicians. This found a striking comment in the very telegraphic dispatches of the morning from Japan in the disturbances occasioned by these students. The flood of new knowledge from the West has re-arranged the methods and teachings of the school and largely destroyed the co-operation of school and home; for most of the present generation of parents are unable to follow their children in the new paths of learning, and many have ceased trying to do so.

The paper of the Rev. Dr. Whipple, of Persia, on "Ten Years of Bible Work" in that land, from 1880 to 1890, closed with this remarkable statement: "All the converts from Islam to Christianity whom

I have met attribute their conversion directly to the reading of the New Testament in Persian, and not to any other agency."

A communication from the Rev. Dr. Shedd, a member of the Union, of Persia, made important statements about the work in that land, and one from the Rev. Mr. Porter, also a member, now in Brazil, filled with interesting statements, speaking of the ignorance of the people, and there was no college in the country in the American sense, and that thirteen teachers of the public schools in Pernambuco were recently dismissed "because they neither read nor write."

Among the topics considered by the meeting was that of mission economics, and after full and frank discussion the Union adopted a preamble and resolutions setting forth that in view of the wide range of newspaper criticism in some quarters on the salaries and style of living of some missionaries and of the cost of missions they delighted to challenge the most full investigation by any and all persons competent to judge of the same, as they earnestly desired to find any improved method that could be shown to be such. The ladies had a very interesting afternoon meeting on Tuesday, not of the stock speech-making kind, but of discussion by question and answers from several parties on the best method of doing certain branches of their work.

The farewell meeting held on Tuesday evening, to commit to God's care between twenty and thirty of the members who are about to return to their fields, was a most delightful occasion. The eager desire of these persons to be at their work was very uniformly testified to, and the Rev. Dr. Dean, the Baptist missionary veteran of fifty years of foreign service, addressed them in a very tender and touching manner.

The student volunteer movement was represented by one of its officers, M. W. Moorhead, who said there were already two hundred and fifty of their number on the foreign field. They seek to secure churches and colleges to pay the salary of their men abroad, but place them under the regular boards. The Union passed a resolution requesting them to send annually a representative to the meetings of this body.

The obstacles to missionary work were taken up, such as the opium traffic in China, especially in view of impending new treaties; also the "Chinese question in America," and memorials were addressed to the Government of Great Britain and that of the United States on the opium matter and to our Government

on the Chinese item, and the Rev. Drs. Hamlin and Baldwin were requested to present those designed for our own Government in person to President Harrison. Liquor eminently on the Congo was also considered, and a similar action was had concerning that.

The closing meeting was held in the Sanitarium chapel, and Dr. Foster's closing words will linger with the Union as most impressive and practical. The Missionary Union having expressed its high appreciation of the entertainment had, Dr. Foster invited them to "come again, and come always."

Our Missionaries and Missions.

Bishop Newman arrived in Yokohama, Japan, July 6. The Japan Conference was announced to meet at Tokyo, July 10.

Rev. T. Donoghue, of our China Mission, has returned to the United States. His address is Downers Grove, Ill.

The address of Rev. J. H. Worley, of our China Mission, is changed from Clifton Springs, N. Y., to 2229 N Street, Lincoln, Neb.

Bishop Thoburn arrived in New York on June 30, and has since been actively and successfully presenting the claims of the India field.

Rev. W. L. King, pastor at Vepery, Madras, India, says that the English church which he serves supports five day and six Sunday-schools with both money and laborers.

Rev. B. F. Kephart, Presiding Elder of the Cape Palmas District, Africa Conference, has returned to the United States, and is now in Brooklyn, N. Y., very low with African fever.

Rev. L. N. Wheeler, D.D., of the Wisconsin Conference, and formerly a missionary of our Church in China, has been appointed the agent of the American Bible Society for China, with head-quarters at Shanghai.

Rev. M. C. Wilcox writes from Foochow, China, May 19. "We rejoice in a son born to Mrs. Wilcox, May 17. Recently the American Board of Missions of this place sustained a great loss in the death of Pastor Nga, who was considered their ablest preacher in this province."

The *Indian Witness* of June 7 says. "The Rev. A. J. Maxwell has been very dangerously ill, but is recovering in a most remarkable manner. There seemed not a chance for his life, when suddenly the symptoms changed for the better. The prayer of faith has to be reckoned with in explaining the recovery."

Bishop Thoburn authorizes us to insert in our list of foreign missionaries in India the names of Mrs. J. H. Garden, Mrs. H. Garshom, Mrs. M. Tindale. Also at Nagpore, India, Rev. F. N. Shaw and wife, and at Singapore, Straits Settlements, Rev. D. Davies Moore and Rev. W. Kensett.

Rev. D. L. Rader, Superintendent of the Wyoming Mission; Rev. Thomas Harwood, Superintendent of the New Mexico Spanish Mission; Rev. W. F. Oldham, Superintendent of the Malaysia Mission, Rev. John W. Butler and Rev. S. W. Siberts, of the Mexico Mission, have received the honorary degree of Doctor of Divinity.

Bishop Taylor writes respecting the support of his missionaries in Africa: "The statement that we send no food-supplies to our missionaries after the first year is one of the lies charged against us. We furnish in every place the means of making self-support, but supply annually whatever is lacking, till they can make it through the industries which our pupils must learn, as an essential part of their education, to fit them for an honorable occupancy of the high plane of Christian civilization."

Rev. Dr. J. W. Butler writes from Mexico that the Mission in Queretaro is again passing through some serious trouble. An intoxicated Roman Catholic priest entered the church building when the people were engaged in worship and caused so much disturbance that he was arrested and imprisoned. This resulted in an angry mob seeking the lives of some of the members of the church, and the life of the native pastor, Severo Lopez, has been threatened. The Church should constantly invoke the blessing of God upon the workers in Mexico.

Rev. Dr. E. W. Parker writes from India: "A missionary lately wrote to America asking for one hundred and fifty missionaries who would come to India at their own charges. At our present position and opportunity I would rather have the one hundred and fifty pay for as many substitutes here as it would cost them to come to India. One of God's stewards could pay twenty of these teacher-pastors \$50 per year each, and give them each a chapel school-house, at less expense than he could pay his own way here. So what we want now is a few hundred missionaries who will stay at home and earn money and pay for these cheap substitutes (who are ready and trained and have the language), and give them each a chapel. We need more men like Dr. Goucher, who is paying for some sixty of these teacher-pastors and aiding

one hundred boys to secure an education for such work as this."

Rev. Dr. T. S. Johnson, of India, now at Progree Grove, Ill., is acting as agent for Lucknow Christian College. He writes: "I want to secure \$20,000 for the Lucknow Christian College, India. If some person will come forward with this sum we will add the name to the institution whereby a lasting memorial will be erected in that very interesting though needy country—a memorial which will bless great numbers through the ages to come. Should there be those who cannot give such a large sum we will give them a room to build in which the name may be inscribed. Twelve of these rooms \$1,000 each, and two rooms \$2,000 each, and the main hall \$4,000. Who will respond? Write me and ask all the questions about the enterprise you may desire, and when satisfied there is no better, if equal, opportunity for laying up treasures in heaven, of rapidly advancing the cause of Christ, then bring forward your contributions."

"The Heathen Coming In."

Rev. James H. Deputie writes to Dr. McCabe from Mount Olive, Liberia, June 12: "Recently we have been disturbed by native wars in the interior, which have caused devastation throughout the country and broken up many peaceful native villages. The government has sent troops to stop the progress of the invaders, and several of the instigators of this rebellion have lost their heads—a part of the body very necessary in this country for carrying on the works of the devil.

"What the outcome of this difficulty will be we cannot decide, but the prospects are that there will be a great scarcity of breadstuff, as it began just in a time when the peaceable natives were engaged in planting their farms. In their fright they left every thing and fled to the Liberian settlements for protection. They are a very good people now, and profess much love to God, and we, if so disposed, could make a good report and say that the heathen are coming in by the hundred.

"This would be the truth so far as their coming in is concerned, but where they will be when the cruel war is over I cannot say. I am inclined to think they are chiefly influenced by the things of this life."

Help for Yokohama Methodism.

The building of Yokohama Methodist Episcopal Church was in process of repairs, and being raised to the proper street level. A furious wind to-day swept it

from its props and dashed it to the ground in ruins so complete as to be irretrievable.

This church has been self-supporting for some time, though it is a hard struggle to maintain the position. The repairs in progress were quite extensive, but no aid had been asked from the Missionary Society. Now this catastrophe comes as a crushing blow. It is far beyond the ability of the membership, many of whom are very poor, to erect a suitable structure. We hope and pray that our friends at home may be willing to help us liberally.

Yokohama is the most frequented seaport of Japan; the population is 120,000, and constantly increases. All foreign travelers pass through here and generally stay some days. The Methodist Episcopal Church should be represented by a structure worthy of her honored name. We have been at work here for about seventeen years, and should have had long ago a good strong edifice. This may be done now. Can the reader assist in the good work?

GIDEON F. DRAPER, P. E.
YOKOHAMA, May 31, 1890.

Science and Religion in Peking, China.

BY REV. H. H. LOWRY.

Here is an item of interest, showing the contrast between teaching in a Christian and in a secular school. The other day Mr. Gamewell had the refining of silver to explain in physics.

He explained the process, and then dwelt for some time upon the passage in Malachi, and illustrated the text by the experiment. Ming Tang, one of the students, was deeply affected by it, and broke down crying and sobbing. The next day he spoke of the incident in prayer-meeting, and expressed his deep sense of unworthiness, as it was impressed upon him by the illustration.

The scientific fact could have been just as clearly expressed in another school, but the spiritual lesson would have been lost.

Several of the students were very much helped during the revival meetings. I cannot think of these boys in our lately organized Peking University, and the opportunity of preparing them for their future position in China, without my heart bounding. O! if some of our men of means could only see these things as we do, and the absolute importance of the present, they certainly would fully equip us for this work!

Mr. Brown writes that he has no end of inquirers about the preparatory school

in Tientsin, and has had to turn away many boys because *they were too advanced and he had no room or provision for them.*

This ought not to be. Representing a great church in this empire and be continually hampered and hindered for want of means. Every day, almost, we see new reasons why our educational work should be put into efficient condition. The number of *paying* students is increasing, and we will soon be able to have a large number of such promising young men if we can secure the *buildings and teachers.* These are positive demands.

Notwithstanding all the money being used by the government in education, denominational schools are to be the successful institutions of the future. My heart yearns for our own church to take her proper place in this work.

PEKING, March 11, 1890.

Churches and Societies.

The receipts of the Board of Foreign Missions of the Cumberland Presbyterian Church last year were \$19,275 96.

The General Assembly of the United Presbyterian Church, at its meeting in May, voted against the basis of union of the Presbyterian churches of India.

The Methodist Protestant Board of Foreign Missions received for the year just closed \$14,711; or more than \$4,000 in advance of the previous year's receipts.

One in sixty of the adult members of the Moravian Church goes into the mission field, and her converts from heathenism out-number the parent Church by more than two to one.

The Greek Church Missionary Society was founded eleven years ago, under the patronage of the Empress of Russia. It has missions in Japan, Siberia, and the less populous regions of the empire.

There is a Missionary Bureau at 186 Aldersgate Street, London, E. C., with the Rev. R. Caldwell as secretary. The bureau appeals for money in aid of evangelistic work carried on by Mr. Torre at Buenos Ayres.

The Board of Foreign Missions of the United Presbyterian Church received last year \$100,539 36. It supports 68 foreign missionaries in Egypt and India, and has in Egypt 2,971 communicants, and in India, 6,597.

The Society for the Propagation of the Gospel returns its receipts at £125,038, the largest, with the exception of the receipts of 1888, in its history. It has 646 missionaries on its roll, with 2,300 lay

teachers, 2,650 students in its colleges, and 38,000 children in the mission schools in Asia and Africa.

The Board of Missions of the United Brethren Church reports the collection during the year of \$14,759 for the support of its missionary work, and of \$43,757 toward the payment of the Mission debt, which is now substantially reduced to \$15,360. Its appropriations for the ensuing year amount to \$24,267 \$8,000 for foreign, \$5,450 for border, and \$9,917 for home missions.

The Belgian Missionary Church.

BY MARY DE LAEVEYE.

Two Belgian monks, Henri Voes and Jean Esch, were burned alive in Brussels, in 1523. These were the first Protestant martyrs in the Netherlands. The Spanish Inquisition continued its bloody persecutions till the Reformation was completely suppressed. During more than two centuries Belgium was thoroughly dominated by the Romish Church. In 1848 a society named Eglise Missionaire Belge was constituted at Brussels for the spreading of the Gospel.

This society comprises now 27 churches and missions in full activity in 170 communes, composed of 7,000 members, 420 only of Protestant origin. Thirty-eight clergymen and Bible-readers preach the Gospel in private houses, church-yards, and in public, presiding as well over Sunday services and Bible-classes.

The Belgian Missionary Church might rapidly extend its blessed work if it was not constantly prevented by the insufficiency of its means. It requires about 140,000 francs yearly, and, as nearly all its members are poor workmen the receipts are always much below the expenses, not to mention the needs of the new missionary stations. In January, 1890, the deficit reached 45,000 francs, and the Missionary Church will have to diminish its activity without fresh help. We therefore appeal to all those who take an interest in the promotion of evangelization on the Continent, that they may "come over and help us." The treasurer of the Belgian Missionary Church is M. Kennedy Anet, 123 Chaussée d'Ixelles, Brussels.—*The Christian.*

Zenana Bible and Medical Mission.

The work of the Zenana Bible and Medical Mission, otherwise known as the Indian Female Normal School and Instruction Society, is of unquestioned importance. Going into the homes of India, and spreading light as to life and godliness among the women, the workers ex-

ercise an influence for good which could not otherwise be brought to bear upon the dark and superstitious millions of the great empire. The Society has 28 stations, and employs 60 European missionaries and Eurasian assistants, 124 native Christian teachers, nurses, etc., and 58 Hindu-women. There are 63 schools, with 2,379 pupils; and 4 normal schools, with 130 students training for mission work. The missionaries and Bible-women have access to 2,569 zenanas and private houses, with 1,829 pupils under Christian instruction. The Bible-women also visit periodically 405 villages. During last year, at the Society's hospitals and the dispensaries at Lucknow and Benares, 18,782 attendances of 5,663 patients were recorded.

These facts and figures represent a vast amount of labor. They should commend the Society to the earnest support of the friends of India, and especially to the lively interest of those who feel for the woes of down-trodden womankind. We rejoice to report that the work is securing new sympathizers. A recent accession is the Princess Mary Adelaide, Duchess of Teck, who has accepted the presidency. Her royal highness attended the annual meeting, which was held on Tuesday last week, in Princess Hall, Piccadilly, Lord Kinnaird in the chair. Mr. W. T. Paton, the treasurer, in a brief statement, showed the reality of the work. The income last year was £13,054, being an increase over the preceding year of £1,477. It is proposed to extend the medical department of the work by building hospitals at Patna and in North Ceylon. Mr. Paton had the hearty concurrence of the meeting when he expressed the opinion that if the Society had done nothing else the establishment of four Mission hospitals was sufficient return for the money, time, and labor hitherto expended.—*The Christian*.

Mission Lands.

The re-action in Japan against foreigners still continues, and seriously affects mission work.

In Kaiser-Wilhelms-Land, the German part of New Guinea, the importation of either spirits or gunpowder is forbidden.

Rev. George W. Gilmore writes that the most noticeable difference between social life in America and Korea is the seclusion of Korean women.

A prominent Chinese scholar came to our missionaries in China, and said, "I want a Saviour. Confucianism provides none, neither does Buddhism nor Taoism."

In the Santhal Mission, in India, under Dr. Haegert, a new mission station has been founded twenty-five miles north of Bethel. It is to be called Bethany.

A missionary steamer is to be placed on Lake Victoria Nyanza. The lake is surrounded by a fertile country containing a population of twelve millions.

The Lutherans in the Baltic provinces of Russia are still suffering from religious intolerance, due in part to the determination of the government to Russianize the people.

Rev. J. A. Macdonald, a Wesleyan missionary in Bengal, India, says that in India idolatrous practices are coming into disrepute, and the reign of false gods is coming to an end.

It is said that Tippo Tib, whose headquarters are on the Upper Congo, commands 2,000 men, armed with Winchester rifles. These men raid the villages to capture the natives, whom they sell for slaves.

Miss Doty, a Presbyterian missionary in Korea, writes of the Koreans: "There is probably no people on the earth who come so near to having no religion as the Koreans. If they worship any thing it is their ancestors."

A missionary in Ceylon reports that a wave of spiritual blessing has been passing over the Island of Ceylon, and there are many indications that, if more consecrated missionaries are sent, there will be many converts among the natives.

In San Francisco is a Japanese Christian Union with twenty-one members, all of whom desire to become ministers of the Gospel. Its object is to preach the Gospel to the Japanese who will not attend the churches.

The "Gospel Society," in San Francisco, numbers 115 Japanese young men connected with the Japanese Methodist Church. Its aims are "to Christianize the Japanese, teach the English language, and give aid to the needy."

Miss Blackmore writes from Singapore that the Chinese old women there are superstitious, keen at making a bargain, and rule the whole household with any thing but the sway of love. Many of the women have a passion for gambling.

The Evangelical Church of Italy, formerly called the Free Italian Church, in its report for the year 1889 enumerates 31 churches, 55 stations, 14 ordained ministers, 15 evangelists, and 2,305 communicants.

Rev. W. K. Landels, of the English Baptist Mission in Italy, writes: "In a country like Italy, where preaching in the open air is absolutely forbidden by law, we are obliged to make great use of the press, in order to bring our work and principles before the people."

A missionary in India writes: "We are driving tunnels in all directions through the mass of Hinduism. The lower classes are being permeated by the dissolving element of Christian truth, and the mortar of ignorance and superstition is being picked out from the joints of the caste system."

The *Chinese Recorder* states that the Chinese officials are now declining to give permission for missionaries to reside and to build residences except at the open ports. In Honan, North China, the missionaries, who were arranging to occupy a new station, were told that neither passport nor treaty gave a right to reside, only to travel.

The *Madras Hindu*, edited by Brahmins, comments upon the extraordinarily large percentage of educational degrees obtained by native Christians. It points

out that these native Christians come, most of them, from the lower castes, and yet they are apparently on the high road to furnishing "the most distinguished public servants, barristers, merchants, and citizens among the various classes of the native community."

The converts from heathenism in Ceylon have four methods of giving for the support of the Gospel: First, the *tithe* of their earnings; second, the *offering of trees*, which is the setting apart by each family of a cocoa-nut-tree, the produce of which they sacredly devote to benevolent purposes; third, the *offering of labor*, which means a certain amount of time devoted to work in the interests of the Church; and, fourth, there is the *handful of rice*, which is reserved from every day's meal.

A missionary in India writes: The "government schools prohibit Christian teaching. The result is that many boys with a good high-school or college education have barely heard the name of Christ, not knowing a hundredth part as much about him as they do about Queen Victoria. For instance, I was talking to an advanced government student one day about Christ, and he said he knew *nothing* of him, only he had heard his name mentioned. When I was talking to him again about Peter walking on the water, he wished to know whether I meant 'Peter the Hermit,' or 'Peter the Great.'"

Petition in Favor of the Chinese.

The International Missionary Union, at its meeting in Clifton Springs, adopted the following:

Whereas, the United States of America and the Empire of China are bound by solemn treaties, and,

Whereas, unjust laws discriminating against Chinese subjects have been passed by our Government, and,

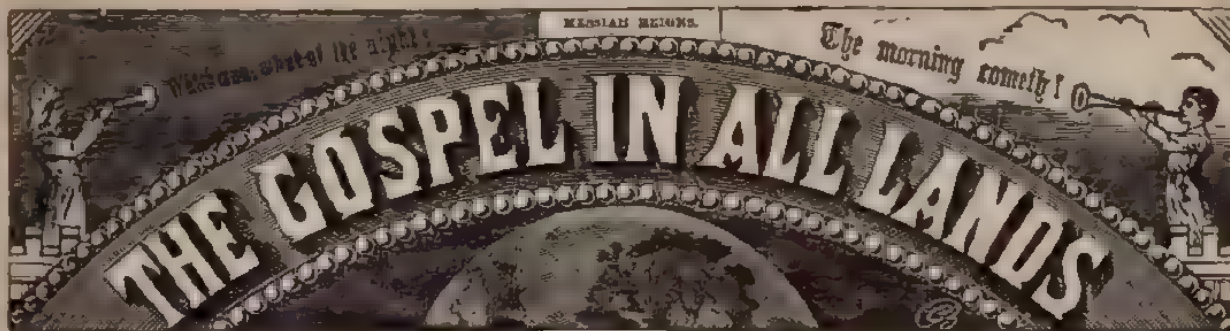
Whereas, missionary work, on account of this wanton insult to a friendly power, China, is greatly retarded, and,

Whereas, leading Chinese statesmen through a memorial presented to the Emperor of China have petitioned that the throne shall institute retaliative measures against Americans in China, and,

Whereas, it is affirmed on competent authority that new treaties, as strict in regard to Chinese immigration to this country as may be desirable to our Government, can be negotiated, therefore,

Resolved, that we petition Congress to repeal that unjust and dishonorable Scott bill, known as the "Chinese Exclusion Act of 1888;" and at once, in a manner compatible with our honor and dignity as a Christian nation, to commence negotiations with the Chinese Government for the revision of former treaties, or the making of new ones as may be deemed best.

Resolved, that the Rev. Cyrus Hamlin, D.D., and the Rev. S. L. Baldwin, D.D., two of the vice-presidents of this Missionary Union, be requested to present this action in person, to His Excellency, Benjamin Harrison, President of the United States.



Eugene R. Smith, D.D.,
Ed. 107

SEPTEMBER, 1890.

Fifth Ave. & 20th St.,
New York City



A JAPANESE DOCTOR AND PATIENT.

Poetry and Song.

Missionary Hymn.

BY REV. ERNEST G. WESLEY.

Earth's Christless millions dying,
Defiled by sin and shame,
In deepest darkness lying—
No knowledge of His name—
Now call on us to bring them
Glad tidings of our Lord,
Now plead with us to tell them
The message of his word.

And with their earnest pleading
So now before us stands
Our Saviour, interceding
With pierced feet and hands!
Beseeching us to help them
For whom in love he died,
Beseeching us to lead them
Where souls are purified.

Why halt we, yet delaying
To enter now our field?
Why tarry, disobeying—
Refusing now to yield?
We see the daylight fading
As sinks the golden sun,
And evening's deeper shading
Falls o'er our work undone.

The walls of sin are shaking
Their many gates unbarred;
The powers of darkness quaking
Before our king, thorn-scarred;
Whose signal bright, all glorious,
Flames out across the sky,
Upheld by hosts victorious
And fiercest foemen fly.

Then haste with footsteps eager
Where Christless souls are found;
Lift high Immanuel's banner,
Proclaim the Gospel's sound!
For brighter gleams his glory,
For deeper rolls its flood,
As heroes tell the story,
"Redemption through his blood."

No longer hold salvation
From those for whom he died;
In earth's most distant nation
Uplift the Crucified!
Proclaim his words of gladness,
Haste! haste! o'er land and sea—
Where millions in their sadness
Still wait our Lord's to be.

Providence, R. I.

HAVE you found the heavenly light?
Pass it on!
Souls are groping in the night,
Daylight gone!
Hold thy lighted lamp on high,
Be a star in some one's sky,
He may live who else would die—
Pass it on!

World, Work, Story.

Waymarks of Japanese History.

Japan is but the uplifted crest of a submarine mountain, which is continually scoured into sand by swift currents all around, that seem still to be fretting over their original disturbance. It will wear out if time lasts, and be lost amidst the general dissolution of the earth's crust. Volcanic action in the geological periods must have been widely extended and violent, for since the cognizance of written history these changes have been constant. A large number of her mountains are mere chimneys, and smoldering fires are still sustained by connection with the air without.

The physical history of Japan has been written in flame and flood. The most appalling calamities to life and industry have come from these causes. The entire mountainous surfaces are dotted with blazing, smoking, or extinct volcanoes. In 1874 Taromi, in Yezo, which had been believed for years to be extinct, had its whole top blown off. Asama Yama is continually on the alert for an opportunity to wreak its hidden vengeance. Even the sacred and beautiful Fuji, so serene in its covering of virgin snow, is the creation of violence, and is waiting for orders to begin again in its destructive work through a funnel of more than twelve thousand feet in height.

Japan is a land of earthquakes. Parts of it are nearly always in foreboding tremors, while cities and villages have actually disappeared. But in all these compensations are found, for it is a country rich in minerals. The mountains are built of the best and most valuable stone in every variety, from granite to the finest grained sandstones. There are also some varieties of precious stones. The metals are abundant. The island of Sado is actually built of gold-bearing quartz. Copper is found in great abundance and of the best quality, and also lead, tin, antimony, and manganese. There are thirty-six varieties of useful timber, and what gives the country its indescribable beauty, and makes it look tropical in the dead of winter, is its boundless wealth of evergreens. Nature in Japan cannot endure baldheadedness, and so covers her mountains; and if she cannot do it with green, she casts over them glistening snows.

The most useful timber in all the East is the bamboo, which, strange as it may appear, can be adapted to more uses than any other single growth in the world; for from it the Japanese not only build houses, but make exquisite furniture and bric-a-brac, on whose hard and polished surface the painter may delight to spread his colors. There is little of fauna; the animals having probably been brought from other countries.

There are few native singing birds; the birds belonging to the country are those of prey, such as eagles, hawks and buzzards; but ducks and wild geese, storks and heron are numberless. Fish inhabit all seas, rivers and rivulets in the greatest abundance, and furnish one

of the main staples of food. Rice and fish feed more than all other life-sustaining materials.

All these things are, however, of little value until we know whom they serve, and what they have produced in the character and development of life. Who are the Japanese, and where did they come from? Their early origin is mythical, and tradition has created for them a history which in no wise suits their character, for history should be the exponent of the life of the people. It althes itself to mythology, is stiff and unnatural, for no nation can see themselves as others see them. If they write their own history, they will only do themselves injustice. Their original cosmogony is atheistical. Their beginnings were in chaos. The world in their

the mixtures from which the present race has come; and this can be probably determined to a considerable extent by the geographical position extending toward the Asiatic continent, which at the southern end of Korea and Siberia is near, and not difficult of access. At a point called Korato, a little north of 32° parallel, not more than five miles separate these countries. The water at low tide is so shallow that it can be waded, or crossed in light canoes. Indeed, after continuous winds from the right direction, the journey can be made into Asia dry shod, and during four months in the year the strait is frozen over so that it can be crossed in an hour.

There has been much in Japan to tempt people to come out of the cold into its genial sunshine. A por-



CITY OF YOKOHAMA, JAPAN.

conception was one inseparable intermixture. Heaven and earth were one, and the elements of creation pervaded the unformed deep. And creation, when it came, was a sublimation in which the vapor formed the heavens, and the residuum became the earth, from which a germ came forth, and became a self-existent being. "Two other beings of the genesis appeared—after them came four pairs of beings (Kami); these were all male, self-begotten. The Kami separated the primordial substance into five elements—wood, fire, metal, earth and water; as yet the division into sexes was not made. The first manifestation of the male essence was Izanagi, of the female Izanami, and from these proceeded the human race."

The point of greatest interest, however, pertains to

tion of the country is remarkable in its relation to the ocean currents, which flow from the Indian ocean and the equatorial seas. The stream flows always in an easterly direction past Luzon, having Formosa as the south point, and sometimes Kiushiu, reaching as far as the sea of Japan. At a little north of the latitude of Tokio it leaves the coast of Japan, and rolls its way toward the shores of America. By the violence of the monsoons, continually sweeping the coasts of eastern Asia, the drifting from the Malay archipelago of craft and the landing of men on the shores of Kiushiu, Shikoku, and the western shores of Hondo, were, no doubt, a constant occurrence. Japanese history shows this to have actually taken place, and as occurring at the present time.

All this warrants the conjecture that the shivering hordes of the north were tempted to the south by its more genial climate, by its summer skies, and by its easy mode of living on account of its almost spontaneous abundance. History furnishes evidence of the settlement of the habitation of the main-land by Ainos, the descendants of whom occupy Yezo, Shikoku and Kiushiu were peopled, no doubt, by mixed races, sprung from the adventurers of southern Asia. Slowly pushing the aborigines of Kiushiu and Shikoku to the ragged edges beyond fertility they took possession of the country conquered by force and strategem, and fought the Ainos, setting up their capital not far from Kioto. This was, no doubt, one of those life and death struggles in which men give up or die slowly; or, what is more likely, a considerable portion was conquered by marriage, being a more pacific way of conquest than war, beside yielding better race products. Thus, no doubt, the Japanese came into existence by crowding, fighting, exterminating, miscegenation, etc.

The Ainos still live as a remnant in Yezo. The account of their origin is low enough. It is a wonder that the fanatics of evolution in search of the missing link between the animal and man had not found it among them. The Japanese could have told them that the name means "offspring of the middle"—a cross between man and beast, which is the first link in the union.

As to the evidence of this origin of the Japanese there is something more than probability, as the most ancient forms of the language show as great likeness to the Aino as to the modern Japanese. A similarity can also be traced in geographical names and in relics of the Stone Age, such as flint arrows and spear heads, etc. There are also two distinct types of features extant—the Aino, or northern, and the Yamato, or southern type. The Aino is the type of caricature which appears in many Japanese paintings. They are the most interesting to Americans of all the inhabitants as the most probable ancestors of our American Indians. They are heavy men, wearing their thick, black, straight hair down over their necks, and all the beard that will grow on their faces is the object of Japanese caricature. The women tattoo their faces. The men use bows and arrows, are great basket makers, and in a surprising number of characteristics are like the North American Indians. They worship the spirit of Yo Shitsune, a Japanese general of romantic history of the twelfth century, who lived with them, when in exile, and taught them some of the arts of civilization.

Here we run into the traditional. It may excite the curiosity of our readers, if it does not convince them, that according to some scholars, the ten lost tribes are to be found here, reduced to small proportions considering the time they have been wanderers. Some suppose that in these Ainos are to be found the beginnings of the fast disappearing Indian tribes of our own West. The currents of the Gulf Stream of Japan have just been referred to as arising in the equatorial belt, and they sweep the coasts of Formosa and Japan, the Kunle

and Aleutian Islands, Alaska, Oregon, California, and thence deflect toward the Sandwich Islands. A hulk or dismantled ship would now, it is said, if not beached, or otherwise hindered, from the Kuro Shiwo, off Kiushiu, be borne from Japan to Hawaii. It is said also that within twenty years Japanese boats, caught in eastern typhoons, have been swept into the Kuro Shiwo, and were borne before the storm to America. Facts confirming this theory are known to fishermen and junk sailors on the coast of Japan. The numbers of Japanese and Aino boats stranded on American shores have amounted to thousands, and thus the Japanese origin of the aboriginal Americans seems to be put beyond conjecture or mere probability.

From 1872 to 1876 there were wrecked forty-nine Japanese junks with authenticated dates. Those who desire to follow this more than probable solution can find valuable facts in detail in papers read before the San Francisco Academy of Science by Mr. Charles Walcott Brooks. There are, also, analogical arguments from the languages and from striking physiognomical likenesses. The subject is one of interest to many, and a service may be rendered to them by the above suggestions.

The divinity of the office of mikado, as held by the Japanese through, as they believe, twenty-five centuries, is a subject of the most intense interest. Should it prove true this will be the only historical example of the divine right of kings—a claim which has cost some of their kind their heads. The Japanese ruler claims the title "King of Heaven." He ought to be a heavenly character, but, fortunately for him, moral character, according to European ideas, does not belong to him. But his claim has not much to confirm it before the eighth century; all their historical records before this period are barren of what in this age could be stamped as facts. Their book of traditions dates only from 711 to 712.

There is a claim set up for two books prior to this time, extending from 620 A. D., to 681 A. D.; but both are lost. These are not worth the trouble of burdening the memory with. They may be of some service as traditional mythological and historical curios, but nothing more. They contain a fair outline of some of the principal events between the eighth and eleventh centuries, and constitute as good history as exists from the eleventh to the sixteenth centuries—the times of bloody strifes and feudal wars. But the whole is to the modern student unsatisfactory, for he can only use it inferentially. Even a fact so modern as the massacre and extinction of the Christians has scarcely any satisfactory foundation, and is about as scantily detailed as their histories of the sixth century.

There are, however, some characters and events which, while supported by scrappy history, may yet carry to the mind some probable truth. One of these is the conquest of Korea by the Empress Jingu Kogo; another is the introduction of Chinese civilization and Buddhism. The notion that woman is not equal to man in any of the emergencies of life is a modern conceit. Though not so prominent as man, nor so frequently in

the desperate conflicts for existence, she has always been equal to him, showing sometimes even a greater heroism, when they came. All history is jeweled with noted examples, and Japanese history is illustrious with the achievements of brave women. The women of the early centuries are represented as possessing intellectual and physical vigor, filling the highest offices of religion, household, and motherhood in perfection, ever the peer of men in whatever they undertook.—*Dr. Mutchmore in The Presbyterian.*

Funeral Ceremonies of Shintoism.

Shintoism—the "colorless cult"—is the aristocratic religion in Japan. The following is from a description in the *Hiego Times* of the funeral of a Shinto gentleman :

"In the grounds attached to the residence of the deceased in Nakanoshima were great numbers of bouquets of flowers, dwarf pines, branches of green trees, and other similar offerings sent by his friends or business connections. The coffin, draped with a plain black cloth, was placed in a room looking out upon the garden, and on the right of the entrance to this apartment there was a sort of stand with twelve ducks and a number of crayfish (the latter alive) upon it. The funeral procession was headed by a person carrying a long white streamer, having on it the name of the deceased. Then came twelve priests, six of whom bore white and the other six red banners. Following these priests were about two hundred coolies bearing bouquets of flowers, then a sort of kango containing offerings, the use of which was afterward apparent, and then a band—or more properly, perhaps, a sort of choir—consisting of seven persons, playing on Japanese musical instruments. After a detachment of soldiers came the hearse, draped in white, and then more soldiers, the relatives and friends of deceased, and the general public. Not the least interesting feature in the long procession were the widow and her three children, who were all dressed in white silk crape, with their hair hanging down and bound with white paper.

"On arriving at the cemetery our informant found that a sort of pavilion holding about sixty persons had been erected round the grave, over which was a kind of hier, kept in place above the opening by ropes. The coffin was placed in front of the hier, and the priests—arrayed, with one exception, in white robes and conical gauze hats—seated themselves to the right and left of it. Next to the priests, on the left-hand side, were the widow and female mourners, the band being stationed on the right. To the right of the hearse was placed a magnificent vase containing artificial flowers.

"The funeral ceremonies were commenced by the band playing a dirge, which continued during the remainder of the service. A young priest, bearing a vessel of white unlaquered wood containing water, stepped in front of the hearse, and dipping in two of his fingers sprinkled a little water toward the four cardinal points. Another priest then brought a tray, also of white wood,



A SHINTO PRIEST.

on which were two earthen bottles containing saké. This tray was decorated with sprigs of laburnum, and so were all the other vessels used in the ceremonial. The priest raised the tray slowly to the level of his head, and then presented it to another priest, who received it reverently and placed it on a stand in front of the hearse. Offerings of rice, mochi, tai, and various other kinds of fish—all on separate trays—were taken from the kango and placed on the stand before the hearse, with the same ceremony as in the case of the saké. After these came offerings consisting of a rabbit, two doves, sea-weed, grapes, pears, etc.; in all, about twenty different articles. The priests who performed this portion of the service had their mouths covered with paper, in order that their breath should not con-

taminate the offerings. The band now ceased playing, and the head priest stepped in front of the coffin and thrice made obeisance, the attendant priests following him in turn. He then took a wand of white wood, and holding it almost in a perpendicular position toward the coffin between his thumbs and forefingers, he again bowed three times. Another priest now came forward and read a kind of funeral oration, eulogizing the deceased, and referring to his birth, travels abroad, his important services, etc., concluding with a prayer that he might enter the rest awaiting all devout followers of the Shinto faith. When the priest ceased speaking the widow came in front of the hearse. She carried a sprig of laburnum, and after raising it to her head, placed it among the other offerings. The relations and chief mourners then followed her example in turn, and this observance brought the funeral ceremonies to a conclusion."

A Moonlight Funeral in Japan.

BY PROF. ERNEST W. CLEMENT.

The first death has recently occurred among our native friends in this place (Mito). It was that of the younger of two brothers, named Otaka, who are silk merchants, and rank second among the rich men of Mito. The deceased, although he had bought a Bible, and had sometimes attended meetings, was not a Christian. But he had been very kind both to Brother Fisher and ourselves, and his wife, who had been learning foreign sewing and customs in a French school in Tokyo, seemed to take great pleasure in coming to our house. It was, therefore, with peculiar feelings that we heard of the sudden death from apoplexy.

It was the next day that I received the announcement of his death and the date of the funeral. From the appearance of the note I should not have judged it to be any thing of special importance. It was written on common, cheap paper, and was about as small as it possibly could be. It was then folded over and over in Japanese style, and, without an envelope, was addressed to me on the outside of the last fold. Translated it read as follows:

"I beg to inform you that my younger brother, Taijirō, could not recover from his long (?) sickness, and died this morning at day-break. The funeral will take place to-morrow, the eleventh, at six o'clock in the afternoon, at the Gion temple, and his body will be buried there. Tenth month, tenth day."

The superscription was as follows:

"[To] Kuremento Sama * [from] Otaka Oriyemon;" and in this address his name was written with smaller characters than my name.

Upon inquiring what it was proper for me to do I learned that it was, of course, best for me to attend the funeral; but if I could not go I might send a present, such as a box of cake or candy. As I could not quite bring myself to the idea of sending a present on such a sad occasion I preferred to indicate our sympathy by my presence. Therefore I asked one of the high school

teachers to accompany me in order that I might do and say every thing in a manner perfectly in accord with the native customs; and with him I reached the house of mourning at just about six o'clock.

As is usually the case in Japan, the merchant and his family live either over or back of the store; and in this case the whole establishment was lighted up, so that it seemed as if a wedding, rather than a funeral, was to take place. It may be that the deep darkness of the streets through which we had passed on our way to the place made the brightness seem more intense than it really was. But there were not wanting other circumstances indicative of rejoicing rather than of mourning. In front of the place a large number of people, carrying each one a lantern stamped with his own family name, were pleasantly conversing, while the store itself was actually crowded with men smoking and chatting, and the noise of the preparations was a real hubbub. The only particular sign of sadness which I had noticed was in front of a relative's store near by, where incense was kept burning on a low table. In fact, the stoicism of the Japanese in the midst of disappointment and sorrow is a striking characteristic. They endure afflictions of all kinds with the utmost stolidity, and very often they will display excessive levity in the midst of death. Their nature seems to be a strange blending of stoicism and epicureanism. They know nothing of the "rush" and worry of Western life; they are ever light-hearted and vivacious; their chief motto appears to be "let us eat, drink, and be merry, for to-morrow we die." They are fatalists, and, having no belief in a future life, they live for this life. But when the hour of death comes they become stoics, and seldom betray any emotion. The spirit of the old *sumarai* has not yet died out, that spirit by which a man condemned to death could disembowel himself without a sign of pain. Only the other day the man who threw a dynamite bomb at Count Okuma, the minister of foreign affairs, calmly cut his own throat and fell dead on the very spot where he stood before any of the guard could reach him. Both Epicurus and Cato could have had no better disciples than the Japanese.

But to return to my narrative. I entered the store and with a profound bow handed my card to the clerk who seemed to be in charge of that part of the ceremony. My card was received with an obeisance, and my name was then entered in a large record-book especially made for that purpose. This book is, in the main, like a merchant's ledger, except that the top and bottom are reversed, and the writing, like our own style, is from left to right. The names of all persons in attendance at the funeral are entered in that book, and afterward the thanks of the family are returned to each one. As in this instance the family is one of the first of Mito I shall not endeavor to make a guess at the number of callers, who must have been "legion." This book is carefully put away in the godown and sacredly kept by the family of the deceased.

After I had presented my card I retired outside to await the starting of the funeral procession. Inasmuch

as time does not hang heavily on the hands of the Japanese the preparations were so deliberate that one hour passed away. During that interval a Buddhist priest came out, and went, probably, to the temple, to complete the preparations there. When the procession formed, in the very van a man carried a long red silk banner attached to a pole, and inscribed with the name of the deceased. (The poor people use cotton, or no banner at all.) Next a man carried a little wooden shrine about the size of a small dog-kennel, to be placed near the grave. Then, behind a man with a round wooden pillar to be set up at the grave, came four men carrying the bier. They were attended by four men, who carried each a large lantern with a roof over it. The bier was a long, rectangular pine box covered with white cloth and surmounted by a roof, from which hung, here and there, triangular bags of beans or rice. The corpse, dressed in its best silk robes, was in a lying posture, as in America.

daughter, sister, and sister-in-law of the deceased, took no part, but, arrayed in white silk robes and a white cotton hood, looked on from the store. Just at the time of that ceremony the moon had risen well above the opposite houses and, adding her silver beams to the light of the lanterns, made a very weird and beautiful scene. But to me the most affecting sight was that of the little fatherless boy, who, with hands lifted to reach the hands of the two servants, passed along and bowed his thanks to the friends who had gathered to pay their respects to the deceased. When this ceremony was finished those who had performed it took their places next in the procession; and behind them the guests fell into line according to convenience. But in the funeral procession and in the rites which followed at the temple no place was found for the women of the family, not even for his own wife and daughter, or his own mother and sister. O Buddha, thou mayst have been a wise



A JAPANESE COUCH.

[In the Shinto ceremony, which I witnessed last year at Nikko, the corpse is in the Japanese sitting posture, and the bier is shaped accordingly.]

When this part of the procession had formed it proceeded a few rods down the street and halted. The guests thereupon took position in a line on each side of the road and set their lanterns on the ground at their feet. Then the male members of the bereaved family and the near male relatives came out to perform a curious ceremony. First, the little seven-year-old son of the deceased was led out by two servants who kept hold of his hands, then the elder brother with his little boy, and afterward the cousins and other relatives came out, attended by servants to carry lanterns. Thus they proceeded, down the right side of the street and up the left side, and stopped every few paces to bow to the assembled guests, who returned the salutations. In this ceremony the women, including the mother, wife,

and good teacher; but what hast thou in thy teachings done for womankind?

The temple at which the rites were performed is not far distant from the residence of the deceased. It is called the Gion Temple, and belongs to a branch of the Zen sect of Buddhism. This sect was founded in China in the sixth century by the Indian Daruma, and was introduced into Japan in the thirteenth century. "Look carefully within and there you will find the Buddha," is the sum of their creed; and Buddhahood is held by them to be freedom from the influence of matter and from thought." This temple is one of the few spared by the Mito princes, who, in their zeal for Confucianism, almost entirely banished Buddhism from their principality. This temple is especially famous because at one time it had a Chinaman, named Shingetsu, for its priest. He was among the learned refugees who fled from China when in the seventeenth century the native dynasty was

overthrown by the Tartars. And, as the Greek scholars who fled from Constantinople when it was captured by the Turks started in other parts of Europe the *Renais-sance*, so these Chinese scholars produced in Japan a "revival of learning." Two of them came to Mito; one to be the instructor of the prince, the other to be the priest of the Gion Temple. When the latter died in 1696, or 1697, he was buried in the precincts of that temple, where the other day I had the privilege of seeing his sepulcher and several interesting relics, some of which are claimed to be about one thousand years old. His monument is very simple, and bears a Chinese inscription, meaning "Long life, prosperity, opening mind, great priest's tomb."

At this old temple the funeral rites of our native friend were performed. The bier was set on wooden "horses" just above the entrance stairs in the corridor, and just beyond that stood the red silk banner. Next on the edge of the central matted room was an altar (?) containing dishes of food, vases of flowers, and other articles which I could not distinguish. On both sides of this room were two matted rooms, in one of which were the relatives and in the other the especially invited guests. From both sides they sat facing the central room. I was wondering whether I might go in or not, when one of the clerks came out and invited me to enter. So my companion and myself were escorted among the other guests and sat down on the matted floor. Much to my disappointment, however, my location in the room was such that I could not see all the ceremony; but though I cannot give a precise account, I shall try to write what I could understand.

At the opening of the service a priest beat a bell and a drum a few times each; and then the four or five priests all together began the "litany." This was interspersed with the beating of the *mokugyo*, which literally means "wooden fish," and is a kind of rattle; and with the waving of the *hosu*, a kind of wand with a tassel attached. Then the priest of the Gion Temple knelt down before the above-mentioned "altar," and repeated a prayer; after which he took a paper of incense from his bosom and laid it upon a small, low table in front of the "altar." From this paper with his right hand he took a pinch of incense and burned it in the little charcoal fire in the burner. After doing this two or three times he made a profound bow and retired. Then the elder brother, with his own little son and the son of the deceased, each with clasped hands, bowed before the "altar" and in like manner burned incense. When the relatives had in turn all burned incense the guests, at first singly, but afterward pell-mell, did likewise. I had been asked to lead the guests in that rite, and politely declined; but my companion entered the last band of guests and performed the ceremony. As each person rose after burning the incense, the relatives by a profound bow indicated their appreciation and thanks. During this ceremony the priests were monotonously chanting a Sanskrit hymn; and at its conclusion the guests dispersed.

I did not, therefore, see the interment; but I was

informed that there is no special ceremony, except incense-burning and prayer. The grave is ordinarily eight feet deep, and the corpse is buried with its head in any direction except the north, whence comes the cold. I do not know whether in this particular instance it is so or not, but formerly it was a pretty general custom (Buddhist in origin), when the husband died first at that same time to prepare for the widow's burial! In the case of those rich enough to have two sepulchers, both were made at the time of the husband's death. If, as was often the case, the couple were to be buried in one grave, one stone was sufficient. In that case the Buddhist posthumous names of both were inscribed side by side on the stone. In all cases, whether there were two monuments or only one, the widow's name was also carved and colored with red ink, and when she also died the red ink was erased. The other day, as I was passing through a Buddhist grave-yard, I saw, without going at all out of my way, half a dozen illustrations of this custom, which was said to be a sign (but not infallible) that the widow would not marry again.—*Standard*.

Japanese Buddhism.

The religion of Buddha can never fail to interest those who have any concern with the philosophy of religion. It is six centuries older than Christianity, and is one of its rivals in India, Ceylon, China, and Japan. It is professed by nearly one third of the race, and has a literature more extensive than all other heathen religions. We shall confine our consideration of it to its introduction, progress, and present status in this singular country. It has attempted to produce a purely Atheistic Humanitarianism, a philosophy merging constantly into ethics. It has a code of morals superior to any thing ever conceived by what is now known as the heathen mind, and embraces atheism, metempsychosis, and hostility to all caste distinctions. It could not have originated in any other country except India, the most caste-ridden land on earth, both in the secular and spiritual domain. Its formal dogmas were that all men are equal, all are sinful, all are miserable, and all are capable of elevation through knowledge. All had lived in a previous state, and the sorrows of this life were the result of sins committed in a previous existence: each soul has gone through the circle of all being, just as feathers are whirled in a tornado, or sticks in a whirlpool.

There is nothing realistic in its philosophy: nothing is real, and life is a magnificent delusion. After death the soul starts again hobbling about through space, or by universal extension through stages of life, interior and superior, until it reaches Nirvana, which is an unconscious absorption in Buddha. Its moving aspiration is toward the extinction of personal consciousness or toward blissful annihilation. The ethical system of Buddhism is higher than its metaphysics. Its dictates of morality are reasonable, and according to the eternal

fitness in moral relations. Nearly all the prohibitions of the Ten Commandments are to be found, with others added, such as those against murder, stealing, adultery, lying, drunkenness, hypocrisy, anger, pride, suspicion, greediness, gossiping, cruelty to animals, etc. Also, the positive virtues of forgiveness of enemies and insults, and rendering good for evil are enjoined.

This was the ideal religion of Buddha when, driven out of India, it was to plant itself in Burma, Siam, China, Thibet, Manchuria, Eastern Siberia, and after twelve centuries in Japan. Shintoism, previously, was all that had occupied the speculative and superstitious mind of the Japanese. It had died down to the root, and was at best a pale and shadowy cult, a system of sacrifice to the departed spirits of heroes and ancestors. It was hero-worship, a mild form of which in modern times has beamed out in the wonderful genius of Thomas Carlyle.

Its central political idea was to declare and adore the divinity of the mikado, and to serve him implicitly. Every thing was ready for change, for relief, for the rolling of the stone of ages from off the human intellect. The spirit of inquiry was not dead, only imprisoned; men then as now longed to know whither, why, when, and wherefore. Buddhism had something positive to offer. Uncertainty is the hell of speculative existence. No doubt somebody will ask how could Buddhism, with its ultimate extinction of personality and consciousness, meet these urgent wants. It was conceivably superior to any thing they had. Everlasting drudgery would welcome everlasting sleep; as one in more modern times said, "My highest desire for heaven is to get where I shall never again get tired."

The people, at the time of the advent of Buddhism, knew little else but of the terrific action of destructive forces, such as malignant diseases without cure or mitigation, evil spirits always after them, earthquakes, and tornadoes. Accordingly, to them eternal life meant eternal torment. The power of Buddhism was in its dogmatism; a religion without it is powerless. Believe in the true doctrine, and live the true believer's life, says the Bonze, and you will be born again into higher and higher states of existence, into a heaven and a higher heaven, until, from paradise, you rise to the restful nonentity of Nirvana. Reject these truths, and you will be born innumerable times, suffer at each birth more and more of torture, die or be killed millions of times, sink into lower and lower hells down a plane at the end of which, in uncountable cycles, you may turn slowly upward again. This religious system had for the time of its appearance the highest intellectuality and the only philosophy that was ever formulated into any thing like a system. Besides, the doctrine of Nirvana was greatly modified and diversified in the Japanese system. Some believed it to be utter annihilation; others a kind of spiritual comatoseness; others held that the final absorption was compatible with perpetuated personality and consciousness.

Buddhism was scarcely lifted into power when divi-

sions began, as will always be the case in any religious system which has in it the elements of philosophical speculation. Its most illustrious teacher was Kaho, a famous scholar, the compiler of the Japanese alphabet of forty-seven characters, which may by pointing be increased to seventy. He was born A. D. 774. He founded the *Shin Yan* (True Words) sect.

The thirteenth century of the Christian era was the golden period of Japanese Buddhism. The following sects, representing one and another of the then progressive forms of thought, still exist in Kioto and have long flourished throughout Japan: the *Zen* (Contemplationists), the *Jodo* (Heavenly Road), the *Shin* (the New). Never since have such brilliant intellects adorned the priesthood. The Nichiren sect of Buddhists, for six centuries, was the wealthiest, most influential, most proselyting, most bitter and contentious, the most bigoted, intolerant, arrogant, and persecuting. They were ready to suffer, but more ready to make others do it. They were as controversial as the original Campbellites of Kentucky, whose motto was said to be "Glory to God! I am ready for fight!" They had the venom of a blind adder in dog days; when they were beaten, they would hiss in impotent rage. They had the most prayer-books, most drums, most instruments of torture, including their tongues. They got up their revivals after the fashion of the Salvation Army. They had most pilgrims, most ecclesiastical machinery, charms, spells, amulets. Their priests were the reprobatory followers of Buddhism, and every other sect was consigned to perdition as often as they felt like it.

Even now their revival meetings confound the imagination and defy the power of expression. Prayers and drums accompany the shouting of devotees, who often froth at the mouth, and go into paroxysms which sometimes end in madness. They are a repetition of the scenes of Carmel, when Elijah was goading the Baalites with his desperate sarcasm. Of this sect was Kato Keyomasa, the persecutor of the Roman Catholics in the sixteenth century. Nichiren means Sunotus, called this by his mother, who dreamed that the sun had entered her body during his conception, and this vagary is repeated about multitudes of other great men, usually after their death.

The holy Bonze never learned to keep silence or to speak wisely, so he was expatriated, and assailed after his own style of abuse by other sects until he died in Tregami, a little to the north-west of the Kawasaki Railroad, between Yokohama and Tokio. He was the greatest polemical theologian and the most aggressive propagandist Buddhism ever had in Japan. The vitality of heathenism in Japan is in this sect; it is being roused to fighting ardor, and if martyr blood is shed in the introduction and progress of Christianity it will come from reorganized and regenerated Buddhism.

Its adherents are more aggressive now, and becoming intolerant. It is deeply rooted in the minds of the people; and though it is not combative when undisturbed, friction with the truth is bringing it again into deter-

mined opposition. There will certainly be many ebbs before Christianity reaches a peaceful tide-mark. These Nichirenics are Japanese Jesuits, who are the same the world over. Christianity will not prevail without there is blood on its hands; its life must be nurtured out of its own wounds.

There is a religious custom long connected with the history of this sect, interesting even as a fable. In the country are seen evidences of what is called "the flowing invocation." A piece of colored cloth is suspended by its four corners to stakes in the ground by the margin of a brook or river, which may flow by the houses of the higher classes. Behind it rises a board with several notches near the top, and inscribed with a brief legend. Resting on the cloth by the side of the stream is a wooden dipper; on the corners of the cloth, supported by stakes may be garlands of flowers. The whole is a symbolical representation of death. The significant Sanskrit letters suggest the end of life. The flowers there, as with us, are dedicated to death. They are, also, tributes of love, tokens of sorrowful memories of the loving set in the sockets of the monuments in their grave-yard. On the cloth is written the name given to persons after death, and the prayer which Nichiren substituted for the older and more meaningless one: "Glory to the Sahah on bringing scripture." This is called "Mother's Memorial." The passer-by pauses at this strange device, for he understands it well; he devoutly prays and counts the beads of his rosary. After this is done he reverently lifts a cupful of water and pours it upon the cloth and waits devoutly until it has gone through between the threads.

What is the meaning of this bit of strange symbolical devotion? It is but another testimony to the universal idea in the mind of humanity of the possible vicariousness of suffering. It is an act of devotion trying to shorten a mother's woe, as she suffers the pains and pangs of the guilty in the world into which she passed at death. It is a symbolical prayer to all who know of the pangs of death in child-bearing, to help the poor mother in the world of woe to the extent of a cup of water. How this avails must now be explained. The mother who dies in childbirth, according to Buddhist teaching, suffers such a death on account of some terrible sin in by-gone centuries, or cycles it may be. This is certain from the character of her punishment, which is, she must dwell in the darkness of hell, wallowing in a lake of blood, and must continue there until the water, poured by the living who are pitiful and prayerful in her behalf, wears the warp and woof of the cloth away by the brook or stream. When this cloth is so worn that it furnishes no obstruction to the water, the freed spirit of the mother is purged of her sin and rises to a resurrection among those, served like herself, in a higher circle forever and ever. Men and women alike feel it a call from the world of doom, especially the women who have passed through the pains and pangs of parturition, and who feel grateful for their safe deliverance from the gates of death. But trickery and priestcraft are synony-

mous. Nothing in their religion is too sacred for the priests to traffic in. The rich can buy cloths scraped in the middle, so that the water will at once go through, or, at least, in a few days. The poor have to buy strong cloth, but even for them there are blessed compensations. If the limit of the purgatorial penance of their wives depends on the thickness of the warp and woof, he secures for her all the more vicarious helpfulness and sympathy from those of his own kind, who do not desire to shorten their work of loving devotion and mercy. Heart-wealth is found in huts. Bedizened selfishness adorns too often the mansions of the rich.

Buddhism has undergone violent changes, usually reactionary in their character. One of them corresponds to the reformation of Christianity in Europe in the sixteenth century. It was a Protestant revolution. Shinran was the great leader, A. D. 1262. He was a pupil of Honen, who was of noble descent. He was honorably married to a lady of high rank, and engrafted the sanctity of marriage as an article in his reformed creed. He declared that celibacy was an invention of the priests. He condemned penance, amulets, isolation, fastings, pilgrimages, chains, nunneries, and monasteries as foreign to pure Buddhism. His positive teachings were the duty and helpfulness of devout prayer, purity, and earnestness of life, and trust in Buddha himself as the only worker of perfect righteousness. His contest was similar to that made by Luther against the Roman Catholics. The question was justification by works of faith. He declared faith in Buddha alone would save. The scriptures of this reformation were translated into the popular tongue instead of Sanskrit and Chinese.

The old Buddhists build their temples on hills and in solitary places, but the Shin-Shinists build them in the heart of cities, convenient in public places to the multitudes, and labor with worthy zeal to induce the people to come into them. Their temples are the most accessible and imposing to the traveler. Each one is magnificent. The altars are not inferior to those of the best among Roman Catholics in Italy. The priests marry and raise families, and their sons succeed to the curacies. In default of male issue, the husband of the daughter of a priest takes the place of the father-in-law.

The followers of Shinran have always had great influence with the government and the influential of the people both for good and evil. Their system is always better than themselves. They have been the first to imitate the policies of Christianity, and, by modifications to suit changed conditions, to resist it. They have organized theological schools, so that their young men may be able to resist the evils of corrupt Buddhism, Shintoism, or Christianity; but they have so far introduced Christian methods that they are reproached for being Christians, while perhaps in heart they are farthest from Christianity. Their Protestantism consists merely in an effort to be free from governmental control, reactionism, and Shintoism.—*Dr. Mutchmore in the Presbyterian.*

Educational System of Japan.

BY REV. GEORGE W. KNOX, D.D.

The transformation of an empire demands prodigious labor and limitless patience. A single generation, be it never so industrious, can only begin the process. Criticism too often demands the removal of mountains and their burial in the sea, but faith alone can work miracles, and criticism must be content with the ordinary and natural.

The men of new Japan undertook the reformation of Japan with high hopes and firm faith. They had the light hearts of inexperienced youth. What man had done they could do. And more, they could cross the Pacific with a bound, and place their beloved native land in the most illustrious group of American and European states. Nothing was too great for their ambition, nothing daunted their courage, difficulty and danger only inflamed their ardor. Their highest praise is this: after twenty years manly perseverance continues that which youthful impetuosity began.

From the beginning of the new era the more enlightened of the leaders were deeply interested in popular education. They knew that Japan could never take the high place their patriotism demands for her with an ignorant and degraded populace. They never were content with the merely outward and material results of Western enlightenment. To elevate the people, to give to every Japanese the rights, the intelligence, and the moral character that had in the past characterized the Samurai, was the avowed object of some at least of the men who were guiding the affairs of the nation. So at once, so soon as peace was assured and feudalism had been cast aside, the problem of a national education was enthusiastically studied.

And our American system of common schools was thought the only possible solution. At once, then, the educational machine was put in place. Every-where in cities and villages and remote hamlets school-houses in the "foreign" style were building. The most pretentious structure was sure to be the school-house, and its size and foreign fashion at once showed the importance of the new education and its type. Under successive ministers of education the national system was formed and reformed. There were continual amendments and changes, and sometimes it seemed as though "improvements" were introduced only to be superseded the next year by some new fancy. But in a period of experiment, experiment you must have, and a wisdom more than human is needed if first attempts are to need no revision. Now after fifteen years the system has taken form. There is a graded system of schools, beginning with the rudiments and terminating in the professional schools of the Imperial University. It is too much to suppose that the final stage of development has been reached; but we may believe that the future will be only the perfecting of the present.

The swarms of tiny children fill the *elementary schools*. The hum of their voices at study and their

shouts at play fill our ears long before our eyes have found them out. Boys and girls study and play together, and begin the long ascent of this hill of knowledge with alacrity. There are more than *twenty-eight thousand* such schools in Japan, with almost *two million six hundred thousand pupils*. Surely young Japan is going to school in earnest. What do they study? Reading and writing, with the beginning of arithmetic. But the reading and writing are enough to occupy all their time with something to spare. First they learn the syllabary, an abbreviated form of certain Chinese ideographs adopted to represent the forty-seven sounds of the language. There are two distinct forms of these forty-seven characters, with variations enough, it would seem, to suit the most luxuriant fancy. The children spend a year in mastering this their alphabet, but that is only preliminary to the life-long task of learning to read.

The next year the Chinese ideographs are attacked. As all know, the Chinese represent each idea by a separate character, and so there are as many characters to be learned as there are ideas. The smallest equipment for one who wishes to read is three thousand, and a scholar knows twice as many. Unfortunately the Japanese have transplanted this system to their land, and so the babies in the elementary schools must work away learning to read and write these Chinese characters. It is a tremendous task, and for four years almost nothing else is done. From six years old to ten the children are at this lesson, and even at the end it has only been begun. The course of study in these schools covers four years, in addition to the preliminary year of work on the syllabary. The multitude of children that began together has grown less as the years have gone by, and only forty per cent. remain to complete this first course.

Then follow the *higher elementary schools*. But not all who complete the lower course venture upon the higher. In many of the poorer and more remote districts there are no higher elementary schools, and the children must rest content with their beginning. And even where there are the schools most of the children have no leisure to attend. In these Eastern lands it is early to work. Of the higher elementary schools there are *fourteen hundred and fifty*, with *one hundred and forty thousand pupils*. This course of study again covers four years. The dreadful Chinese still takes half the time, and the remainder is divided between morals, arithmetic, geography, history, and science. Then they have gymnastics, singing, and sewing. Of course, the standard is not very high in arithmetic—fractions, proportion, interest, and the elements of book-keeping; in geography, the simple facts about Japan, with the shape of the earth, the cause of day and night and the change of the seasons, the names of oceans and continents, with brief accounts of foreign countries, outlines of Japanese history and the science of common things complete the list. During the last year or two English has been introduced. About six thousand children complete this course every year.

In regular succession come the *ordinary middle schools*.

There are forty-eight of these, with ten thousand pupils. The course covers five years, and the pupils must be at least twelve years of age on entrance. They are exclusively for boys. Chinese still holds its own, demanding a fourth of the student's time. English is one of the chief studies, and in the last two years there is a smattering of French or German. Physical and political geography, arithmetic, algebra, geometry, and trigonometry, Japanese and foreign history, and the elements of botany, zoology, chemistry, and physics make a very full list for the remaining hours and strength. Morals, with gymnastics, and singing, are also a part of the curriculum.

At the ordinary middle school most of the remaining students stop. Indeed, there are on the average only four hundred graduates each year in all Japan. Those who continue are the elect few who desire to take the professional colleges of the university. The late minister of education, Mr. Mori, instituted *higher middle schools* in seven leading towns for the preparation of candidates for the university. These schools are of so recent formation that we cannot yet test the system. In the seven there are only four hundred and twenty pupils. Their course of study depends upon the profession chosen and the consequent destination in the university. The literature students, for example, study Chinese, English, German or French, Latin, history, mathematics, geology, physics, chemistry, astronomy, political economy, and philosophy. Two years are spent in these schools and then the student is admitted to the Imperial University.

The university has had the special favor of the government for years, and neither labor nor expense is spared. Its president has the highest official rank, and its professors are also officials of dignity. One of the finest of the old feudal parks has been made the campus, and the colleges are among the most imposing of the modern buildings of Tokyo. Its faculty is large, one hundred and thirty-four Japanese and sixteen foreigners. There are five colleges—law, medicine, engineering, literature and science. The College of Law is divided into two sections, law and politics. These colleges offer a long list of courses of instruction, and the graduates are supposed to be prepared for practical work. For example, the Engineering College provides courses in civil engineering, mechanical engineering, naval architecture, technology of arms, electrical engineering, architecture, applied chemistry, technology of explosives, mining and metallurgy. In the College of Literature there are seven courses—philosophy, Chinese literature, Japanese literature, history, comparative philology, English literature, and German literature. In all twenty-nine courses of instruction are provided. Each course is three years, excepting medicine, which has an extra year, four in all. The libraries and apparatus are all that need be desired.

After graduation students may continue their studies for two years more as post-graduates in the University Hall. The hall "is established for the purpose of origi-

nal investigations." The students number 754. In the University Hall, 23; in the College of Law, 276; in the College of Medicine, 246; in the College of Engineering, 91; in the College of Literature, 45; in the College of Science, 86. One hundred and twenty-nine of the students take elective courses, and in the numbers given above thirteen are counted twice. Law and medicine are the popular colleges, the former being favored not only by men who desire to enter the legal profession, but by many who look to politics and State employment for their career, the latter giving at once the best opportunity for remunerative employment.

None of the schools are wholly free, though the tuition fee is very low. In the ordinary elementary schools the scholars pay for tuition and other expenses about \$1 30 (U. S. gold) a year. From that the amount varies until at the university the students pay \$18 50 (U. S. gold) for tuition only. Of course, these fees go but a little way toward defraying the expenses of the whole system. So there is added from the imperial treasury the sum of \$6,400,000 (U. S. gold). This is a very large sum in Japan, and is a very respectable fraction of the total national expenditure. But it by no means represents the sum total of expenditure, since there are local gifts from the treasuries of the different provinces, cities, and districts.

There are other schools under government control. In connection with the higher middle schools there are *seven medical schools* with 1,300 students. Then there are normal schools and various preparatory schools and departments which have not yet been brought into line with the new system. These are in part the legacy of previous experiments and in part are attempts to fill up gaps in the present plan. It is not yet possible to procure teachers enough or educated physicians enough, and the urgent demand makes some shorter way into these professions imperative.

Relatively little has been done for *female education*. The higher elementary schools for girls are few, and outside of the largest cities there is nothing more provided. In Tokyo there are several good schools of a somewhat advanced grade, but their graduates are very few. We can hardly speak of a popular demand for the higher education. At least the demand has gone little beyond words, and the men who are determined to give their daughters an advanced training are the exception. The early age at which girls marry is a formidable obstacle to progress.

The intense desire for the English education of young men is shown by the success of the great *private schools*. In Tokyo there are schools innumerable and of all grades wholly independent of government aid. Mr. Fukuzawa's school is the best known. It has trained hundreds of young men, and its graduates are highly successful. Mr. Fukuzawa was the earliest advocate of an English training for young men, and his school was the first established with this purpose. Count Okuma, now minister for foreign affairs, is the proprietor of a very large and influential school. Besides these and

other schools of national reputation there are schools with hundreds of pupils that are known little if at all beyond their own particular circle of friends and patrons. In most of these schools the methods and results are of the poorest.

The most obvious criticism upon the national system as now established is the retention of the study of the Chinese ideographs. That condemns sixty per cent. of the students who enter the elementary schools to lifelong ignorance. Their few years of school are simply thrown away. They study forms of characters and not things. The wonderful world in which they live reveals none of its secrets to them. Their labor is wholly spent for that which profiteth not. They do not even master the key of knowledge. They know so little of the Chinese that they cannot read ordinary books, and so are unable to continue their study if they will. Even if they complete this first course the same remarks hold true. Of education in a true sense they have none. In behalf of this great multitude the adoption of the Roman alphabet is the most imperative of reforms. Until that is adopted all the zeal and labor and expenditure of the government will avail little toward the reformation of the people of Japan. And even with the elect who continue their studies the difficulty remains. The constant complaint at the university is the insufficient preparation of the students. How can it be otherwise under the present system? The student should be perfectly familiar with English, fairly conversant with German or French, have a smattering of Latin, and have the rudiments of all the sciences, with the completion of the usual collegiate course in pure mathematics, before he can pass the entrance examination. But in addition he must know thousands of the ideographs. He puts as much time on the Chinese alone as on all the rest combined, for he finds English far easier than his neighboring tongue. And with all his labor he has not time enough. Chinese in the past was the beginning and the end, and these young men cannot master it in half the time their fathers gave to it. Many graduates are unable to write an ordinary style; they must have all they write revised before it can be seen in print.

By common consent the present education *lacks moral character*. The old was almost wholly centered in morality. However deficient the Confucian system may be, it certainly lays great stress on ethics. In its view ethical ends are the final ends of the universe. But that is now gone, and almost no one desires to put it back into its old place. Huddhism is not a conceivable substitute. Christianity has not yet found its time, there being an ill-informed dislike to supernaturalism. So there is chaos and confusion. And it is not in theory only. The nation has broken away from the morals of the past and has nothing yet instead. The young boys in the higher schools have broken away from their home control and have nothing instead. At an early age they go to Tokyo and other cities for an education. They are absolutely their own masters.

They choose the school they will attend and the studies they will pursue. Their fathers, old-fashioned men, feel their inability to direct their sons. If the school does not suit the boy he changes as he will. If there is any difference between boy and teacher, the boy counts upon the undeviating support of his father as a matter of course. The schools often make no pretense of discipline, and in very few is there strong moral influence thrown around the lad. Then, unfortunately, the boys develop fast. At an age when American boys are intent on base-ball and tennis these precocious Japanese are setting up for politicians. They are keen to understand the heavens and the earth, and think no discussion too recondite for their powers. They not only discuss, they act. They really exert a considerable influence in many public matters, and they see no reason why their advent into practical life should be deferred. Certainly there never was a situation with so many peculiar elements and phases. With it all these young men study hard, and often think clearly and well. They are patriots to the last drop of blood, and are as ready to serve Japan as were ever their warrior ancestors. They are bright, they are earnest, they are the soul of new Japan.

Mission schools have a somewhat peculiar position. They exert little influence upon the great national system. They are not the teachers of the nations as in some lands, though the *schools for girls* in some respects are at the head of the higher education of women here. There are probably as many girls pursuing somewhat advanced studies in the mission schools as in the government establishment, perhaps more. Both relatively and actually they occupy a large place. It is the purpose of the Presbyterian mission to establish one thoroughly-good school in Tokyo. Heretofore there have been two schools, now it is purposed to combine forces in the hope of making the new school the best school for girls in the city. Such an aim is not too high.

The Meiji Gakuin is the school for boys and young men established by the missions of the Reformed and Presbyterian Churches. It is the leading educational institution of the United Church of Christ. Its affairs are managed by a board of directors, half of whom are Japanese, chosen by synod, and half foreigners, chosen by the missions. There are four departments: preparatory, academic, theological, and special. The preparatory department in two years gives the students a working knowledge of English, and continues their Japanese education, which is already well begun at entrance. The academic department has a course of study equal to the full requirement of a high school of the first class in the United States. The theological department gives a three years' training in theological science, Greek being optional. The special department offers graduates of the academic department, and of similar schools select courses in history, political economy, German, science, and metaphysics.

The school has a fine campus in one of the most de-

sirable suburbs; it has two dormitories, and a chapel and lecture hall in one. A theological hall is to be built at once, and provision has been made for the erection of a chapel separate from the lecture hall. There are several attractive dwellings for professors. A small yearly grant of funds has laid the foundation of good working libraries. The faculty has twelve foreign and seven Japanese members. During the past year 260 students were in attendance.

This school is to train the Presbyterian ministers of Japan. The hope of the missions and of the Church is bound up with its welfare. We have been far behind the Congregationalists in the higher education of our young men, but now at last the Meiji Gakuin may challenge comparison with any educational institution in Japan. The United Church has come to recognize its deep interest in the school, and we anticipate the hearty sympathy and earnest co-operation of all the ministers and churches.

Besides this work we look for a position of wide influence. Our graduates will go to the university, they will be teachers in English schools, and will be among the leaders in every walk of life.

The government schools admittedly fail in their ethical teaching. They cannot produce high moral character. Our graduates, we trust, will be scholars not only but Christians. May they not only profess the Master's name but love and serve him! It is from such men that the true reformation of the people will come—*The Church at Home and Abroad*.

Tokio, Japan

Children of Japan.

BY FANNIE RUFER FUDGE.

Among the Japanese, more than any other Oriental nation, are found many of the usages of a genuine "home" life—causing "father and mother" to mingle daily with their children in the various avocations and amusements of the domestic circle. There is less seclusion of the women; and all the family sit down together around a low table at meal times. The wishes of the wife and mother are to a certain extent respected; and she is regarded as the friend and companion of her husband; while children mingle freely with their parents. Though sons are greatly preferred to daughters, the latter are not as unwelcome as in other Oriental lands; and putting a baby to death simply because she is a girl is wholly unknown among the Japanese.

The babies are round-faced, fat little squabs, with sleepy-looking, almond-shaped eyes. They live almost entirely in their large, comfortable cradles, sometimes sleeping, but generally catching at the gilded fish or butterflies suspended just above their faces, or sucking their own little fat fingers by way of variety, and presently cooing themselves to sleep. As they grow older, and begin to toddle about, girls play with dolls that have soft, sleepy eyes and fat cheeks just like their own; and boys, before they have completed their sec-

ond year, begin to make and to fly kites, to spin tops, and play at battle-door and shuttlecock.

In northern Japan, where they have snow and ice, the children enjoy sliding, coasting, and snow-balling; and Japanese boys take just as great delight in building snow-forts, and battering down snow-men with their miniature ordnance, as do American lads. But in Japan the "snow-man" is usually an image of *Daruma*, a disciple of Gaudama who, by holding himself for a great length of time in one position, lost the use of his limbs by paralysis; and so the Japanese "snow-man" has a large round body, but no legs.

Two of the greatest annual festivals of the country are designed especially for the children—the "Feast of Flags" for the boys, and the "Feast of Dolls" for the girls; and in every city there are men and women who make their own living by furnishing entertainment for the children. "The griddle-cake man" carries round a charcoal brazier, with ready-made batter, and his great iron spoon, and allows each little customer to bake his own cakes; the insect man harnesses beetles into paper carts, and makes them draw small loads of rice, for the amusement of the boys and girls; and the "candy-seller" dances and performs curious gymnastics to gratify his juvenile patrons. Taken as a whole, Japan is, *par excellence*, the children's paradise; and probably not another country in the whole world has so many toy-shops, nor half so many devices to please and entertain the young people of both sexes. Even in the smallest towns and villages there is usually a children's bazaar, gorgeous in juvenile delights. Nearly all the avenues leading to the temples are lined with objects of attraction to the little ones; and on feast days the peddlers do a thriving trade, with the children especially. There are also in Japan a great variety of amusements in which men, women, and children all unite—husband and wife, mother and baby, grandpa and the little ones partaking together.

A favorite national game is "Go"—a sort of Japanese chess or checkers, played with boxes of little round bone buttons for checks. Of this they never seem to tire—old men and little children, young men and maidens, all play "Go." Indeed, these natives of the "Sunrise Kingdom" have a most wonderful faculty of getting pleasure out of the small things of life, of smoothing over hardships with a pleasant smile, and being always contented and happy.

For a few years brothers and sisters share the same advantages of education and pleasure; but as they increase in years more attention is paid to the training of the boy, because there are possibilities in his future unknown to the household drudge. All are sent to the primary schools of the country, where they are taught reading, writing, and accounts. This is considered sufficient for the working class; but the boys and girls of the nobility and of the *Samurai*, or "two-sworded class," now enter government schools, where they are taught general literature, morals and etiquette as specialties. The empress has established a normal school for girls

at Yeddo, conducted by American teachers under the patronage of her majesty. She is also projecting other such schools at important points. Japanese girls generally have good voices, and readily learn to sing with harmony and melody. Vocal and instrumental music are taught in the schools of both sexes, and in the girls' schools fancy work.

Formerly, while the schools were under the control of Buddhist priests, only male teachers were employed; but since the State has had the direction of the Bureau of Education a few thoroughly qualified ladies have been placed in charge of some departments.

In regard to dress, men, women, and children all wear a garb of the same general pattern—a sort of dressing-gown cut straight and narrow, with flowing sleeves, and confined at the waist by a girdle, which for a girl or a woman is from three to four yards long, wound several times around the waist, and tied in a panier behind. Underneath are wide Turkish trousers; and outside the "dressing-gown" the wealthy classes wear an over-jacket reaching below the knees, and embroidered with the family arms. The stockings are made of white or dark-blue cotton, with thick quilted soles, and a finger like a mitten for the big toe, so as to give place for the cord that fastens the sandal, which is always left at the door, and worn only in the street. The sandals are of elegant lacquered work for the rich, and of wood or straw for the poor.

Men, women, and children are scrupulously neat in every particular, as well as courteous and refined in manner, and great sticklers for etiquette. I recall now one instance that I heard where this excess of etiquette resulted in a rich blessing to a whole family. A little girl by her mother's teaching became a Christian, and after telling her father of her new-found treasure she begged him not to worship at the temples any more. He excused himself at first; but when his child gave him her Testament, and asked him to read it through, he could not refuse, *because it would have been impolite*. So he read it, was convinced, and became an earnest Christian—"continuing to this day."

That one may have an idea of the wonderful transformation going on in Japan, put together the two following facts—the first well-authenticated history, the second transpiring in our own times, and testified of by multitudes of creditable witnesses:

1. After the terrible persecution that occurred in Japan during the times of the Reformation in Europe, when the emperor drove out the Jesuit priests, destroyed all their churches and schools, and cruelly tortured the native converts, burning, beheading, and even crucifying thousands of Christian men, women, and children, he caused the edict to be promulgated throughout the empire, "THE EVIL SECT CALLED CHRISTIAN IS STRICTLY PROHIBITED."

On the island of Cimabarra, over the graves of the martyred Christians, he caused to be inscribed on a great stone pillar the words: "*So long as the sun shall warm the earth, let no Christian be so bold as to come to*

Japan;" while for more than three hundred years death to the Christian was the law of Japan.

2. Now hundreds of Christians are teaching in their government schools, and the New Testament in the Japanese language is made a reading-book in the common schools of Yokohama!

Evangelical Christianity has taken firm root among the people. Christian parents are bringing up their children "in the nurture and admonition of the Lord," instead of placing idol offerings in their tiny hands and teaching them to bow down to senseless images of wood and stone; the little toddlers are gathered in Sunday-schools and taught to sing sweet songs of "Jesus and his love," where they used to drone the praises of Daruma; and mission schools and churches are beginning to cover the country as golden stars gem the sky on a wintry night. May we not hope and pray that in the next generation of Japanese children no baby hands will be joined nor head bowed in the worship of idols; but the sweet words of J'st's, "the Children's Friend," be echoed by every lisping tongue: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Opposition to Foreigners in Japan.

A correspondent of the New York *Evening Post*, writing to that journal from Yokohama, Japan, under date of May 21, says:

"Some uneasiness prevails among foreigners in the Japanese capital owing to developments which have followed the murder of the Canadian missionary, the late Rev. T. A. Large. The excitement occasioned by the news of the murder had just died away when one of the best known foreigners in the city found himself a victim of circumstances which compelled his departure, and following close upon that another missionary was set upon by a crowd of students, and seriously cut by knives.

"On May 6 the Rev. James Summers, for many years past proprietor of the English school at Tokio, patronized by the nobility, was driving in one of the principal thoroughfares of Tokio with his wife, when the carriage of the Dowager Empress, mother of the present Mikado, approached with a cavalry escort. When a member of the royal family passes it is customary for the people along the streets to uncover their heads, and Summers reined in his horse into the side of the street and halted. As the carriage approached he took off his hat, replacing it as soon as the carriage was past him. One of the escort in the rear of the carriage noticed his hat and brought his lance in line with it so that the cavalryman struck Summers a severe blow on the head. The soldier was at once arrested and court-martialed.

"The native press immediately took up the matter, and much feeling against foreigners was manifested by the rough student element known as the Shoz, who were inflamed by the report that Summers had been guilty of an act of disrespect towards the Empress Dowager. They

called repeatedly at his school, and so alarmed Summers that he left the school in the hands of the police and sailed on May 16 by a steamer for his home in England, leaving his family in the care of friends. The Shoz are greatly excited, and foreigners are fearing serious outbreaks. Unfortunately Mr. Summers is the same man who, about forty years ago, caused the death of the Governor of Macao, in China, by refusing to remove his hat when a Corpus Christi procession was passing. He was thrown into prison by the Portuguese, was rescued by an English admiral, and impending the excitement the Portuguese governor and one other person were killed.

"On May 17 the Japanese students of the Presbyterian school known as Meiji Gakuin started to play a game of base-ball with the students of the Koto Sei Gakko, a preparatory school, and the feeder to the Imperial University of Tokio. The Rev. G. W. Knox, the American missionary, teacher in Meiji Gakuin, accompanied the students from this school. While the game was in progress another American missionary, the Rev. S. Imbrey, of New Jersey, a teacher in the same school, went to the grounds and stepped up over a low hedge-fence into the field. He was set upon by the Shoz, and beaten about the head and body, and sustained injuries and knife-cuts about the head. No cause is given for the act. He will recover.

"Less fear is being shown by the Shoz of the police, and the outcome of the excitement is the topic of general surmise."

The Japan of 1889.

BY THE REV. J. H. DE FOREST.

FLOODS AND EARTHQUAKES.

It has been a year of storms in Japan. The spring and summer rains began about as usual, but they seemed to forget how to stop. The more it rained the more it got used to it, and, after every inch of soil was saturated to the bed-rocks, then came the heaviest deluge of all, until valleys were choked with moving lakes, and the people of numerous villages were driven to the hills. Where a village had been could, in many cases, be seen only from the roofs of houses just above the water. Unusual thunder-storms, too, came up: and as our Japanese friends respectfully say, "Mr. Thunder" struck five great trees within ten rods of our tent on Hieiizan, giving us a whiff of brimstone, and a physical sensation of which one experience is enough.

With the soil softened even below the roots of the forests a slight earthquake, such as visits some part of Japan every day, would suffice to produce terrible disasters. Two large provinces near Osaka—Yamato and Kishu—were the most unfortunate. "The mountains split open!" was the vivid wording of some of the survivors. Immense land-slides buried some villages, valleys were thereby dammed up, and lakes formed in a night. Typhoons joined in, bringing up over the coast more than a tidal wave, even a portion of the ocean

itself, which in its retreat carried off entire villages, people and all, so that days after that calamity ocean steamers far from shore had to slow up as they passed through the debris. Thousands of people perished. Of the poor folks, farther inland among the slides, many escaped, some were buried, others were driven wildly by winds and floods, only to die from exposure or by drowning. So that when the storms ceased the geography of localities was entirely changed. "Hundreds of corpses were lying around, and the stench was terrible."

Kumamoto in the South was visited by repeated earthquakes, the great castle wall and many houses being badly damaged. The people deserted the city at once, but fortunately the center of disturbance was a few miles from the city and earth-cracks were not wide enough to entrap the frightened inhabitants.

Shortly after that came the gathered strength of all the winds and rains of the summer in a parting salute. Within a mile of our house the lower part of Sendai was flooded and the houses were broken to pieces and carried out into the Pacific. Seventy or eighty people were lost. By means of all these disasters it is estimated that one fifth of the entire rice crop of Japan is destroyed.

THE POLITICAL SITUATION.

This year opened with the brightest promises for the political future of Japan. The nations of the whole earth have sent their hearty congratulations to Japan over the promulgation of the Constitution, which gives the people a National Assembly, and settles the vexed question of religious liberty. But on the very morning of that historical day the ablest educator Japan has had, Viscount Mori, was assassinated. Concerning this gentleman so much might be said of his wide acquaintance with educators and statesmen in the United States, of his probable baptism into the Christian faith while he was abroad, of his very able but rather despotic system of schools, of the popular dislike of him, and of his untimely murder, that it is difficult to pass on without fuller reference to so important a career. But, omitting further notice of him, the state of popular feeling can be estimated in a measure from the way his assassin was treated. Of course he was instantly cut down by one of the Minister's guards. We should then have expected unhonored burial, and every-where deep detestation of such a cowardly act. The official burial was, indeed, ordered in a manner worthy of the deed—to be rolled in a blanket and quietly buried. But the motive that inspired the deed of this young murderer—the *good of Japan*—and the reckless display of the old Samurai spirit, led to the expression of a feeling, very marked though quiet, that the young man was worthy of honor. Some newspapers were guarded in their condemnation of the deed, and words approaching to his praise were printed. One temple made itself conspicuous by having a public service in memory of the murderer, attended by a full corps of priests!

It is evident that the rapid changes that have come over the customs and government of Japan have given

rise to a large number of dissatisfied men, mostly young men, who have inherited a spirit of courage, and whose ancestors belonged to the warrior and literary class. Great social changes, such as the abolition of class distinctions, together with the rapid and often superficial acquisition of knowledge concerning the growth of liberty, of constitutional government, and of the power of the people, have tended to impart discontent and to give a censorious turn of mind to hosts of young men. They do not hesitate to criticise the acts of the statesmen who have brought Japan forward with so much of skill and wisdom. Besides this, there naturally is a wide restlessness ready to flame up into avowed discontent whenever a good opportunity occurs. And this year has brought the desired opportunity—the revision of the treaties.

It is well known that Japan has for over twenty years been asking the nations that bound her so that she could not control her own revenues nor extend her authority over the open ports to revise the treaties that were forced upon her, and that condemn her to the condition of a semi-independent power. To effect this, and thus remove the national stain, has been the one great aim of the statesmen in authority. At last one great step toward this was about to be taken, and revised treaties had already been signed by the ministers of the United States, Germany, and Russia, when the people took alarm over two clauses that doubtless are in the unpublished treaties. (1) The employment for twelve years of foreign judges. (2) The right of foreigners to purchase land. Now there is no doubt but that these revised treaties are a vast improvement on the old, and that they virtually recognize Japan as an independent and equal power. The unusual honor and attention officially shown Governor Hubbard on the expiration of his term of service here as the Minister of the United States was owing to his having concluded the revised treaty and sent it to the United States Senate, where it now is. By the new treaty it is understood that United States citizens will next year come under Japanese law, and have the right of residence and travel the same as a Japanese subject.

But all the dissatisfaction in the empire seems to gather around "Treaty Revision." It fills the newspapers, and their violent discussions of this subject have caused the official suspension of several of them. The intense and often misguided patriotism of the people, together with the consciousness that they are regarded by the existing treaties as a semi-civilized nation, has brought out a wide feeling against foreigners, in which the Japanese do not discriminate. Every foreigner, be he from friendly United States or half-friendly England and France, be he merchant or missionary, is regarded by the dissatisfied party as in some way an embodiment of the dishonor forced upon Japan by unequal treaty rights. The students to whom we teach the English language breathe the air which is so full of this sentiment. Some refuse to say the word "Japan," as that is the foreigners' way of talking. "Our country's

name is *Nippon*, and we will not use that foreign word," they say. And thus they assume a slight or an approach to an insult by the use of a word that is fairly planted in the history of the nineteenth century. Yet if it is the desire of the people that a name that has honestly been accepted and used by the nations of the West should now be changed, and if this government in its official translations says "Nippon" or "Great Nippon," then surely the governments in treaty relations to this empire would abandon the familiar "Japan" for "Dai Nippon," and so at last even geographies and histories might follow suit. In such matters the Golden Rule would settle what we ought to do.

But to come back to the treaties. Even though it is affirmed that the clause concerning the employment of foreign judges is not in the body of the treaties, but in an appendix, and appended not by the force of foreign nations, but voluntarily offered by Japan as a conspicuous proof of her desire to give satisfaction to those governments whose citizens for any reason whatever may appear before her courts, yet because it is interpreted to mean that Japan thus acknowledges her judicial incapacity it is resisted with strong emphasis. And the fear that foreigners will bring capital here, buy up mines and other valuable tracts of land, or even some of the islands, and so use their possessions as a base against Japan in case of war, causes a feeling that Japan is for the Japanese alone, at least until conscious of strength enough to face a foreign nation. So at last when it was apparent that Count Okuma, Minister for Foreign Affairs, was authorizing these treaties in spite of the growing opposition in the cabinet as well as in the nation, the excitement everywhere was marked, and public meetings became violent. "What will happen," I asked a well-informed and prominent young man, "if Count Okuma pushes the present revision?" He paced the room unable to control his deep feelings as he said: "Then there will be assassinations!" And not many days passed before the news of the almost fatal attempt to kill Count Okuma with a bomb. The would-be assassin, like his predecessor, was a young man who had been led by a false patriotism to regard Count Okuma as a traitor to Japan, and had taken upon himself the grave responsibility of removing him from office and from life. So ready are hundreds of young men to come forward as the saviors of their country! And that is what constitutes the grave danger in the politics of Japan. These persons care nothing for death. It is a common saying that has come down from past ages through the mouths of both men and women, "We Japanese don't fear death." The would-be assassin buried the secret of his plot and of his companions by half severing his head on the spot where he threw the bomb.

And how was this assassin buried? A correspondent of *The Japan Mail*, under the title "Grand Funerals for Murderers," tells us in these words: "First he was temporarily interred at Aoyama, then locks of his hair were cut off and buried at Tennoji, while his body, after having been cremated, was sent, as the remains of some

great man might be sent, for burial at his native place in Fukuoka Ken (seven hundred miles away). No fewer than three hundred persons attended the funeral of the hair of this murderer's head. There were chief mourners, representatives of leading clubs, even a bevy of ladies, and no less than seventy policemen escorted the procession. The cemetery itself was allowed to be decorated with flags, and the grave was at once covered with votive poems."

The depth and width of the political commotion may thus be in part measured by the reckless and yet determined manner in which assassins of cabinet officers are publicly honored.

What will be the outcome of all this political excitement is hard to tell. "Treaty revision is dead," is the assertion of many. As the treaties sent out to the United States, Germany, and Russia are not yet ratified they will probably be recalled, and Japan will announce her willingness to make new treaties on perfectly equal terms with Western nations—so many conjecture. It is safe to say that even if the present revised treaties are ratified, they will not go into operation next year. For "Japan might find herself overburdened if, within one and the same year, she undertook four tasks of such magnitude as the promulgation of the civil codes, the inauguration of the new local government system, the opening of her first parliament, and the admission of foreigners to the interior." And it is highly probable that the obnoxious appendix about foreign judges will be modified, or possibly removed altogether.

"JAPAN FOR THE JAPANESE."

The signs of the times are plain. "Japan for the Japanese" means not only a determination that foreign nations shall not have authority in executive and judicial matters here, but also that foreigners shall not control educational and religious institutions. There has for years been a growing sensitiveness on this subject. Here are over four hundred missionaries organizing a wide and noble work, and it is not possible that their methods are not scrutinized and their work freely criticised. It is evident that some methods have uselessly aroused suspicions and anger. The titles of "Bishop of Japan," "Bishop of Tokio," and the other like titles are so distasteful to the Japanese that the bearers of them have, I believe, thought it best to change them. The Russian Cathedral is, perhaps, the most conspicuous building in the great capital, Tokio. It is higher than the new palace of the emperor, and, therefore, violates the universal custom of the land that no one should be in a position to look down upon the ruler. Hence it is regarded with aversion by some who regretfully see ancient customs passing away, and with hatred and bitter speech by those whose patriotism is narrow and unenlightened. It has been proposed to build an immense wall between it and the palace, to buy it and tear it down, and even to blow it up. Probably nothing will be done about it, since the good sense of the people knows that the Russian priest, Pere Nicolai, would not willingly hurt the feelings of any one.

There is a very marked feeling, too, against the term "Christian Schools," and it is shared by many of the Christian teachers with whom we are laboring. They emphatically say of several of these schools: "This is not a *Christian* school, and ought not to be called so." The reason is evident to one who understands Japanese, for the words when translated mean literally a "Christ-teaching school," or in popular thought a theological school. Such a term excites the suspicions of a Buddhist people uselessly. Here, too, missionaries can well afford to yield the term. We need not count the words "Christian School" a thing to be grasped, so long as we have perfect liberty to use all the Christian influence we can exert, and so long as the Japanese friends desire our co-operation in carrying on schools on "Christian principles," which is their favorite way of saying it.

In both education and religion, however, not foreigners but Japanese must be at the head of the work. Those missions are apparently the most successful and aggressive in which the foreign missionary rejoices to be a helper. If the difference between the methods of work pursued by Catholics and Protestants were to be expressed in a sentence, it would probably be something like this: The Catholics keep every thing in their own hands, the Protestants pass every thing over to the Japanese. The Catholics are principals, the Protestants are assistants. This probably accounts for the fact that there are one hundred and fifty Japanese pastors for thirty thousand Protestants, while the number of Japanese priests for fifty thousand Catholics may safely be put at less than one fifth of that number. This probably also accounts for the fact that Catholic Christianity gathers its converts largely from the lower classes, and has few or no prominent men who occupy positions as editors, professors, officials, and statesmen, while Protestantism has scores of such men whose writings and addresses are doing much in favor of an enlightened Christian public opinion. No one would question the devotion, sincerity, and self-denial of the French priests, but it would be safe to affirm that in the Catholic movement the hand of the foreigner is too heavy to meet with a large following from the thoughtful classes. The repressive influence of the Catholic leaders is well contrasted with the liberty found in both Protestant and Greek bodies, in that some of the Protestant Christians in Tokio recently issued a friendly call for an informal conference of native Christian workers, without reference to the branch of the Church to which they might belong. Protestants and Greek were well represented at this friendly meeting, but not a Catholic was present.

There are many facts that point to this conclusion, that the Christians of Japan care little for the differences that separate the Christians of the West into rival and even hostile camps. They take little stock in the unbiblical assertion of extreme sectarians that denominations are necessary to the successful extension of Christianity. They do not see any necessity of accepting the isms and contentions of Church history. They are desirous of making a Church history of their own, and

of having a Church government that accords with the spirit and customs of Japan. And as a rule Protestant missionaries recognize this desire as one of the best prophecies of success. Organic union of fifteen sects into three is already an accomplished fact. Japanese churches carried on entirely by Japanese; Japanese missionary societies headed by natives and aided with foreign money; Japanese schools established on Christian principles with Japanese money, headed by Japanese principals, and aided by foreign missionary teachers; Christian magazines and newspapers edited by natives alone, yet open always to the missionary's pen—all these are but the religious expression of the political feeling that Japan is for the Japanese, and that the foreigner, however noble and pure his motive, however unselfish his labors, and whatever his eminence as a scholar, is here not to assume authority, but to be a helper and friend. As such he is welcomed, respected, and may accomplish a far larger work for the Master than would be possible in any other way.—*The Independent*.

Popular Literature of Korea.

At a meeting of the Asiatic Society of Japan, held in St. Paul's School, Tsukiji, Tokyo, on January 22, 1890, a paper was read by Mr. W. G. Aston, on "Korean Popular Literature," as follows:

The popular literature of Korea has received little attention from European scholars. Nor is it much honored in its own country. It is conspicuously absent from the shelves of a Korean gentleman's library, and is excluded even from the two book-shops of which Seoul boasts, where nothing is sold but works written in the Chinese language. For the volumes in which the native Korean literature is contained we must search the temporary stalls which line the main thoroughfares of the capital, or the little shops where they are set out for sale along with paper, pipes, oil-paper covers for hats, tobacco-pouches, shoes, inkstones, crockery—the *omnium gatherum*, in short, of a Korean general store. Little has been done to present them to the public in an attractive form. They are usually limp quartos, bound with coarse red thread in dirty yellow paper covers, after the manner with which we are familiar in Japan.

Each volume contains some twenty or thirty sheets of a flimsy grayish paper, blotched in places with patches of other colors, and sometimes containing bits of straw or other extraneous substances, which cause grave difficulties in the deciphering of the text. It is not unfrequently a question whether a black mark is part of a letter, or only a bit of dirt. One volume generally constitutes an entire work. There are no fly-leaves, no title-page, no printer's or publisher's name, and no date or place of publication. Even the author's name is not given. The printer's errors are numerous, and the perplexity they occasion is increased by the confusion of the spelling. For the word orthography has no meaning in Korea any more than it had in England three

hundred years ago. Every writer spells as seems good in his own eyes, and personal and provincial peculiarities are always traceable. There is no punctuation, and nothing to show where one word ends and another begins. A new chapter or paragraph is indicated, not by any break in the printing, but by a circle, or by the very primitive device of inserting the words "change of subject."

The character used is a cursive form of the *ommu*, an alphabetical form of writing which has been in use in Korea for several hundred years. It is a simple form of the same script to which some Japanese writers have attributed a Japanese origin, styling it "the character of the age of the gods." To those who are familiar only with the more distinct form of this writing used in some printed books, the cursive character is almost, if not altogether, illegible. There are numerous contractions, some almost undistinguishable from each other, and the letters run into one another, so that it is hard to know where one ends and another begins. When to these difficulties are added printer's mistakes, erratic spelling, or lacunæ, produced by holes in the paper, the most enthusiastic student may sometimes be tempted to pass on in despair, leaving a *hiatus valde defendus* in the story.

The use of an alphabetical character for a language highly charged with Chinese words is a circumstance which has an obvious bearing on the movement now in progress for the adoption of Roman letters, or of Japanese *kana* in writing Japanese. Here we have a literature where not a single Chinese character is used except for the paging. This example, no doubt, is encouraging to the promoters of these systems, but it should be noted that no scientific, theological, or other learned work can be written in this manner. Beyond a certain point, the *ommu* alone is unintelligible. Even in the ordinary popular tales I suspect that many of the Chinese words are not understood by the average reader.

I once asked a Korean who had been a small official, and who was recommended to me as a teacher, to insert the Chinese characters at the side of the *ommu* in a not very difficult book. The ludicrous errors he fell into showed that he did not more than half understand what was before him. In his case the difficulty was not with the *ommu*, which he knew quite well: but without the help of the Chinese character many Korean words derived from the Chinese were to him empty sounds; and many Korean gentlemen, and some of them distinguished scholars, are entirely unacquainted with their national script. It can hardly, therefore, be quoted as a wholly successful application of a phonetic system of writing to a language abounding in words of Chinese origin.

But let us now turn from the outward appearance of the popular books of Korea to their contents. Have we here, under an unpromising exterior, a literature of high artistic merit, or at least displaying an interesting and independent national character in its folk-lore, its

poetry, or its dramas? Truth compels me to answer no. The language is in the primitive condition of all languages before great writers have arisen to develop literary capacities. We hardly expect to find epic poetry, and there is none. There is nothing even which corresponds to our ballads. There is no drama, and though I was told that there exists a native poetry, I was never able to discover any in print or manuscript, unless literal translations from the Chinese can be reckoned as such. There are numerous tales, a little history abundantly spiced with fiction, a very few translations from Chinese standard works, and some moral treatises, which, of course, are also more or less Chinese. I have also seen a book of receipts, an interpreter of

her husband by a very shallow device that the elder girl has misconducted herself, and has her expelled from home in the dead of night. The son by the second wife accompanies her to a lake, where he compels her to drown herself. The younger daughter learns what has happened from the ghost of her sister, who appears to her in a dream, and guided by a green bird she proceeds to the lake, where she also drowns herself.

The peace of the neighborhood is now disturbed by their uneasy ghosts, who come out to the bank of the lake and lament so that all who hear them weep bitterly. Then the younger ghost appears to the prefect of the district, and frightens him to death. The inhabitants leave their homes in terror. A new prefect is appointed,



TWO KOREAN LADIES.

dreams, a book on the etiquette of mourning, and a letter-writer. Hardly any thing has a distinctly Korean character. The trail of the Chinese serpent is over it all. These books have not even the merit of antiquity. Few, if any, are more than three hundred years old. Perhaps nine out of ten Korean popular books are tales of the ordinary character, of which the following summary of the "*Changhoa Hongnyon chon*" will give a good idea.

Goodness Triumphant—*Changhoa* and *Hongnyon* are two girls, daughters of a small noble of Cholsan. The birth of the elder is prognosticated by various miraculous appearances. The mother dies, and the father marries a hideous creature, with all the moral qualities of the stepmother of fable. In the interest of her own son the second wife persuades

to whom ghost junior appears and recounts all the circumstances. He summons before him the wicked stepmother, but she obtains her acquittal by the same device by which she had previously deceived her husband. The same night there is another appearance of the ghost, who reproaches the prefect for being so easily taken in. The latter then reports the facts to the governor of the province, and the governor memorializes the king.

The king orders the wicked stepmother to be hanged, her son to be strangled, and an honorary tablet to be erected to the two drowned girls. Their bodies are recovered from the lake, nothing the worse for their long immersion, and receive decent burial. Then there is a fresh appearance of the ghosts to thank the prefect, and to inform him that they have procured

him promotion. The father of the girls marries a person in every respect a contrast to the wicked step-mother. The two girls are born over again from her, and on reaching a marriageable age are wedded to two young men who have just taken their degree with honors. Every body lives happy ever after.

My next example of the popular literature of Korea is taken from the *Imchinok*, a narrative of the invasion of Korea by Hideyoshi. The author takes his facts from the contemporary account (in Chinese) written by the Korean statesman Rin; but he has added a quantity of material of his own invention which forms the greater part of his third volume. It is of this that I offer some pages by way of specimen. The events which are related are supposed to have taken place some years after the return of the Japanese armies to their own country.

The Story of Samyongtang.—Now there lived in a temple at Ryongsan named Hyangsansa, a priest who was known as Father Syosan. Having lost his parents in his childhood he shaved his head, and entered the priesthood. He had not only mastered the Threefold Canon and the Buddhist Breviary, but was thoroughly acquainted with astronomy and geomancy, and having free control of the six Kap and the six Chong was master of the one thousand changes and the ten thousand metamorphoses without limit.

One day when taking a walk with a pupil of his, named Samyongtang, he learned from the appearance of the sky that the Japanese were preparing a second invasion of Korea, so he went with his pupil to the capital, and obtained authority from the king for Samyongtang to proceed to Japan, and obtain the King of Japan's submission. Samyongtang, it should be observed, was recognized by the King of Korea from his physiognomy as a live Buddha, and was raised to the rank of general. On his departure the priest gave him out of his sleeve a letter, and said, "This is a letter of the Dragon King of the Western Sea. Take it, and if you should find yourself in a difficulty, hold it in your hand, and turning your face towards the Temple of Hyangsansa, worship twice, and pray nine times, upon which, as a matter of course, the dragon kings of the four seas will come to your aid." He gave him the letter with many injunctions.

Samyongtang, having received it, looked at it, and found that it was follows: "What a noble duty it is for you to go away 10,000 li to an island in the sea for your country's sake! The dragon kings of the four seas having reported to the Supreme Ruler the outrages committed on Korea by Japan; the Supreme Ruler, loathing such conduct, gave this order: 'If Samyongtang is in straits, do you help him, and make him successful.' The Dragon Kings of the four seas are therefore bound to assist you. But know that the King of We (Japan) was originally a star, who was banished among mankind for an offense against the Supreme Ruler. Do not therefore be too severe upon him."

Such was the letter. Samyongtang having received

it took leave of the priest, and set out on his journey. Notice was sent in advance to each province and district, and orders given to the troops that any person whatever, whether general or private soldier, governor or sub-prefect, who should presume on their authority as regards him, was to be summarily put to death. Samyongtang then started at the head of a large force. The governors of all the provinces and the chief local officials came and waited on him outside the boundaries of their jurisdictions.

Without any obstacles he arrived after many days at Tongne, near Pusa. The Pusa (prefect) Syongkang said, "The general (that is, Samyongtang) though charged with an important mission was originally nothing but a priest. How can I show him respect by waiting on him outside the border?" So he only sent his subordinates to receive him, and the subordinates, acting on a hint from their chief, provided insufficient entertainment and reception, so that the greater part of Samyongtang's retinue were starving.

The general was greatly enraged, and taking his seat on his platform of office, ordered Syongkang to be arrested and brought before him. In a moment the Pusa was seized and dragged in. The general, greatly chiding him, said, "It is true that I am a mountain priest, but I have been appointed general by the king, and have come down here in command of a large force; who are you, that you do not come to receive me at the border of your jurisdiction, and that you starve my soldiers? You deserve to be dealt with according to military law, but as it would be unlucky for me to execute you when on the eve of starting on an expedition to a distant foreign land, I will be lenient toward you. But avoid such misconduct for the future."

Now at this time, Kim Eungso and Kang Heung-nip being dead, the King of We had no one to object to his plans, so he desired again to make war. He was putting in order his warlike engines and drilling his soldiers, when suddenly a dispatch was received from Korea. The king was surprised, and, opening it, read as follows: "Our king, having learnt that you again wish to revolt, sends you a live Buddha, who has been ordered to examine into your offense, and after careful inquiry to receive your letter of submission. If you are not obedient you will all be crushed without distinction. When the king read this letter, he laughed loudly and said, "How can there be a live Buddha in Korea? This is only meant to delude us."

He accordingly consulted with his ministers, who advised him thus: "Your Majesty can put this so-called live Buddha to the test. Do so and so." Eighteen thousand screens were therefore provided with all haste, inscribed with Chinese characters, and set up to right and left of the roads by which Samyongtang was to approach. Orders were given to his escort to whip the horses, and to bring him in at a good pace. When Samyongtang had saluted the King of We, the king thus spoke: "You are said to be a live Buddha; have you noticed the writing on the screens by the road as you arrived?" Samyongtang re-

plied: "I have seen it in Chuna Kangsan." "Then," said the king, "I should like to hear you repeat that writing." Samyongtang, in reply, without a moment's reflection, recited 17,999 screens; when the king said: "Why do you omit to repeat one screen?" Samyongtang said: "On one screen there was nothing written; what is it you would ask me to repeat?" The king, thinking this strange, sent a secretary to investigate the matter, when it was found that one screen had been closed up and covered by the wind.

The king was then at last amazed by this wonderful performance, and said to the ministers: "It is now manifest that he is a live Buddha; what is to be done next?" His ministers said: "At the Hall of Justice there is an artificial pond 500 feet in depth. Let the emerald cushion of the Hall of Justice be placed on its surface and direct Samyongtang to seat himself upon it. If you do so, you will know for certain whether he is an impostor or no." The king thought this a good idea, so the emerald cushion was placed on the surface of the pond, and Samyongtang was invited to sit upon it. He did so, having first cast his saddle-cloth over it. The cushion did not sink, but floated safely backward and forward, following the wind. When the king and his court saw the magical skill displayed in this, they were greatly surprised, and were filled with anxiety.

The ministers then said to the king: "Let not your Majesty be alarmed. If Samyongtang were to escape scatheless, a great calamity would ensue. But we have thought of a stratagem. Let a beautiful detached pavilion be built. Let its floor be of cast-iron, and underneath the floor let there be bellows concealed in the ground. As soon as Samyongtang has been made to enter it, let all the four doors be firmly locked, and let the fire be blown with might and main. Then, no matter how much of a live Buddha he may be, he cannot avoid being melted in the fire." The king thought this a splendid plan, and at once ordered a separate pavilion to be built, giving out that it was intended as a residence for Samyongtang. All the workmen were assembled, and in a short time a house of thirteen rooms was completed. How could Samyongtang be ignorant of this? The work being finished, Samyongtang was invited to enter the pavilion, upon which the four doors were locked, the bellows blown with might and main, so that the flames darted forth, and the people fell down in a faint. Samyongtang laughed greatly in his heart, and writing two characters, "ping," ice, he grasped one in each hand, and sat placidly. Then, as if hoar-frost and snow had been falling, icicles hung from the four walls, and it was exceedingly cold. When one night had passed, the cold became so intense that Samyongtang threw away the character "ping," ice, which he held in one hand, but it was nevertheless not in the least hot. When the king sent officers to inquire if Samyongtang were alive, so far from his being dead, icicles hung down all over the room without an interval, and the cold leaked out among the people. Samyongtang opened the door from within in a leisurely manner, and,

coming out, greatly mocking, said: "I heard that Japan was a hot country, but I cannot sleep with my lodging in such a cold room as this. Is this the disrespectful way in which your king treats the foreign guests who come to him on missions?"

The officers were surprised, and, hastily returning, informed the king what had taken place. When the king heard it, he was totally at a loss what to do. His courtiers then said: "In this crisis we advise that an iron horse should be constructed and heated till it is red hot. When this is done, let Samyongtang be invited to mount upon it. Then, live Buddha though he may be, can the result be doubtful?" The king repeated: "Two plans have been already tried without success; if this too fails, we shall simply have been rude to no purpose." While he was hesitating about it, his ministers said: "Though one hundred plans fail of success, there is nothing better to be done than what we propose." The king saw no better alternative, so an iron horse was made, and at once heated in the furnace until it became the color of fire. Then Samyongtang was waited upon, and invited to mount upon it. Now Samyongtang, notwithstanding that he was abundantly provided with devices, was truly bewildered. But suddenly bethinking himself, he grasped in his hand the dragon king's letter, and, turning his face toward Hyangsansa, bowed four times.

Now, after the departure of Samyongtang, the priest Syosan had spent his days and nights in anxiety. One day he went out and observed the condition of the heavens. Then calling to him an acolyte, he said, Samyongtang is in straits, and is making obeisance toward me. He then dipped his finger-nails in water, and turning toward the east, sprinkled it thrice, when suddenly a cloud of three colors rose on all sides, drawing which after them the Dragon Kings of the four seas bestriding the wind passed toward Japan swift as an arrow. Presently earth and heaven became dark, the thunder and lightning rolled, a great rain came on, and lumps of ice fell, so that Japan became almost like a sea, and the number of persons who lost their lives could not be counted. Lord and vassal, high and low, none had any place to escape to. They clung to one another, and prayed that their lives might be spared. But the water continued to come in until the country became like a vast ocean, and Japan was brought to the brink of destruction. How was it possible not to fear and to be alarmed?

Samyongtang, by means of his magic art, swung his body into the air, and remained seated. The appearance was as of a mass of clouds resting there, wonderful beyond description. Then Samyongtang laughed loudly, and exclaimed: "O wicked King of We! Ignorant of the will of heaven, you despised our country of Korea, and have long wished to invade it; this crime cannot be forgiven. Not only so, but the number of Korean people who lost their lives from the year Imchin (1592) onward is beyond knowing. The prayer by night and day of our country of Korea is to slay the King of We,

and to destroy Japan, so that not a seed is left. Therefore, O King of We, deliver me your head!"

The King of We, in great fear, looked up towards the sky, and in tones of supplication said: "I, in my blindness and ignorance, did not know that you were a live Buddha, and have frequently been guilty of insulting conduct toward you. I beseech you to forgive my offense and to spare my life. If you do so, I will write a letter of submission, and offer it to you."

Then Samyongtang said: "I have come here by order of my king, but I am not of a relentless disposition. I will forgive your offense; quickly give me your letter of submission." When the king heard these words, in his delight, he could only half believe his senses, and he wrote and presented his letter of submission. When Samyongtang received and read it, he saw that its tenor was disrespectful, and ordered it to be set aside, and the King of We's treasure delivered to him. He then grasped in his hand the Dragon King's letter, and bowed four times toward Hyangsansa. When the sky became clear, the water subsided, and Samyongtang, coming down, took a seat and demanded the treasure, the king said: "What treasure do you require of me?"

Samyongtang said: "It is not merely your riches that I take from you. The letter of submission which you promised, on condition of your life being spared, is negligently composed and disrespectful. Of what use is such a letter of submission? Deliver me your head. I will have nothing else!" The king said: "If I offered you my head, the institution founded thousands of years ago (the monarchy) would come to ruin. I beseech you to accept other treasures and a new letter of submission, which I will write." Samyongtang said: "What should I do with other people's treasures? Let me have the letter of submission." The king presented the letter of submission, which was as follows: "Korea and Japan will make friends and will become brother countries." "How will that do?" Samyongtang said: "In that case, which country will be the elder brother?" The king said: "Korea will be the elder brother." Samyongtang said: "Well, then, what yearly tribute will you send?" The king said: "Once every year I will render homage by offering precious things of small weight." Samyongtang said: "Korea already possesses all precious things. The only thing she is scarce of is human skins, which are needed for drums and the like; send as tribute three hundred human skins every year."

The rest of the story may be compressed within a few words. Samyongtang was induced to forego his demand for human skins. On his departure he refused all other presents but one thousand decrepit old men, and of these he allowed any who pleased to return to their own homes. At Tongue the prefect pretended sickness and would not present himself at the limits of his territory. For this second offense his head was promptly taken off. On returning to Seoul, Samyongtang made his report, and was highly commended for all that he had done. He refused all rewards and, after his audience, disappeared from human ken, to the wonder

and surprise of all. Since that time there has been peace between Korea and Japan.

This story occurs in a book most of which is genuine history. If we had no other record of the events of this time we might be tempted to think it a highly imaginative account of some real events, and by eliminating or explaining away the miraculous element, to educe from it a true historical narrative, as Dr. Hoffmann has done with the legend of Jingo Kogu's invasion of Korea. We know, however, that there is not a word of truth in it from beginning to end. There was no embassy of any kind at this time, and the only way to treat this and similar episodes is simply to omit them altogether, if we wish to arrive at an authentic narrative.

The next specimen of the Korean popular literature is taken from a manuscript collection of stories made for me by my Korean teacher. It is written in the colloquial dialect, which differs somewhat from the written language, though not to the same extent as in Japanese.

The Transferable Tiger.—Once upon a time a man was traveling along a road. Before him was a high mountain, on the flank of which the road ascended steeply, while to the right and left grew flowers and trees of every kind, and fragrant herbage covered the ground. Flying birds and creeping beasts frolicked hither and thither, and from a lofty cliff a pearly stream flowed forth and fell to the bottom of the mountain in a shower of ten thousand jewels. There the water collected into a large pond, on the brink of which an old fisherman was quietly sitting. He had laid down his thirty-foot fishing-rod and was singing a song, while on the other side a woodcutter whistled at his work. Charmed by the sound, and his mind engrossed by the contemplation of the scenery, the traveler forgot the weariness of his journey, and proceeded on his way, now resting, now trudging on for two or three li, till on the left side of the road he perceived a narrow path, very steep and difficult.

Wondering where this path might lead to, he seated himself on a rock to rest, when, looking between the trees, he saw a tiger and a man standing face to face. Amazed at this strange sight, he turned aside for a few steps, and on more precise examination he saw that a youth of twenty or more held a tiger firmly by the neck with one hand, while with the other he grasped the branch of a large tree which stood close by. Observing their condition, he could see that the tiger's strength was exhausted. He stood with only his hind feet touching the ground. The youth was also exhausted, and the two stood looking at one another. Such was the state of things that if one of the two recovered his strength, the other was in imminent danger of death. Now the traveler was by nature a strong and brave man; so when he saw this condition of things he wished to help the youth, and approached. Whereupon the youth besought him, saying: "I do not know where you live, but I [literally the small boy], while cutting wood, fell in with this tiger. Not knowing what to do, things have come to this condition. My strength is now exhausted,

and I am now unable even for a short time to keep hold of the beast. If you will only be good enough to hold him for a little instead of me, I will beat him to death. What do you think of this proposal?" The traveler replied: "Do so."

He accordingly took the place of the youth, and stood firmly grasping the tiger's neck, so that he could not move. He then urged the youth, saying: "I am in a hurry to proceed on my journey, so be quick, and kill this fellow." The youth replied: "As I have only now let him go, there is no vigor in my arms and hands. Wait a little, while I go away and bring a weapon with which to kill him." So saying, he went away, and for the space of two or three hours did not return. The traveler's strength, too, became exhausted; and having no means of killing the tiger, nor yet seeing his way to let him go, for if he did the tiger would surely harm him, he thus reflected: "It would have been well for me if I had proceeded on my way. But out of my desire to save the youth's life he indeed is rescued, while I have brought myself to destruction. Was the like ever heard of in this world?"

Raising his voice, he called to the youth, but there was no answer whatever. At this time the tiger's strength returned a little, and he tried to move his body, glaring the while with eyes like yellow gold, opening his red mouth, and sending forth a roar like thunder. The traveler was no coward, and was not excessively frightened, but the strength of his arms and hands was gradually becoming exhausted, and it was an anxious and a dangerous time for him.

Just then a fellow of a priest (priests in Korea are objects of contempt) came along by the eastern road. As the trees were very thick he could not well see the traveler and the tiger, and said to himself: "There is a roar of a tiger from somewhere. But when I look for it, it is strange that neither does it roar again, nor can I see it with my eyes." He stooped to listen, keeping first to one side, then to the other, when the traveler, thinking it a piece of the greatest good luck, called out suddenly: "Save a man's life, your reverence!" The priest, startled, rushed forward and found the traveler in the utmost danger. He was a stout fellow, but he was quite unarmed, and besides he reflected: "By the priestly law it is not allowed to kill or to injure any thing whatever!"

But while he thus thought, the strength of the man who was holding the tiger being exhausted, he seemed likely to let him go, and the tiger's strength was gradually reviving. So he went quickly, and taking hold of the tiger instead of the traveler, said: "Look here, and listen to my words. By our priestly rule we may not slay any thing whatever with our hands, so I myself cannot kill him, but I will hold this tiger for you. When you have rested your arm a little, go you and fetch a weapon and kill him."

The traveler accordingly let go the tiger, and running away to a distance, said: "Have you learned only the Buddhist scriptures, and have not read the writings of

Mencius? There is a passage in Mencius's works to this effect: If a man who has killed another with a sword says: 'I did not kill him, it was the sword that killed him,' will the guilt lie with the sword, and not with the man? Your case is similar. If I were to listen to your words and kill the tiger, though I should not be to blame, the guilt would be yours for causing me to slay the tiger. How could you then say that you had not offended against the prohibition of the Buddhist scripture? But it is not only for your sake that I refuse to kill this tiger. This tiger is one which it is the custom for one man to pass on to another. Remember this, and hold on to him till you have found another man to take him from you. Then do as I have done, and transfer the tiger to him." So saying, he ran off.

And that tiger was known thereafter as the "transferable tiger." There are in the world people who, having received benefits, requite them by injuring their benefactors. They may be suspected of being disciples of the men who handed over the tiger.—*Church Work.*

Children of Korea.

BY FANNIE ROPER FEUDGE.

Before telling them about the children of that far-away land I must explain to my younger readers just where Korea is. Look on the map of China, and you will see a large peninsula stretching out into the sea toward Japan, from which it is separated by the Korean Channel, and having on the west the Yellow Sea, while its eastern shore is washed by the great Sea of Japan. This is Korea, with an area of eighty-two thousand square miles, and a population of about two hundred and fifty thousand inhabitants.

You all know about China, India, and Japan, but until quite recently not much has been said or written about this "hermit nation," because, like an oyster, it has kept its doors so closely shut that foreigners had to stay outside; or if by accident one was cast upon its inhospitable shores he was kept prisoner and never allowed to leave the country or to send letters to his own.

The way that this was found out at last was that several Dutch sailors who had been shipwrecked on the coast, and were kept in Korea for eight years, ultimately made their escape in a boat to Japan, and from there were sent home to Europe. But while in Japan they told of their strange experiences in the "hermit land" among this almost unknown people; and thus the news spread concerning their strange manners and customs, awakening the curiosity of a party of enterprising Americans, who were stopping for a while in Shimora. This is a city of Japan, and it was very easy for these Americans to charter a boat, cross the Korean Channel, and land, with their Japanese guides for interpreters, in Fusan, where the Japanese have a thriving settlement. A brisk trade is now carried on here between the two nations, but for a long time the Koreans did not care to be familiar with their visitors, and would not live within two

miles of the trading-post, nor allow their Japanese neighbors to penetrate any farther into the country. But gradually Korea has thrown wide her gates not only to the Japanese, but to Western nations also, and not alone for trade, but for social intercourse as well; and now she invites the introduction of Western arts and sciences, with schools and colleges taught by Americans for the education of her people.

For some considerable time after the missionaries began work among them the government continued to interdict Christianity, and the only concession that for several years could be obtained was permission for English and American residents and other foreigners, to hold religious meetings among themselves. But it is now more than five years since both Methodist and Presbyterian missions were organized in Korea, and there have been many native converts. Churches and Sabbath-schools have been started, and children as well as adults have been born into the kingdom. Indeed, the children, quiet, thoughtful, and teachable, as all Korean boys and girls seem to be, have as a rule been more ready to believe in Jesus and accept him for their very own than do the grown-up people; perhaps because the indolence that forms a prominent trait of Korean character is not largely found in the wide-awake children.

One who visits Korea cannot fail to notice the evidences of happy home-life that meet him at every turn. At sunset while the wife and mother is busily occupied in preparing the evening meal, the father, surrounded by his children, sits out in the front, either smoking his pipe or amusing the little ones with stories and legends. One, perhaps, is perched on papa's knee, another with arm about his neck may be telling some school incident, while the elder daughter, with loving affection, is removing the straw sandals of the tired man preparatory to the summons to supper. These evidences of affection between parents and children are beautiful to see, and their quiet contentment with their surroundings is another almost universal trait among Korean children, of which their placid faces and gentle manners give abundant evidences.

The girls, except those of the coolie class, are, from the age of eight, carefully secluded in the apartments of the women whenever any of the other sex besides her father and brothers are in sight or hearing. No man or boy apart from these closest kin must ever behold her face, for should he do so, even by accident, and it should become known, there would be no hope of marriage for the unfortunate girl.

Whatever education she is to acquire after entering her eighth year must be had in the women's apartments, and no longer in company with her brothers; and she cannot walk out any more during daylight, and only at night by being closely veiled, just leaving room for her eyes to peep out.

When sought in marriage all the arrangements are conducted by her father; she is not allowed to see her husband for three days after she becomes his wife, nor to speak in his presence for a much longer period.

Korean boys are brown-skinned, almond-eyed, and black-haired, much darker than their sisters, because of living so constantly in the open air and on the water. But they are lithe, agile, and sprightly, and with their quaint costumes look piquant and pretty. While unmarried they go bare-headed, their long hair parted in the middle and twisted into a braid that hangs down the back like a girl's. It is only on their marriage that they are allowed to put it up on the top of the head; and the Korean bachelor, even at forty, still ranks as a boy! Their high-crowned horse-hair hats are marvels of quaintness and costliness, not to be donned until the wedding-day, when these Korean "lords of creation" first assume the honors of adult life. Boys learn to smoke as soon as they can walk, and, the reed pipe-stems being from three to four feet long, the smoker is very often shorter than his *chibouque*!

For amusements they have kites, tops, fox-and-geese, lawn-tennis, and various games played with cards and dice. The see-saw may be reckoned as a national institution in Korea. It is constructed by placing a warped board, hollow side upward, upon a wisp of straw or bag filled with sand, so as to raise it about a foot from the ground; alongside of this and at the proper height for the children to reach it is stretched a rope, which the jumpers grasp and retain while they play. On the board the two children stand, the heavier one jumping from it and alighting upon it again, and by the sudden spring sending his companion into the air. The child, thus propelled, alights with all the impetus possible upon the board, and in two or three jumps the two will rise as high as six feet in the air. The exercise is much more violent than is our mode of playing "see-saw," and requires more skill, stronger nerve, keener sight, and nicer powers of balancing.

A Wedding in Korea.

Among most people the wedding forms one of the most notable events in social life, and the Koreans are no exception to the rule. Yesterday we were informed that an opportunity was afforded us to witness a wedding conducted according to the Korean custom. The invitation was promptly accepted.

In company with two friends I took my way to a Korean hut near the wall, where a youth and his betrothed were about to make their bows to each other. Just as we arrived the good-natured, round-faced fellow was donning his outer robes in an open space in front of the house.

According to Korean custom he wore a costume like that which the officials wear—one which he had hired for the occasion. The robe was a dark green, and bore "plaques" with a pair of embroidered storks on the breast and back. About the wearer, like a hoop, was the black enameled belt, and on his head was a "palace-going" hat with wings on its sides, and finally he got himself into shoes that looked like "arctic" overshoes, two or three sizes too large for him.

At last he was ready to go indoors. An attendant preceded him with a red, flat-brimmed hat on his head, about his neck a string of beads, and in his arm a goose. The goose's feet were tied, and fastened through her beak was a little skein of red silk. In the two marched—three perhaps I ought to say. The court of the house had an awning of gunny-sacking suspended over it. Here a red table stood, with two red ornaments on it which looked like tall candlesticks, or sealed vases. The court was full of Koreans—men, women, and children.

In front of the table the bridegroom bowed two or three times. A singular bowing it was. He gently lowered himself upon his knees, and then bringing forward his hands upon the mat, he bowed till his head touched the back of his hands. Then gracefully he resumed the standing posture.

The last time he bowed he sank with the goose in his arms. I am told that the goose is the symbol of fidelity in Korea; it being popularly believed that if a wild goose dies its spouse never mates again.

By special invitation we then assumed a position upon the porch of the little house, facing the court. A mat was placed upon the steps, connecting with another mat on the porch. Presently the groom came to the front of the steps and stood there, while our attention was called to the room opening upon the porch. This room was filled with women, mostly young and more or less good-looking. I had caught a peep at the bride as she sat on a cushion.

But now she was coming out. Two middle-aged women accompanied her, each one holding one of the bride's arms and guiding her steps, for her eyes were sealed completely. Clear up to her jetty hair the face of the *petite* bride was painted a ghastly white. In the middle of her forehead and of each cheek were painted great, round, red spots; her lips were also bright red.

Her dress consisted of a bright green waist over a brilliant red skirt. Fastened through the back of her dress at the shoulders was an ornamental rod, perhaps eighteen inches long. I remember it, for I almost got on it in brushing by her later on.

Upon her head was a crown-like cushion, surmounted by half a dozen nodding sticks of beads, possibly three inches long. Down her back hung two broad brown ribbons, caught together with two ornaments, one a smooth, rectangular red stone, and the other a rosette of white jade—a stone precious in the East.

This little, painted, gorgeous creature was guided out, as I have said, by two middle-aged women. Across the mat they went, and at the end of the porch they turned the little bride about, and laid over her clasped hands a white handkerchief.

The groom now stepped to the other side of the mat, and the principal part of the wedding ceremony began. The bride made her bows. The attendants raised her arms till the small, draped hands lay level with the sightless eyes. Then, partially supported by the matronly women, she sank in a courtesy so profound that at

the lowest point she was almost in a sitting posture. Then in the same slow, solemn manner she rose again. Her face at this time, and indeed during all the ceremony, was as expressionless as the face of a sphinx.

Three times this profound courtesy was repeated. Then it was the groom's turn. His face had more feeling in it than hers. Indeed it looked flushed and anxious; much as a European's face might have appeared under corresponding circumstances. Our Korean groom now responded to his bride's greetings with three bows, in which his head almost touched the floor. Then the bride and the groom were made to sit down upon their respective ends of the mat.

A table stood against the wall, laden with what Koreans consider delicacies, but what they seem to our perverted foreign taste I will refrain from stating, out of politeness to our host. Bread looking like a white grindstone, dishes of white, stringy vermicelli, bowls of "kimche," a native sauer-kraut, candies, and a bottle of native liquor were there.

The couple were now sitting. The woman nearest the table took a cup and filled it with liquor. This she touched to the bride's draped hands, and presented it to the groom. He took a sip, and handed it back. She refilled the cup, and they repeated the ceremony to the third time.

Then came a curious performance. The "go-between" had a part to do. She was the old lady with gray hair who had literally "made the match." She had attended to all the necessary preliminaries, even to doing the courting for the young people. The goose again appeared upon the scene. This time the skein of red silk had been removed from the holes in her beak.

Another woman held the bird, while the aged match-maker filled her hand with soft, stringy vermicelli, and offered it to her gray birdship. The goose eagerly dabbed away with her beak until she was nearly satisfied, when the old lady finished the ceremony by eating herself what was left in her hand.

All this had been done in the doorway leading into the bridal chamber. This room was now cleared of its young and middle-aged ladies, who were compelled to join the crowd in the court. To the bridal chamber the groom repaired, and removing his wedding robes, which made him look like an official, assumed garments more befitting his rank. His new costume consisted of a new white robe, and one of the ordinary broad-brimmed, conical-crowned hats.

He then came out, and the bride retired to the room, to resume again her cushion on the floor; but just before she subsided into her placid meditations, her two attendants required her to bow to her foreign guests, and three times, without the movement of a muscle in her face, she sank to the floor in profound courtesies. We did not know just what was required of us at this juncture, but one after another, with perplexity written on our faces, we saluted the bride with American bows.

They were just arranging boxes, with the view to feasting us with Korean delicacies, when the head of our

party reached the conclusion that it was time to retire. The motion was carried without debate, and amid many hospitable protests we made our farewells in our best available Korean phrases, and withdrew, wishing for our hosts every possible blessing.—*Daniel L. Gifford in Youth's Companion.*

At the Home of a Korean Nobleman.

BY COLONEL CHARLES CHAILLE-LONG.

On the twenty-first of the Korean third moon, in the year 497 of the present dynasty, which corresponds to the first day of May, 1888, I received an invitation to breakfast at the house of His Excellency Cho Pyong Sik, the President of His Korean Majesty's Foreign Office. The invitation included the several representatives of the diplomatic and consular service in Seoul, and a number of other foreign residents and many Korean officials of high rank.

The letter of invitation was written in the Chinese, the polite language of the court. The figure of a female upon it, seated beneath branches of the ever-loved chrysanthemum, and holding in her hand a lute, although not ordinarily significant, as it is one of the many forms prescribed by Chinese and Korean etiquette, seemed of special significance in the present instance, for we had been informed in advance that *Kisang*, or dancing girls, were to be a prominent feature of the entertainment. The Korean houri, therefore, on the card of invitation seemed to have been chosen with reference to the pledge of His Excellency that his guests should be regaled with the presence of the *Kisang*, and thus, it is needless to add, there were few or none of the invited who failed to appear. The invitation, translated, reads thus:

"The red is turning pale, the green is growing fat, and the pleasant color of the springtime has come. It is the season of joy! Will you not, then, give me the pleasure to join me and my friends in the feast of good things which I have prepared for noon of the 1st of May?"

"Signed. CHO PYONG SIK."

"The red is turning pale and the green is growing fat." "What," I asked of my interpreter, "can Mr. Cho mean by such a figure of speech?" Mr. Wo thereupon called my attention to the fact that in Korea the flowers always bloom before the leaves have budded, and, even as I looked from the window I perceived the truth of the assertion, and the metaphor therefore was but the iteration of a plain matter of fact.

Now, one word just here for the delectation of the reader who may be inclined to know just who and what are the *Kisang*.

Woman, it must be understood, in Korea is subjected to a much more rigid seclusion than in any other part of the Orient. From the age of eight or ten years she disappears entirely from the world, nor does marriage even permit her to re-enter its portals. The two exceptions to this implacable law of custom are the horrid,

ugly old women of the coolie class, and the *Kisang*, to whom in the exercise of their vocation is given almost entire liberty there. The *Kisang*, as the name implies, is an actress and a dancer. She is the afterpiece of almost every official fête or entertainment. They are few in number, and subject to government control, which may order them at any time to appear at the palace or elsewhere—an order which must be obeyed, it matters not when or where engaged. As the only specimen of the Korean woman who may present herself to public gaze, the *Kisang* is a subject of no little interest to the foreigner who may be anxious to have a look at the sex.

The *Kisang* girl is perhaps the best specimen of the Korean woman, who is, by parenthesis, never pretty, and not even graceful. In common with the Korean people they are more or less strongly pock-marked, that disease existing throughout the country—endemic in form; and the general system of inoculation by the nose, as practiced, either kills or leaves the subject quite as badly disfigured as though it had passed through all the stages of the disease *ab initio*. There are some who escape the dreadful malady, but the number is very few indeed.

The dress of the *Kisang* is far from being graceful. It consists of a gown of almost any color, descending to the feet from high up under the arms, where it is confined by a ribbon. The dress is distended in a most unbecoming way by a quantity of ill-fitting undergarments, which gives the wearer almost the shape of a bottle. Around the body a very diminutive jacket of silk is worn, although its exact utility is by no means certain, since it leaves both the back and bosom bare and exposed to the elements, even in the coldest weather. The hair is very black and coarse, and, being profusely oiled and plastered closely to the cranium, brings out in painful prominence the somewhat ungraceful lines of that part; parted in the center, the hair is carried back and confined at the back of the neck in a knot, which is held in place by a large coral or silver pin. The feet of the Korean woman are her pride and glory. They are small and beautifully shapen, and are usually incased in the tiniest shoes, turned up slightly at the toes after the fashion of the Turks, and made of embroidered white and mazarine blue cloth. The hat is of two kinds. One is composed of coarse felt with bell crown, to which is attached pendants of horse-hair, either black or dyed green and red. The other is a jaunty cap not unlike the stable fatigue cap of the French cavalry, ornamented with red cords wound in tasteful loops and giving to the wearer a certain military air.

Promptly at noon, on the 1st of May, I found myself with my colleagues at the house of Mr. Cho, where we had been taken by the usual mode of conveyance, namely, the Sedan chair, borne upon the shoulders of four or more coolies; and being an official he was preceded by a guard of soldiers. Mr. Cho is a man quite sixty-five years of age, a fact of which he is quite proud, for the Korean esteems himself most happy when he has reached old age, and this may be understood when it is known that the best compliment a Korean may render

you is when he assures you with uplifted arms, the hands held the one by the other, that "your Excellency is looking quite aged to-day." A very doubtful compliment in the Western world certainly, but the very best of all polite forms in Korea. *Autres peuples, autres mœurs.*

Mr. Cho received me with many smiles and the usual salutations, and led me at once into the banquet room, where we were followed by the numerous guests and the eight *Kisang* girls in attendance, who were given position at intervals at the table, in order to be equally distributed among the convives.

The table was ornamented with a profusion of flowers, or rather of peach and plum blossoms, which lent an air of elegance to the board, and at the same time emitted a grateful perfume to the room. The Korean does not take kindly to European *chow*, but in the matter of liquids he has few, if any, prejudices, and his capacity is simply boundless. Addicted to the constant use of *sul*, a very strong liquor brewed from rice, he can absorb champagne and other wines with impunity, and the mixture is only occasionally strong enough to put him under the table. The *cuisine* on such occasions is European and is prepared by the Chinese cooks employed at the palace or elsewhere, and who have learned passably well the profession while acting as servants to Europeans in China, and who have come to Korea, where they command much higher wages.

A Korean banquet is never, under any circumstances, much of a feast of reason and a flow of soul, depending as it does upon the interpreters, who sit near by the foreigner, who has not and perhaps never will get beyond the coolie language, which, even if he should know, he would scarcely be so imprudent as to attempt to speak in a so-called polite society. The Korean, be it said, is extremely conventional, but rarely ever polite; and this is especially so when he is feeding, when his eruptions and expectorations are by no means pleasant.

Mr. Cho is, however, a genuine jolly host, and what with continual healths, which he drank by signs, and the caresses bestowed upon the fair but frail creature whom he had chosen as his companion *de table*, the time passed merrily enough. Finally, the interminable courses were safely passed, and with repeated healths to Mr. Cho we left the banquet-table and adjourned to the piazza, overlooking the yard, where a stage had been erected, upon which our *Kisang* were now to give us an exhibition of their art. In the interval of preparation I seized the opportunity to photograph the banquet-table, the *Kisang* being excepted by request of Mr. Cho, whose ideas of dignity drew the line for them at a semi-official banquet—at least their reproduction at table in photography. In order to present a better view from the interior, the windows or doors were taken out or hooked up, as in the case of all Korean houses, to the projecting eaves.

A trapeze had been erected in the courtyard, on which a lad of sixteen years, perhaps, disported himself with somersaults, to the great amusement of the thousands collected, and who, undaunted by the presence of high

rank men, were, with difficulty, pushed back and prevented from overflowing Mr. Cho's home and guests.

The boy accompanied his vaulting on the tight-rope with grimace and story-telling, which, unintelligible to the foreigner, was received with great laughter and merriment by the natives. When the patience of the audience had become well-nigh exhausted with the prolonged entertainment, the *Kisang* appeared upon the stage amid the acclamations of the assemblage. The orchestra, composed of several men who played upon strange-looking stringed instruments, which emitted a deal of soul-racking sounds, was seated upon the floor of the stage, upon which two *dansuses* now advanced and with extended arms and slow steps moved forward and backward alternately, touching heels and toes to the floor and keeping time in a solemn swaying movement to the loud twanging of the *cumingo* and the lugubrious beating of a drum, not unlike the *darabon'k* of the Arab and Soudanien. These two *dansuses*, my interpreter informed me, were named *Miung-Chu*—Cluster of Light—and *Kum-Wha*—Silken Flower—famous as the two best dancers of all Korea, and who were to execute the sword-dance, to which the movement being executed was the prelude. The swords were then placed upon the floor between *Miung* and *Kum*, who each in turn seized one, and to the quickened time of the music they whirled them about each other's head in mimic combat, growing furious with the ever-increasing music, which was made more hideous by the addition of the *piri*, a wheezy sort of flute; and this was continued until the combatants, no longer able to stand, sank exhausted to the floor and the sword-dance was finished. The *Sung-mu*, or dance of the nuns, was executed by *Ok-Chin*—Beautiful Jade—and *Kum-Hong*—Red Silk. Neither the jade nor the silk seemed to be very great favorites, and the pantomime which distinguishes the dance seemed incomprehensible and tiresome even to the natives, as it certainly was to the foreigner, and these ladies were quickly asked to step down and out.

Kuk-Ki—Happy Autumn Flower—and *Kuk-Hi*—Happy Crane—proved a more happy combination and caused some hilarity, the intention being to imitate the happiness of the crane in seeking shelter under the protecting branches of an autumn flower. The dancing of these latter was prolonged and tiresome, but finally gave way to a grand combination dance in which the preceding artists were joined by *Cha-Whei*—Happy Color—*Kum-Wha*—Silken Flower—and *Kiung-Ok*—Happy Jade—in which they all distinguished themselves, judging from the uproarious approval of the native element. As for me, I inwardly resolved that I had quite enough of Korean dancing, and in the future should carefully endeavor to avoid a spectacle which was a severe tax upon both time and patience.

The day was far spent when the jar and screech of music was hushed and the entertainment was finally concluded. Musicians and *Kisang* disappeared quickly, and, amid the loud cries of the ever-boisterous coolie who awaited us with our Sedan chairs, we bade adieu

to the hospitable Mr. Cho, thanking him warmly for the glance he had afforded us of the inner life of a Korean nobleman—to whom these fêtes are of no little importance; for in the absence of all literary or mental resources they serve as the only resort to vary the monotony of an existence but little more elevated than that of the most primitive peoples.

In recognition of my parting salutation Mr. Cho raised his clasped hands gracefully to his head, after the manner of the country, and said, *Pan-nyi Kassin*—Friend, go in peace.—*Cosmopolitan*.

French Mission in Korea.

The missionary efforts of the French in Korea commenced in the seventeenth century, and have been carried on under circumstances of peril and difficulty with a heroic perseverance which has seldom been equaled in the Mission field. The country is rendered difficult of access, both by its external features and the jealousy and exclusiveness of its inhabitants. Korea is a peninsula, with a mountainous district on its eastern side. The valleys are fertile, and yield extensive crops of rice, while millet and maize are grown in the mountains. In the month of January the cold is often intense, so that the missionaries found the wine frozen in their chalices. Tigers infest the mountains, and their victims among the population are said to be numerous. The country has frequently been depopulated by disease and famine.

Korea was conquered by the Japanese in 1592, but the Koreans, with the aid of the Chinese, expelled them in 1597. It is said that Japan demanded a tribute of thirty human skins. In 1636 there was a Chinese invasion which caused great loss of life. The Japanese continued to occupy the south-eastern valleys, and secured the benefits of Korean trade. But Korea became tributary to China, and sent a yearly deputation to Peking to pay homage. Having no army, Korea was alternately oppressed by China and Japan. The deputation is sent to Peking on the first day of the year, to obtain the calendar and to offer the usual presents. The population is reckoned at ten millions, and there are eight provinces. In the eighteenth century there was a disputed succession to the throne, and there resulted two political parties—one moderate, the other violent and implacable.

Korea has been remarkable for its insulation; it has been closed against all foreign influence by a despotic government, which keeps the district near the point of connection with the continent in a desert and uncultivated state. The western coast is dangerous. The capital (Seoul) is described as a town of considerable extent, inclosed within high and thick walls, very populous, and badly built. There are a few wide streets, but the rest consist of winding alleys covered with filth. The rooms in the dwellings are seldom more than nine feet square. The Koreans squat cross-legged on the floor, and have no beds, chairs, or tables. They have a nobility as well as a middle class, and use white linen in their apparel. Some of the missionaries report an

abundance of fine herds of oxen and goats in the country, and rivers full of fish, while the mountains are described as rich in gold, silver, and copper. But the government prohibited the working of the mines and cultivation of potatoes, the king reserving to himself the privilege of breeding sheep for the purpose of sacrificing to his ancestors.

The first missions were introduced in 1632. About that date there was a furtive consignment of Christian books mixed with European curiosities brought into the country. But the nascent Church was lost sight of, and no more is heard of it till 1720. Between this date and 1836 the Christian community was tolerated by one of the parties in the state and persecuted by the other as often as it came into power. Numbers fled to the mountains, where they were often reduced to extreme want. In 1790, it is said, not a vestige of the previous Church remained. In that year a man who went with the Korean embassy to Peking conversed with some Christians there and took home some books. In 1794 this Korean had gathered a congregation, and in response to a request conveyed by the neophyte Francis Ly, the Chinese priest, Mr. Tcheou was sent by Dr. De Gouvea, Bishop of Peking, to instruct them. In 1801 the Korean government was informed that a Chinese had slipped into the country and was propagating a religion proscribed in China. Tcheou was cruelly put to death, and all Christians who could be found were martyred or exiled.

About this time the names of two martyrs are recorded: Matthias Tsoi, who introduced the first Chinese priest into Korea, and Paul Ni. Others suffered in the years 1795, 1797, and 1798. Other accounts give 1801 as the date when the law was enacted condemning to death those who adhered to their faith, and commuting the sentence for exile in the case of those who renounced Christianity. The law was, however, not enforced in its extreme rigor; but confessors of the faith were condemned to perpetual imprisonment, and apostates were liberated. But the Christians were exposed to the license and cruelty of the soldiers, who destroyed their cabins, either burning them or seizing the materials and selling them. Many fled to the barren mountains and died there of famine. At one time the first minister of the kingdom was more favorably disposed, and tried to mitigate the severity of the penal laws; but the king's son, who at the age of eighteen was declared sovereign by his father, made his first public act an edict against the Christians: some were put to death, and others were imprisoned. He died, however, four years later, and then the first minister resumed the regency, and refused to act against the Christians. In 1834 a second Chinese priest entered Korea, and in 1836 he was followed by the French missionary Monsignor Mauband. It is said that he found as many as four thousand Christians on his arrival. The Christians were asking for missionaries—conveying their request on a cord worn round the body by a Korean courier to escape inquiries on the frontier as he visited China.

In December, 1837, Dr. Imbert, Bishop of Capsis, was sent to Korea from China with the title of Vicar-Apostolic; he reached the capital after a perilous journey, crossing a river on the ice, with much hardship on the way. He visited all the congregations in Korea and returned at the end of May, 1838. He was born at Aix, in Provence, and was sent out as a missionary in 1820. He reached Su-Tchuen in 1835, but, being delayed by the sickness and death of his couriers, he did not accomplish the journey to Korea till December, 1837. He was put to death with two of his colleagues in September, 1839. About that time it is computed that about one hundred suffered martyrdom. Yet the number of Christians had been more than doubled since the arrival of M. Mauband three years before. There was a general persecution, and M. Mauband and M. Chaston suffered, with Bishop Imbert. Many of the Christians were tortured to death or beheaded, and a large number were imprisoned. A detailed account is given of the martyrdom of the native priest Francis Tshoez. The neophytes, if discovered, had no alternative but chains or apostasy. Once more the Korean Church seemed to be on the verge of extinction, and there is a blank of nearly three years in the record.

Dr. Ferreol was the next Vicar-Apostolic of Korea. He arrived on the frontier of Korea at the end of 1840, and was met by tidings of a sanguinary persecution. In December, 1842, two Korean pupils brought news to China of the sufferings and miseries of their desolate Church, which had been deprived of its pastors by the cruelty of its enemies. Dr. Ferreol made repeated attempts to reach Korea, but was repulsed. He at one time made the Tartar town of Hung Chung his basis, as trade was carried on between it and Korea. A letter from a Korean deacon, Andrew Kim Hai Kim, about this time describes the perils of Korean travel in winter: the snows traversed in the mountains, the tigers and wolves in the forests, the frozen lakes, and the wandering hordes addicted to crime and robbery. This deacon succeeded in reaching Shanghai; the vessel lost its rudder, and was towed by a Chinese boat; at length an English ship afforded him protection. Dr. Ferreol ordained him to the priesthood. In March, 1845, he reached Seoul after a perilous journey over snows five or six feet in depth, and after suffering much from cold and hunger. Here he was in imminent peril through the indiscretion of some neophytes.

In the same year Dr. Ferreol crossed the Yellow Sea in a Korean bark, and with great difficulty reached the port of Kang Kien in, situated in the southern province. His landing was contrived with the utmost secrecy. He was conducted by the native Christians to their dwellings—wretched mud huts—at nightfall. At length he reached Seoul on December 27, with less difficulty than he apprehended, but, the Christian religion being proscribed by the government, private visitation alone was practicable and no meetings could be held. There was less difficulty in the provinces. The Korean priest Andrew Kim was put to death in 1846. He was arrested

on board a bark for refusing to surrender it to the use of a mandarin. As he passed for a sanpan, or nobleman, he claimed exemption; but the mandarin ordered him to be pinioned and beaten. He was then required to renounce his religion, which he practiced contrary to the royal commands. He remained steadfast and underwent death. The persecution deprived the Church of its ablest members; yet the number of baptisms reported was larger than in previous years—946 adults and 1,378 infants.

In 1847 the work was hindered by political occurrences of a serious character. The roads were traversed by police and spies, and the missionaries were obliged to secrete themselves and remain inactive. Large numbers, however, resorted to Father Davelay, and in the winter journeys were undertaken of four, six, or eight days over snow and ice. In the close of the year, after many had suffered courageously, the persecution was stopped and the refugees returned to their homes, but secrecy was necessary for the practice of religious rites. About this time Dr. Ferreol was joined by another French priest, M. Maistre, after encountering many perils, roaming about the impenetrable frontier in many disguises, making the attempt from Chinese ports, or from the deserts of Leao-tong, seeking in vain for Korean guides, or for a passage in a Chinese bark or a French ship. At last he was landed in Korea through the efforts of the Jesuit Father Helot, who exposed his life to peril on behalf of another's mission.

At one time M. Maistre was stopped in a small trading town where the Koreans resorted for the exchange of commodities. The house in which he lodged was surrounded by four Manchoo officers; he was arrested and led to the guard-house, being maltreated by the mob on the way. Then, after examination by the mandarin, he was liberated and conducted back to his starting-point. When he arrived in Korea, it was by a most extraordinary route. Boats were twice sent out to meet him without success. At last he was unexpectedly heard of on the Korean coast in the house of one of the neophytes. In the same year there is a record of a long and painful expedition on the north-west coast undertaken by M. Maistre in company with M. Jouson.

There is also mention of the clandestine introduction of another missionary through one of the native Christians who obtained a commission from the French consul at Shanghai to visit the remains of a wrecked whaler. Various stratagems were resorted to, and M. Maistre was disguised in Korean costume. The year 1853 was, on the whole, a time of tranquillity, though there were local troubles, and some of the Christians were arrested and maltreated. But the Mission was again deprived of its head by the death of Monsignor Ferreol on February 3, at 6 P. M. The interment was delayed to April 11, on account of the severity of the season.

He was succeeded by Monsignor Berneux, who was nominated by the pope Vicar-Apostolic of Korea, in December, 1854. After encountering many difficulties he entered Seoul disguised, first in Chinese costume,

and then in a Korean mourning dress, which concealed his features, besides covering his body. He left Shanghai in January, 1856, and was detained by ice and contrary winds in Chinese ports, which were crowded by Chinese vessels, amid which he escaped the observation of pirates. For two months he was confined to his cabin, but on March 14 they weighed anchor in a temperature of extreme cold. On the 15th they were moored in front of a large Korean village; but here they were still at a distance of fifty leagues from the nearest Christian Mission. There was great fear that they would be baffled, like M. Maistre, in the attempt to enter Korea. But in the midst of their perplexity, on Good Friday, a boat bore down upon them, and signals were exchanged. Their disembarking was delayed, for fear of arousing suspicion. Four days were spent in a Korean boat among some small islands, and surrounded by fishing vessels. They were at last transferred to a canoe, and, landing, proceeded on foot to the city, approaching it by night in disguise. Finding the gates closed till sunrise, they rested at the house of a Christian outside the walls.

At this time the Christians of Korea were in a condition of neither war nor peace. The government were not eager to interfere with them, not wishing to give outrage to a European power whose vessels were seen from time to time in their seas. But Christian families were sometimes denounced and consigned to prison. These arrests were found a serious hinderance to progress. Some were ready to give up all for the faith, but others were deterred. In general, the Korean seemed to be more ready to embrace the faith than the Chinaman. There were still many refugees in the mountains, trying to wrest a subsistence from that barren region. Monsignor Berneux was accompanied by M. Pourthie and two other missionaries. He had been previously sent to Tong King, where he had encountered persecution, being imprisoned by the King of Cochin China, but the French commander rescued him. He was afterward sent to Leao Tong, whence the authorities of the Church transferred him to Korea.

The Korean Church during 1857 was free from serious persecution. Two Christians were condemned to exile, others were subjected to torture but restored to their families. The missionaries were summoned to the capital to be present at the consecration of Monsignor Daveluy as Bishop of Acona and coadjutor to Monsignor Berneux. It was done in strict privacy and in the darkness of the night. On the arrival of the Abbé Feron the Mission included two bishops, four foreign missionaries, and one Korean priest. Even the persecuting party was constrained to admit the progress made by the Mission. A mandarin, son of a minister of state, sent presents, and asked permission to visit the missionaries. The true God had his worshipers even in palaces, where there were men sworn to exterminate the new faith. Yet fresh dangers threatened the Church. The queen mother, who had protected Christianity, died, and their enemies were gaining appointments in

the state. A request was made for a strict search for the Christians, and commissioners were going through the kingdom, receiving lists at the head of which the missionaries were named, and whole villages were denounced.

The year 1858 brought new troubles to the Korean Church. Attempts were made to excite persecution, but they ended in failure, and a just retribution overtook the author of them. The party in the state that was hostile to Christianity was active and virulent, but the influence of the more tolerant section prevailed for a time. About this time the Church mourned the loss of M. Maistre, whose last illness was brought on by cold and exposure in crossing an arm of the sea, his feet being in the mud for four hours. About this time a Korean, who had been rescued from a shipwreck and brought to Hong Kong, and there instructed and baptized, returned to his country to undertake missionary work in his native district. In one of the villages in M. Daveluy's district some arrests had been made. The people fled in terror to the mountains, abandoning their houses and fields. But all at once the prisoners were released. The fugitives returned. One of their accusers was garotted, imprisoned, and beaten unmercifully. Further political troubles followed. The queen mother got the power into her hands, and was found to have plotted the death of the king and the destruction of the capital. A mandarin was compelled to take poison. The appearance of a comet caused consternation, and a war was supposed to be imminent.

Another account, however, says that the line of conduct secretly traced out for the mandarins by the government was leading in the direction of liberty for the missionaries. There were signs of a more favorable disposition, in the release of prisoners and the staying of vexatious proceedings. The prevailing opinion was, nevertheless, that before the propagation of Christianity could be relieved of all fetters it would have to pass through a sanguinary persecution.

Monsignor Daveluy's state of health precluding him from more active exertions, he engaged in the preparation of two important works for the instruction of the Christians.

After a short interval of comparative tranquillity the storm burst afresh upon them at the close of 1859. The mandarin at the head of the general police treated the Christians with extreme rigor. He was in want of money. Hence he sought to fill his coffers with the spoils of the Christians. The royal city and the whole province was attacked. Every-where they were arrested and imprisoned, their houses were pillaged, and villages burnt. Whole families died of cold and hunger, having no money or rice left. It was a winter of great misery. For eight days Monsignor Berneux was wandering in search of shelter. He met many of the fugitives—poor women pursuing their way through deep snow, mothers leading or carrying their children. But the effect was that general indignation was aroused against the prefect of police. His victims crowded the prisons, but the

magistrates declined to pass sentence upon them. The prefect, in his embarrassment, gave orders to leave the people unmolested, and to search for the European missionaries. None of them, however, fell into his power. He was shortly replaced by a man of a different disposition, and the prisoners who survived the maltreatment were restored to liberty.

Thus this persecution ended in a triumph for the missionaries. Both in Korea and China the persecutors are checked by a dread of the European powers. News came of victories of the English and French over the Chinese. This caused a panic among the Koreans. Some fled to the mountains, others implored the neophytes to protect them in time of danger.

In 1859-1860 Korea was ravaged by cholera, and a terrible famine followed in 1861. The most powerful men in the country got a monopoly of the rice and raised the price, so that the poor could not obtain necessary food. The king shut himself up in the palace, and spent his time in drinking and gambling. In 1861 the number of Christians was reckoned at 18,000. There were 750 adult baptisms, and from 800 to 1,000 baptisms of dying children reported during the year.

Of the terrible persecution of 1866 a few brief notes are given by Ross (*History of Korea*, p. 293) and Oppert (*Forbidden Land*, p. 221). The former states that "The Korean king died in 1864; and in the end of 1865 Russian ships were in harbor in the north-east of Korea asking for a treaty of commerce. Monsignor Berneux was asked by the Korean government to get the Russians put off. He declined, though in case of success he was promised perfect religious toleration. Soon after this he was seized, tortured, and put to death with eight others; in all, two bishops and seven missionaries were executed. They were probably suspected of being secret agents of some foreign power having designs on Korean land and freedom. M. de Bellonet, the French Minister in Peking, in anger at the murder of his countrymen, declared the Korean king dethroned. He ordered up the French squadron under Admiral De Roze, who, with seven men-of-war, seized the island of Gangwha; but on October 26, 1866, he was repulsed from an attempt on the river toward Seoul, and the Koreans exulted in triumph. M. Bellonet was subsequently recalled for his hasty conduct. A similar attempt was made about the same time by an American squadron, but ineffectually. According to M. Oppert, the nine missionaries, including Monsignor Berneux and Monsignor Daveluy, were beheaded, and between ten thousand and twelve thousand were massacred by order of the regent. This was after the failure of the French expedition.

The annals of the French Mission in Korea have been well said to be written in blood. The work has, however, revived of late years, and there is a record as late as February, 1890, of the decease of Monsignor Blanc at Seoul in his 46th year. He was buried on February 24. Social and political life in Korea cannot fail to be influenced by the remarkable and rapid movements in its near neighbor, Japan, and its commercial relations with

a country which has made such strides in civilization must bring it into intercourse with the outer world, and break down its barriers of insulation.—*Church Work: Mission Life.*

Some Experiences in Korea.

BY REV. H. G. APPENZELER.

The missionary has his oases in his Saharas. Not all his converts turn out saints, nor are all his men hirelings—those who care only for the loaves and fishes. There are good, bad, and indifferent among his followers. Before coming to the mission field I had the impression that converted heathen were better than converted sinners at home—felt more grateful to God for saving them from heathenism. It is nothing of the kind. A sinner is a sinner, whether in heathen or Christian lands, and he knows it, and, as far as I can see, the converted Korean feels and acts the same as the converted American.

My neighbor's servant saluted me last Sunday evening with the usual greeting, "Are you going somewhere?" You are not expected to answer other than, "Yes; I am going somewhere;" but I said, "I am going to pray; have you prayed to-day?" He said he had not, and being asked if he thought he ought not to pray, he admitted the obligation, and said, evasively, "I will pray sometime." "Will you pray after you are dead?" He promptly said no. "Well, then, will the prayers of your family do you any good after you are dead?" "No; that won't do any good." I urged home the question again, when are you going to pray? By this time a few other servants heard the conversation and were anxious to hear his answer. At last he said, "I will pray next year," with an air of indifference and a desire to dismiss the subject. Notice what this man admitted: his duty to pray and recognition that after death it would be too late. He did, is doing, what every sinner in Christian lands is doing: procrastinating; waiting for some more convenient time.

I had a Korean tell me once that he was thinking of becoming a Christian after he had made a little more money. Is not this a standing excuse with sinners every-where? Another told me he would like to see a real Christian among his own people. He has studied the word, but wanted to see Christianity lived. This was more than a year ago, and it is due him to say that he has seen the kind of man he wanted. He also told me that he was making some progress toward accepting Christianity, but as yet he has too many doubts. He is a most faithful attendant at church and prayer services.

One of our Christians came to me the other day recommending the purchase of a piece of property which he thought admirably situated for evangelical purposes. Of course I could not give him any encouragement. He mentioned it once or twice again, and then said, "If I had money I don't know whether I would think as I do now, but now, as I don't have any money, I think it would be most desirable to make this

purchase." He certainly was guarded enough in what he might do had he the means. The brother, however, has literally left all, and is now engaged in selling books and doing a great deal of real hard evangelistic work, and all without pay.

Korea has been paying tribute to China since the beginning of the seventeenth century, on which account some say Korea is not a sovereign nation. To which others answer that as England is paying tribute to China for Burma England has lost her sovereignty. Both nations are paying tribute to the same great country. But this is not the object of this article. The Korean embassy goes to China overland. Merchants, adventurers, and others frequently accompany the ambassador. Sometimes they do well and sometimes they fail in their undertaking. Some of these men came into contact with the missionaries in China, accepted Christian books, were converted, and brought the Gospel to their own people.

One of these men, whom I know personally, a preacher now in the Presbyterian Church here in Seoul, tells an interesting story about himself. He had been for some time with a missionary in China studying the word. At last the missionary and his wife took this brother into their room, prayed with him, and then commissioned him to take the Gospel to his own people. Loaded down with Christian books this pioneer started for the Hermit Nation. His load was heavy, the road long, and foot-sore he sat down by the roadside when two Koreans overtook him. "Have you any prohibited goods in your load?" He said, "No." Seeing the books they both cried out, "Catholic works—Catholic works." "No; these are not Catholic books, but works teaching about the religion of the Lord Jesus Christ." They traveled together for some time, nearing Korea. Suddenly they heard the cry of the soldiers who always run ahead when an official goes out in state. The Magistrate of Aichiu was coming. The comrades suggested his running away, leaving the books with them, and getting back to Korea secretly and in disguise. To be found smuggling Christian books into the country might be punished with death. He refused to run or to conceal his books. The magistrate came to the village. The runners saw our brother's package, opened it, and seeing the books reported him. He was brought before the magistrate, confessed he had Christian books, was severely reprimanded, and his books the magistrate took. The official knew this Christian, and cautioning his attendants not to report this seizure of prohibited goods dismissed the man.

Books might be taken from him, but not a loyal heart. He returned to his native land empty-handed. His home was then in Aichiu. Some days after his return there called on him a man in citizen's clothing, and began to draw from his long coat-sleeves and pile on the floor the very books taken from him on his way to Korea. The bearer of them was no other than the magistrate himself. When the brother told this story here in Seoul he was preaching from the text "Be strong in the Lord."

Having told his experience he told his congregation that if he had run away he would not only have been disloyal to his Master, but would have lost his books in the bargain. "Therefore, be strong in the Lord."

SEOUL, May 21, 1890.

Presentation of Anti-Opium Memorials and Attitude of the Chinese Government on the Subject.

BY REV. W. F. ROBBINS.

The world has heard the affecting story of the determined and implacable opposition to the opium curse of the Chinese imperial authorities half a century ago; how the old Emperor Tan-kiang, after burying three sons who had died its victims, made such a desperate effort to suppress the import as to incur a bloody war with loss of territory and the payment of vast indemnities, and yet refused to legalize the traffic in these noble and patriotic words:

"It is true that I cannot prevent the introduction of the flowing poison, but nothing will induce me to derive a revenue from the vice and misery of my people."

It is well known, too, how twenty years later this consistent opposition entailed another war, and how the fourth son and successor, Hien-fang, with his palace looted and destroyed by the "civilized" enemy, finally agreed to the legalization of the traffic with the imposition of a nominal duty. It may be known also that four years ago, after long delay and haggling, an agreement was come to which it was thought would be a final settlement of the question, though as a matter of fact it was open to revision after a period of five years. But nothing is settled till it is settled rightly, and the opium ghost will not down till it is put down by the suppression of the use of the drug altogether.

The time for the possible revision of the agreement having nearly arrived, it seemed good to the editors of the *Banner of Asia*, at Bombay, to propose a memorial from the Christians of India to the Chinese government, encouraging them in their continued opposition to the iniquity, and reminding them that the Church of Christ is not indifferent to the wrongs inflicted on China, and is not willing to concede that India is so dependent that it can be saved from bankruptcy only by the plunder and ruin of its Chinese neighbor. The proposal was heartily seconded by missionaries and others, and with little effort ten thousand three hundred and forty-five signatures in many languages (extending one hundred yards), including a few names spontaneously sent from England, America, and Australia, were obtained to the following petition:

"We, the undersigned ministers and members of the Christian churches, desire to record our sorrow at the moral and physical havoc which has been wrought among the people of China in consequence of the opium policy of the British government—a policy which has been totally at variance with the principles of the Christian religion. We respectfully express our deep sympathies

with the supreme authorities of China in their desire to save their nation from the curse of the opium habit, and, in order to further so wise and laudable an object, we would emphasize the importance of acting upon the opportunity presented in the year 1890, under the additional article of the Chefoo Agreement (ratified May 6, 1886), to terminate that article and to secure the execution of a new treaty repealing the Tien-tsin treaty, as far as relates to opium, and also enacting the prohibition of the legalized importation of opium into China."

The Scottish Anti-Opium Society, hearing of the movement, sent unsolicited a similar memorial, signed by between six and seven thousand Christian workers in Scotland—all gotten up in a very brief period of time; showing what might be done in Christian countries by extending the time and effort and duly informing and encouraging the people.

The deputation intrusted with the presenting of these memorials to the Chinese government, Mr. A. S. Dyer and myself, are happy to be able to report a very gratifying reception in China. The official through whom the memorials were presented was that greatest statesman of China, if not of the world, Li Hung-chang, Viceroy of the metropolitan province of Chi-li, and Grand Secretary to the Chinese government. He was a most appropriate person to receive them, not only on account of his enlightened and liberal views, but also because of his outspoken opposition to the opium iniquity, he having declared as late as the year 1881 that the legalization of the traffic was "not from choice, but because China submitted to the adverse decision of arms," at the same time going so far as to make proposals to the Indian government to recoup them for a time for their loss of revenue if they would abolish the exportation of the drug to China. Fortunately his exasperation at America on account of the Exclusion Act had largely abated, so that there was no objection on that ground, especially when he knew I had been a resident in India for eighteen years.

The day appointed for our reception was the 21st of last month, he having but just returned from accompanying the emperor on his annual visit to worship at the Eastern Tombs. Having had communicated to him beforehand copies of the text of the memorials and a rather lengthy explanatory statement he understood quite well the object of our mission, and this no doubt accounts largely for the cordiality with which he received us. He graciously accepted the memorials and scanned the hundreds of names with evident pleasure, promising to present them and our statement to the central government with his own recommendation that they should have a most favorable consideration. The unmeasured terms in which he condemned the use of the poison showed that he appreciates the evils caused by it and sincerely wishes its entire suppression, which, he said, is the case with the other members of the government. He said it was useless to try to put down the native growth till the foreign imports were prohibited, when there would be hope of success. But

running through the whole interview was a note of sadness which found expression in the question: Will not the demand for a prohibition treaty with Great Britain bring on another war—a third opium war?

This question, too, quite agrees with other expressions from Chinese statesmen, especially with the last utterances of Marquis Tseng, the late minister to the Court of St. James, and member of the Tsung-li Yamen, or Board of Foreign Affairs. Four days previous to his death we had an appointment for an interview with him at Peking, and though at the time appointed he was too ill to see us, yet he had shown evident sympathy with our mission and had given expression to language which should sink deep into the hearts of all lovers of liberty and fair dealing, to say nothing of Christian principles—"We are not free; we cannot take the first step."

Though these statesmen have been assured that public sentiment would not tolerate another similar war, yet they have seen so much of the duplicity of foreigners that they cannot tell what pretext they may use to carry out their designs, as they did in the last opium war. While looking at the Taku forts at the mouth of the Peiho, and remembering the part taken in storming those forts thirty years ago by the representative of a neutral government, Commodore Tatnall of the United States, it has been not a little difficult to me to reconcile that action with the insertion of the Golden Rule in the treaty consequent thereto—an example followed by the not more consistent British government.

But let us now prove that it is possible and practicable for nations as for individuals to do as they would be done by, by helping with all our might to remove obstacles and stumbling blocks from this unfortunate land, and thus prepare the way for our Lord and his blessed Gospel. Pray for China.

Shanghai, May 6, 1890.

P. S.—No foreigner as yet having had an audience with the present emperor we did not attempt to see him; but we got a communication to his father, the Seventh Prince, which has called forth expressions of great interest and a desire for more information on the subject. As he and Viceroy Li are next to the emperor, we may expect that every thing will be done that can be in the matter.

The City of Carthagena and Valley of Magdalena in Colombia.

BY HON. N. F. GRAVES.

Carthagena is one of the most ancient cities in South America, and for a long time was the most important commercial city in Colombia. It is the capital of the State of Bolivar, in Colombia.

It has been a large city, but now has a population of about ten thousand, nearly all natives.

It is located on the Magdalena River near its mouth, on the Caribbean Sea. It is all sand on the shore, and

the river is full of sand-bars. The air is very dry, and the location is healthy but hot.

The fortifications are on an immense scale, surpassing any thing of the kind on the continent. The fortifications were the work of many years; they were completed in the year 1717.

The walls are very massive, and so broad when completed that forty horses could go abreast on the top. The walls remain nearly perfect at the present time, having been constructed in the very best manner, and are said to have cost more than twenty millions of dollars. Thousands of the natives were made to toil on these vast walls for many years. The work was so well done that it looks as substantial as ever.

There were several subterranean passages leading to the foot of the mountains. When gold and silver were brought from the mountains it could be taken into the city through these great tunnels.

These underground passages have not been in use for many years and are broken and obstructed. The mountains and hills formerly produced many millions of gold and silver, and it passed through this city on its way to the great market of the world; and here came the notorious pirates and robbers to plunder the wealth that is centered here. Before the fortifications were erected the city was plundered time and time again.

These productive mines were worked under the direction of the State, and one fifth went to the king, the church had a fifth, and the miners and managers had the balance.

For more than two centuries several millions of dollars reached the king every year, showing that the profits of the miners were immense.

When this city was in its glory, and a great commercial metropolis, many of the palaces, churches, and cathedrals were erected, of stone, which were very magnificent. Most of these solid buildings are vacant now. The great cathedral was one of the largest and most complete of any on the continent. It has been an object of interest as well as admiration. The pulpit is very unique. It is of marble, exquisitely worked and carved, and is said to be finer than any other in the world. More than two hundred years ago the pope had this pulpit constructed for this cathedral. It was carved by the finest artists in Rome, and was a gem of beauty when it was completed. There was a series of services over it and then it was shipped. There are many extravagant stories told of the pulpit being taken by pirates, and how it floated when thrown into the sea, and how it found its way to this shore and then to the city and cathedral.

Carthagena was the seat of the Inquisition, and many frightful stories are told of those times. The Inquisition building is pointed out where many heretics were tortured and burned. It has now lost all its terror, for no one is now confined or tortured within its walls.

After the overthrow of the church it remained vacant for many years, and was converted into a tobacco factory.

There were underground passages from this ancient Inquisition building to the old fortress on the hills, through which the unfortunate victims were conducted to meet their fate. This ancient tunnel is now dilapidated, and probably will never be open again. In the great cathedral, and near this wonderful pulpit of marble, there is an ancient saint in a preserved condition. Some hundred of years ago he did some good deeds, which made him very dear to the people of this ancient city. The pope gave permission to put the body in a glass case and place it in this cathedral, and now for a small fee you may see the distinguished saint. It is a view you will never wish to repeat.

The decline of Carthagena has been gradual for nearly a century until quite recently. The commerce of the country has greatly increased. When all the arteries leading to the city were obstructed, and the shipping coming to this coast sought anchorage at Barraquilla, that city became an important place of twenty-five thousand people, and is now growing rapidly. The custom-house is now at Barraquilla, and it has become the head-quarters of the river steamers, and is the most modern city of Colombia, having some fine houses and a large foreign colony. It was the head-quarters of the insurrectionary party. It is the important outlet from the interior. It receives the wealth of the great valley of the Magdalena, which extends from the sea far away into the interior. The valley is wonderfully productive, having resources almost without limit. This valley is nearly one hundred and fifty miles broad, but narrows up near the equator.

The head of navigation on the river is at Honda, nearly eight hundred miles from the sea as the river runs. The steamers on the rivers are mostly run on the capital of persons of the United States, and are very profitable.

This great valley has dense groves of palms and cotton-wood, is alive with birds of gay plumage, and a multitude of flowers perfume the air. This valley was the home of the ancient Chibchos, a celebrated tribe of Indians. They were very powerful, and had their capital near the present capital of the country.

The religion of this great tribe imposed no revolting human sacrifice. Their great god was a deity of mercy. They had a god of agriculture. Their god of science was represented by earthen images and utensils. They had a god of evil which they did not profess to worship, but they propitiated him, hoping to escape his wrath.

BENEVOLENCE.—It is a sad truth that there are not a few professing Christians in our churches who have utterly backslidden because of their stinginess. They have a name to live, but are dead, and their spiritual epitaph should be "Died of Stinginess."

In the absence of benevolence there can be no freshness or spontaneity in Christian experience, no more than there can be in the absence of faith, hope, or love. When a selfish professing Christian speaks in the class-meeting or the love-feast, or attempts to pray, the effort reminds us of an attempt to pump water out of a dry well. The machinery for pumping is all there, but there is no water in the well, and so there is no flow. —A. B. Leonard.

Monthly Missionary Concert.**Monthly Concert Topics—1890.**

October, SCANDINAVIA
November, SOUTH AMERICA
December, UNITED STATES.

Korea and Its People.

Korea has an area of 82,000 square miles, and an estimated population of 10,528,937. There were in 1889 about 100 foreign residents, mainly German, American, British, French, and Russian, besides 650 Chinese, and 4,800 Japanese.

Seoul, the capital, has about 250,000 inhabitants.

The reigning monarch, named Li-Hi, succeeded to the throne in 1864.

The people live in houses with wooden frames and mud walls, and tiled or thatched roofs.

They use no chairs, but sit on thick mats and sleep on thick matting or mattresses.

They use little tables about a foot high, and their dishes are of brass and porcelain.

The principal article of food is rice. There are also potatoes, cabbage, lettuce, onions and turnips, peaches, plums, apricots, cherries, apples, etc.

The sacred books are the classics of Confucius and Mencius.

The people speak the Korean language, but the language of literature and court documents is Chinese.

The people of Korea are generally Confucianists.

The Methodist Episcopal Mission in Korea was commenced in 1885. The statistics report 2 native unordained preachers, 4 native teachers, 6 foreign teachers, 6 other helpers, 9 members, 36 probationers, 1 theological school with 7 pupils, 2 high schools with 7 teachers and 81 pupils, 3 Sunday-schools with 43 scholars, 2 chapels, 5 parsonages or homes.

The Methodist Episcopal missionaries are Rev. H. G. Appenzeller, Wm. B. Scranton, M.D., Rev. F. Ohlinger, Wm. B. McGill, M.D., and their wives, and Rev. G. H. Jones. The Woman's Foreign Missionary Society is represented by Mrs. M. F. Scranton, and Miss Louisa C. Rothweiler. Miss Meta Howard, M.D., who has been in the mission, is now in the United States.

Missionaries in Korea, December, 1889.

COMPILED BY REV. H. LOOMIS.

METHODIST EPISCOPAL.

Rev. H. G. Appenzeller and wife, Seoul.
W. B. Scranton, M.D., and wife, Seoul.
Rev. F. Ohlinger and wife, Seoul.
Rev. G. H. Jones, Seoul.
W. B. McGill, M.D., and wife, Seoul.

Mrs. M. F. Scranton, Seoul.
Miss L. Rothweiler, Seoul.

AMERICAN PRESBYTERIAN.

Rev. H. G. Underwood and wife, Seoul.
J. W. Heron, M.D., and wife, Seoul.
Rev. D. L. Gifford, Seoul.
Rev. S. A. Moffett, Seoul.
Miss M. E. Hayden, Seoul.
Miss S. A. Doty, Seoul.
H. N. Allen, M.D., and wife, Chemulpo.

PRESBYTERIANS OF VICTORIA (Australia).

Rev. G. H. Davies, Seoul.
Miss M. Davies, Seoul.

Y. M. C. A., OF CANADA.

Rev. J. S. Gale, Fusan.

KOREAN UNION MISSION, OF CANADA.
M. C. Fenwick, Seoul.

Japan and Its People.

The Empire of Japan has an area of 147,526 square miles, and a population in 1888 of 39,069,007.

The name "Japan" is a Chinese word and is not used by the natives, who call their country "Nipon," meaning "Sun-rise." Ni means sun, and pon means rising. The Japanese claim that their empire was founded by the Emperor Jimmu 660 years before the birth of Christ, and that the dynasty founded by him still reigns, the present ruler being the 123d sovereign.

The reigning sovereign is Mutsuhito, who was born at Kyoto, November 3, 1852, and succeeded his father February 13, 1867. He married, February 9, 1869, Princess Haruko.

There is no State religion and no State support of religion, and there is freedom of religious belief and practice.

The chief forms of religion are Shintoism, with ten sects, and Buddhism, with twelve sects. In 1887 there were 192,359 Shinto temples, and 71,991 Buddhist temples.

The Methodist Episcopal Mission in Japan was commenced in 1872, and organized as a Conference in 1884. The statistics report 20 foreign missionaries, 17 assistant missionaries, 20 foreign missionaries of the Woman's Foreign Missionary Society, 21 native ordained and 38 native unordained preachers, 2,961 members, 860 probationers, 4,113 Sunday-school scholars.

Names and Addresses of Missionaries in Japan, December, 1889.

COMPILED BY REV. H. LOOMIS.

AMERICAN BAPTIST MISSIONARY UNION.**Yokohama.**

Rev. A. A. Bennett and wife, 67-B, Bluff.
Rev. C. K. Harrington and wife, 252, Bluff.

Rev. J. L. Dearing, 213, Bluff.
Mrs. L. A. Brown, 67-A, Bluff.
Miss C. Converse, 67-A, Bluff.
Miss A. W. Cornes, 67-A, Bluff.
Miss E. L. Rolman, 48-B, Bluff.
Miss N. Wilson, 48-B, Bluff.
Miss L. M. Eaton, absent.

Tokyo.

Rev. C. H. D. Fisher and wife, absent.
Rev. F. G. Harrington and wife, 30, Tsukiji.
Rev. G. W. Taft and wife, 41, Tsukiji.
Miss A. H. Kidder, 10, Fukuro Machi, Suruga-dai.
Miss M. A. Whitman, absent.
Miss A. M. Clagett, 10, Fukuro Machi, Suruga-dai.
Miss E. R. Church, 10, Fukuro Machi, Suruga-dai.

Kobe.

Rev. H. H. Rhee and wife, absent.
Rev. R. A. Thompson and wife, 5, Hill.

Shimonoseki.

Rev. G. A. Appleton and wife, absent.
Rev. T. E. Shoemaker and wife.

Sendai.

Rev. E. H. Jones and wife, 3, Nakajimecho.
Miss N. E. Fife, 52, Higashi Sambanchi.
Rev. R. L. Halsey, 10, Hasekura Machi.
Rev. S. W. Hamblen, 3, Nakajimecho.
Miss L. A. Phillips, Higashi Sambanchi.

Fukushima.

Miss H. M. Browne, 15, Minami Ura Shino.

Morioka.

Rev. T. P. Poate and wife, 43, Niwo Machi.

BAPTIST SOUTHERN CONVENTION, U. S. A.**Kobe.**

Rev. J. A. Brunson and wife, 151, Hill.
Rev. J. W. McCollum and wife, 151, Hill.

AMERICAN BOARD MISSION.**Kobe.**

Rev. J. L. Atkinson and wife, 48, Hill.
D. C. Jencks and wife, absent.
Miss M. J. Barrows, 1, Hill.
Miss A. Y. Davis, absent.
Miss A. L. Howe, 1, Hill.
Miss J. E. Dudley, 1, Hill.
Miss E. M. Brown, 36, Hill.
Miss S. A. Searle, 36, Hill.
Miss M. L. Graves, 36, Hill.
Miss M. Radford.

Osaka.

Rev. George Allchin and wife, 24, Concession.
Rev. J. T. Gulick, Ph.D., and wife, 26, Concession.
Rev. Wallace Taylor, M.D., and wife, 14, Concession.
Rev. Otis Cary and wife.
Miss A. M. Colby, 25, Concession.

Miss Mary Poole, 25, Concession.
Miss A. Daughaday, Baikwa Jo Gakko.
Miss F. A. Gardner, 25, Concession.
Miss M. Daniels.
Miss A. M. Vetter.

Kyoto.

Rev. G. E. Albrecht and wife, Doshisha.
S. C. Bartlett, Jr., Doshisha.
J. C. Berry, M.D., and wife, Doshisha.
Edmund Buckley, A.M., Doshisha.
Mrs. Sara C. Buckley, M.D., Doshisha.
Rev. C. M. Cady and wife, Doshisha.
Rev. J. D. Davis, D.D., and wife, Doshisha.
Rev. M. L. Gordon, M.D., D.D., and wife, Doshisha.

Lieut. G. C. Foulk and wife, Doshisha.
Rev. D. W. Learned, Ph.D., and wife, Doshisha.

Rev. A. W. Stanford and wife, Doshisha.
Rev. C. T. Wyckoff, Doshisha.
Miss L. A. Richards, Doshisha.
Miss M. E. Wainwright, Doshisha.
Miss M. F. Denton, Doshisha.
Miss Florence White, Doshisha.
Miss F. E. Griswold, Doshisha.
Miss M. H. Shed.

Okayama.

Rev. J. H. Pettec and wife, Higashi Yama.
Rev. George M. Rowland and wife, Higashi Yama.
Miss A. Gill, Higashi Yama.
Miss Eliza Talecott, Higashi Yama.
Miss Ida McLennan, Higashi Yama.

Niigata.

Rev. Doremus Scudder, M.D., and wife, absent.
Rev. M. Pedley and wife.
Miss G. Cozad, 28, Minami Hama-dori.
Miss C. Judson, 28, Minami Hama-dori.
Miss Ida V. Smith, 25, Gakko-cho.

Sendai.

Rev. W. W. Curtis and wife, 3, Rokken-cho.
Rev. J. H. De Forest, D.D., and wife, 27, Katahira-machi.
Rev. F. N. White and wife, 3, Rokken-cho.
Miss M. Meyer, 3, Rokken-cho.
Miss A. H. Bradshaw, 3, Rokken-cho.

Nagasaki.

Rev. H. B. Newell and wife, Saka no Uye Machi.

Kumamoto.

Rev. C. A. Clark and wife.
Miss M. J. Clark.
Rev. O. H. Gulick and wife.
Rev. S. L. Gulick and wife, Karakasa, 3 Bancho, 160 Bancho.
Miss J. A. Gulick.

Matsuyama.

Miss E. B. Gunnison.

Tottori.

Miss Mary Holbrook, M.D.
Miss C. A. Stone.

Tokyo.

Rev. D. C. Greene, D.D., and wife.

BERKLEY TEMPLE MISSION, BOSTON, U. S. A.

Matsuyama.

Rev. W. H. Noyes, and wife.

AMERICAN METHODIST EPISCOPAL MISSION.

Yokohama.

Rev. W. S. Worden, M.D., and wife, 222-A, Bluff.
Rev. G. F. Draper and wife, 222-B, Bluff.
Mrs. C. W. Van Petten, 221, Bluff.
Miss A. S. French, 221, Bluff.

Tokyo.

Rev. Julius Soper and wife, 15-B, Akashi-cho, Tsukiji.
Rev. H. W. Swartz, M.D., and wife, 15-B, Akashi-cho, Tsukiji.
Rev. M. S. Vail and wife, Ei-wa Gakko, Aoyama.

Rev. J. F. Belknap, Ei-wa Gakko, Aoyama.
Rev. J. W. Wadman and wife, Ei-wa Gakko, Aoyama.

Rev. G. B. Norton and wife, Ei-wa Gakko, Aoyama.

Miss J. S. Vail, Ei-wa Gakko, Aoyama.
Rev. J. O. Spencer and wife, Ei-wa Gakko, Aoyama.

Rev. J. H. Correll and wife, absent.
Miss M. J. Holbrook, Ei-wa Gakko, Aoyama.

Miss A. P. Atkinson, Ei-wa Jo Gakko, Aoyama.

Miss Mary A. Vance, Ei-wa Jo Gakko, Aoyama.

Miss H. S. Alling, Ei-wa Jo Gakko, Aoyama.

Miss L. R. Bender, Ei-wa Jo Gakko, Aoyama.

Miss Ella Blackstock, Ei-wa Jo Gakko, Aoyama.

Miss Mary E. Pardoe, Ei-wa Jo Gakko, Aoyama.

Rev. D. N. McInturff and wife, 42, Imai-cho, Azabu.

Miss M. A. Spencer, 19, Akashi-cho, Tsukiji.

Miss F. E. Phelps, 13, Akashi-cho, Tsukiji.

Yonezawa.

Rev. J. G. Cleveland and wife.
Miss M. B. Griffiths, 55, Tatsumachi.
Miss Mary E. Atkinson.

Fukuoka.

Miss M. E. Taylor, 31, Inabe-cho.
Miss R. J. Watson, 31, Inabe-cho.

Nagasaki.

Rev. J. C. Davison and wife, No. 6, Oura, Higashi Yama.

Rev. D. S. Spencer and wife, No. 5, Oura, Higashi Yama.

Rev. Charles Bishop and wife, absent.

Rev. H. B. Johnson and wife, No. 6, Oura, Higashi Yama.

Rev. E. R. Fulkerson and wife, No. 25, Oura, Higashi Yama.

Miss E. Russell, absent.

Miss Belle J. Allen, No. 13, Oura, Higashi Yama.

Miss M. J. Elliott, absent.

Miss Ella R. Forbes.

Miss Annie L. Bing, No. 13, Oura, Higashi Yama.

Miss M. E. Simons, No. 13, Oura, Higashi Yama.

Miss L. Imhoff, No. 13, Oura, Higashi Yama.

Miss J. M. Gheer, absent.

Hakodate.

Rev. C. W. Green and wife.

Miss E. J. Hewett, absent.

Miss Lida B. Smith.

Miss Augusta Dickerson.

Nagoya.

Rev. C. S. Long, Ph.D., and wife.

Miss Mary A. Danforth.

Miss Mary Wilson.

Hiroaki.

Rev. J. Wier and wife.

Rev. M. N. Frantz.

Miss A. Dickerson.

Miss M. S. Hampton.

METHODIST EPISCOPAL CHURCH, SOUTH.

Kobe.

Rev. J. W. Lambuth, D.D., and wife, 2, Yama.

Rev. W. R. Lambuth, M.D., and wife, Kwansei Gakuin.

Rev. N. W. Utley, Kwansei Gakuin.

Rev. J. C. C. Newton, D.D., and wife.

Rev. C. B. Moseley.

Rev. J. W. B. Demaree.

Miss G. May Kin, M.D.

Rev. W. E. Towson and wife.

Miss M. F. Bice.

Hiroshima.

Rev. B. W. Waters, 45, Naragawa.

Miss N. B. Gaines, 45, Naragawa.

Miss L. Strider.

Oita.

S. H. Wainwright, M.D., and wife.

Matsuyama.

Rev. O. A. Dukes, M.D., and wife.

AMERICAN PRESBYTERIAN MISSION.

Yokohama.

J. C. Hepburn, M.D., LL.D., and wife, 245, Bluff.

Miss D. W. Case.

<p><i>Tokyo.</i></p> <p>Rev. D. Thompson, D.D., and wife, 23, Tsukiji.</p> <p>Rev. William Imbrie, D.D., and wife, 16, Tsukiji.</p> <p>Rev. G. William Knox, D.D., and wife, 27, Tsukiji.</p> <p>Rev. J. M. McCauley, D.D., and wife, Meijigakuin, Shirokane.</p> <p>J. C. Ballagh and wife, Meijigakuin, Shirokane.</p> <p>Rev. T. M. McNair, Meijigakuin, Shirokane.</p> <p>Rev. G. P. Pierson, Meijigakuin, Shirokane.</p> <p>Rev. H. M. Landis and wife, Meijigakuin, Shirokane.</p> <p>D. B. McCartee, M.D., and wife, 32, Tsukiji.</p> <p>Miss K. M. Youngman, 6-B, Tsukiji.</p> <p>Miss L. A. Leete, absent.</p> <p>Miss G. S. Bigelow, 42, Tsukiji.</p> <p>Miss Lily Murray, 42, Tsukiji.</p> <p>Miss Emma Hays, 24, Tsukiji.</p> <p>Miss E. P. Milliken, 33, Kami-ni-Bancho.</p> <p>Mrs. M. T. True, 33, Kami-ni-Bancho.</p> <p>Miss A. K. Davis, absent.</p> <p>Miss Carrie H. Rose, 33, Kami-ni-Bancho.</p> <p>Miss A. P. Ballagh, Dokuritsu Jo Gakko, Shinjuku.</p> <p>Miss Sarah Gardner, 33, Kami-ni-Bancho.</p> <p>Miss C. T. Alexander, 2, Nishi Machi, Niban-cho.</p> <p>Miss A. B. West, 2, Nishi Machi, Niban-cho.</p>	<p><i>Hiroshima.</i></p> <p>Rev. A. V. Bryan and wife.</p> <p>Rev. F. S. Curtis and wife.</p> <p>Rev. J. B. Ayres and wife.</p> <p>Miss M. N. Cuthbert.</p> <p><i>Sapporo.</i></p> <p>Miss S. C. Smith, absent.</p> <p><i>Kyoto.</i></p> <p>Rev. J. B. Porter and wife.</p> <p>Rev. G. E. Woodhull and wife.</p> <p>AMERICAN PRESBYTERIAN MISSION (Southern).</p> <p><i>Kochi.</i></p> <p>Rev. R. B. Grinnan and wife.</p> <p>Rev. D. P. Junkin.</p> <p>Miss C. E. Stirling.</p> <p>Miss Annie H. Dowd.</p> <p>Rev. W. B. McIlwaine.</p> <p><i>Nagoya.</i></p> <p>Rev. R. E. McAlpine and wife, 54, Tate Sugi-cho.</p> <p>Miss L. E. Wimbish, 55, Tate Sugi-cho.</p> <p>Rev. S. P. Fulton and wife, No. 54, Tate Sugi-cho.</p> <p>Rev. C. K. Cumming.</p> <p>Mrs. A. E. Randolph.</p> <p><i>Tokushima.</i></p> <p>Rev. C. G. Brown and wife, Tomeda Ura Machi.</p> <p>Rev. H. B. Price, 602.</p> <p>AMERICAN REFORMED CHURCH MISSION.</p> <p><i>Yokohama.</i></p> <p>Rev. J. H. Ballagh and wife, 49, Bluff.</p> <p>Rev. E. S. Booth and wife, 178, Bluff.</p> <p>Miss M. L. Winn, 178, Bluff.</p> <p>Miss A. DeF. Thompson, 178, Bluff.</p> <p>Miss M. Deyo, 178, Bluff.</p> <p>Miss M. E. Brokaw, 178, Bluff.</p> <p>Miss J. Moulton, 66, Bluff.</p> <p><i>Tokyo.</i></p> <p>Rev. G. F. Verbeck, D.D., and wife, absent.</p> <p>Rev. J. L. Amerman, D.D., and wife, 19, Akashi-cho, Tsukiji.</p> <p>Professor M. N. Wyckoff and wife, absent.</p> <p>Rev. H. Harris and wife, 60, Shimo Takanawa-cho.</p> <p><i>Nagasaki.</i></p> <p>Rev. H. Stout and wife, No. 14, Oura, Higashi Yama.</p> <p>Rev. N. H. Demarest and wife, No. 16, Oura, Higashi Yama.</p> <p>Rev. A. Oltmans and wife, No. 10, Oura, Higashi Yama.</p> <p>Miss R. L. Irvine, No. 14, Oura, Higashi Yama.</p> <p>H. V. S. Peeke, No. 15, Oura, Higashi Yama.</p> <p><i>Morioka.</i></p> <p>Rev. E. Rothesay Miller and wife, 71, Okawara.</p>	<p>MISSION OF REFORMED CHURCH IN THE UNITED STATES.</p> <p><i>Sendai.</i></p> <p>Rev. J. P. Moore, 31, and wife, Higashi Sanban-cho.</p> <p>Rev. W. E. Hoy and wife, 75, Higashi Sanban-cho.</p> <p>Rev. D. B. Schneider and wife, 75, Higashi Sanban-cho.</p> <p>Miss L. P. Poorbaugh, 5, Higashi Sanban-cho.</p> <p>Miss E. F. Poorbaugh, 5, Higashi Sanban-cho.</p> <p>CUMBERLAND PRESBYTERIAN MISSION.</p> <p><i>Osaka.</i></p> <p>Rev. A. D. Hail and wife, 19, Concession.</p> <p>Rev. J. B. Hail and wife, 13, Concession.</p> <p>Rev. G. W. VanHorne and wife, 22, Concession.</p> <p>Miss J. H. Leavitt, 19, Concession.</p> <p>Miss May Morgan.</p> <p>Miss Agnes Morgan.</p> <p><i>Wakayama.</i></p> <p>Rev. G. G. Hudson and wife.</p> <p>Miss B. A. Duffield.</p> <p><i>Nagoya.</i></p> <p>Mrs. A. M. Drennan.</p> <p><i>Yokkaichi.</i></p> <p>Miss Rena Rezner.</p> <p>UNITED PRESBYTERIAN MISSION OF SCOTLAND.</p> <p><i>Tokyo.</i></p> <p>Rev. Robert Davidson and wife, 71, Shimo Nibancho.</p> <p>Rev. H. Waddell and wife, 25, Ichibei Machi.</p> <p>SOCIETY OF FRIENDS.</p> <p><i>Tokyo.</i></p> <p>Joseph Cosand and wife, 30, Koun-machi, Shiba.</p> <p>Miss M. A. Gundry, 30, Koun-machi, Shiba.</p> <p>W. V. Wright and wife, 68, Sanbancho, Kojimachi.</p> <p>AMERICAN EPISCOPAL MISSION.</p> <p><i>Tokyo.</i></p> <p>Rt. Rev. C. M. Williams, D.D., (Bishop) 37, Tsukiji.</p> <p>Rev. A. R. Morris, 4, Tsukiji.</p> <p>Rev. E. R. Woodman and wife, 5, Tsukiji.</p> <p>Rev. J. Thompson Cole and wife, 32, Nakaroku Bancho.</p> <p>J. McD. Gardiner and wife, 40, Tsukiji.</p> <p>Rev. H. D. Page and wife, absent.</p> <p>Rev. V. M. Law, M.D., and wife, 25, Tsukiji.</p> <p>Miss S. Sprague, 25, Tsukiji.</p> <p>Rev. J. M. Francis and wife, 18-A, Nagata-cho.</p>
<p><i>Osaka.</i></p> <p>Rev. T. T. Alexander and wife, 14, Concession.</p> <p>Rev. C. M. Fisher and wife, 32, Concession.</p> <p>Rev. B. C. Haworth and wife.</p> <p>Miss A. E. Garvin, Ichi Jo Gakko, Uye-machi.</p> <p>Miss Alice Haworth, Ichi Jo Gakko, Uye-machi.</p> <p>Miss H. S. Loveland, Ichi Jo Gakko, Uye-machi.</p> <p><i>Kanasawa.</i></p> <p>Rev. T. C. Winn and wife, 45, Tobi-Ume-cho.</p> <p>Rev. M. C. Hayes and wife, Hondachi-no-Tobi, Ume-cho.</p> <p>Rev. A. G. Taylor and wife, Hondachi-no-Tobi, Ishi-shiki-Machi.</p> <p>Rev. J. M. Leonard and wife, Hirosaki Dori.</p> <p>Rev. G. W. Fulton and wife.</p> <p>Miss F. Porter, Honda Machi, Roku-Bancho.</p> <p>Miss M. K. Hesser, Kami Kakimiki-Batake.</p> <p>Mrs. L. M. Naylor, Kami Kakimiki-Batake.</p> <p>Miss Ella McGuire.</p> <p>R. Harkness and wife.</p> <p>Miss Kate Shaw.</p>		

Miss Martha Aldrich, 17, Kami Rokuban-cho.

Miss Emma Verbeck, 38, Tsukiji.

Miss G. Sathon, 38 Tsukiji.

Miss R. F. Heath, 38 8, Tsukiji.

Miss Fannie M. Perry, 5, Tsukiji.

Miss Anne M. Perry, 5, Tsukiji.

Osaka.

Rev. T. S. Tyng and wife, 14, Concession.

Rev. J. McKim and wife, 7, Concession.

Henry Lanning, M.D., and wife, 5, Concession.

Rev. J. C. Ambler and wife, 5, Concession.

Miss Carrie E. Palmer, 27, Concession.

Miss Emma Williamson, 6, Concession.

Miss Mary Mailes, 27, Concession.

Miss Leila Bull, 27, Concession.

Miss May McKim.

Nara.

Rev. Isaac Dooman and wife.

MISSION OF THE METHODIST CHURCH OF CANADA.

Tokyo.

Rev. D. Macdonald, M.D., and wife, 4, Tsukiji.

Rev. C. S. Cocking and wife, 7, Tsukiji.

Rev. C. S. Eby, D.D., and wife, 18, Kasumicho, Azabu.

Rev. R. Whittington, M.A., and wife, 13, Higashi Tori Zaka, Azabu.

Rev. George Cochran, D.D., and wife, 13, Higashi Tori Zaka, Azabu.

Rev. C. I. D. Moore, 13, Higashi Tori Zaka, Azabu.

Rev. T. A. Large, B.A., and wife, 14, Higashi Tori Zaka, Azabu.

Miss M. E. Cochran, 13, Higashi Tori Zaka, Azabu.

Miss I. H. Hargrave, 14, Higashi Tori Zaka, Azabu.

Miss I. S. Blackmore, 14, Higashi Tori Zaka, Azabu.

Miss N. Hart, 14, Higashi Tori Zaka, Azabu.

Miss Lizzie Hart, 14, Higashi Tori Zaka, Azabu.

Miss H. Lund, 14, Higashi Tori Zaka, Azabu.

Miss J. K. Munroe, 14, Higashi Tori Zaka, Azabu.

Kanazawa.

Rev. J. W. Saunby, B.A., and wife, 67, Hirosaki Dori.

Kofu.

Miss S. A. Wintemute.

Miss A. Preston.

Shizuoka.

Rev. F. A. Cassidy, M.A., and wife.

Rev. J. G. Dunlop.

Miss J. Cunningham.

Miss Kate Morgan.

WOMAN'S UNION MISSION,
Yokohama.

Miss J. N. Crosby, absent.

Mrs. L. H. Pierson, 212, Bluff.

Miss A. D. Kelsey, M.D., 212, Bluff.

Miss A. Vile, 212, Bluff.

BRITISH AND FOREIGN BIBLE SOCIETY,
No. 51, Tsukiji, Tokyo.

George Braithwaite, Acting Agent.

NATIONAL BIBLE SOCIETY OF SCOTLAND,
No. 31, Water Street, Yokohama.

A. Stewart Annand, Agent.

BAPTIST MISSIONARY SOCIETY, ENGLISH,
Tokyo.

Rev. W. J. White and wife, 6, Tsukiji.

SEAMEN'S MISSION,

No. 82, Yokohama.

W. T. Austen and wife.

(GERMAN AND SWISS) EVANGELICAL
PROTESTANT MISSIONARY SOCIETY,
Yokohama.

Rev. Wilfrid Spinner, 12, Suzuki-cho, Suruga-dai.

Rev. Otto Schimiedel, 7, Suzuki-cho, Suruga-dai.

METHODIST PROTESTANT MISSION,

Yokohama.

Rev. T. H. Colhour, D.D., and wife, 120, Bluff.

Rev. A. R. Morgan and wife, 244, Bluff.

Miss E. J. Bonnett, 244, Bluff.

Miss J. Kimball, 244, Bluff.

Nagoya.

Rev. F. C. Klein and wife, absent.

Rev. L. L. Albright and wife.

Rev. E. H. Vandyke and wife.

Miss J. Whetstone.

Miss A. L. Forest.

AMERICAN BIBLE SOCIETY,

Yokohama.

Rev. Henry Loomis, Agent, and wife, 42-A

CHRISTIAN CHURCH OF AMERICA,

Tokyo.

Rev. D. F. Jones and wife, 86, Ichibei-machi, Azabu.

Rev. H. J. Rhodes and wife, No. 28, Katamachi, Azabu.

ENGLISH CHURCH IN JAPAN,

Tokyo.

Rt. Rev. E. Bickersteth, D.D. (Bishop), 11, Sakai-cho, Shiba.

Rev. L. B. Cholmondeley, M.A. (Bishop's Chaplain), 11, Sakai-cho, Shiba.

Rev. F. E. Freese.

Rev. A. F. King (Bishop's Chaplain), 11, Sakai-cho, Shiba.

SOCIETY FOR THE PROPAGATION OF
THE GOSPEL,

Tokyo.

The Ven. A. C. Shaw, M.A., and wife, Archdeacon of Tokyo, 13, Rokuchome, Iigura.

Miss Alice Hoar (Ladies' Association), Rokuchome, Iigura.

Rev. A. Lloyd, M.A., 2, Ni-chome, Mita.

Kobe.

The First.

Rev. H. J. Foss, M.A.

H. Hughes, absent.

Miss Birkenhead.

ST. PAUL'S ASSOCIATED MISSION,

Tokyo.

Sister Margaret, St. Hilda's House, Nagasaka-cho, Azabu.

Nurse Grace, St. Hilda's House, Nagasaka-cho, Azabu.

Miss Thornton, St. Hilda's House, Nagasaka-cho, Azabu.

Miss Snowden, St. Hilda's House, Nagasaka-cho, Azabu.

Miss Annie Hoar, 13, Rokuchome, Iigura.

WYKLIFF COLLEGE MISSION (TORONTO, CANADA.)

Nagoya.

Rev. J. Cooper Robinson and wife, 29, Higashi Sotoban.

Rev. J. M. Baldwin, 29, Higashi Sotoban.

CHURCH OF ENGLAND MISSIONARY SOCIETY,

Tokyo.

Rev. J. Williams and wife, 52, Tsukiji.

Osaka.

Rev. C. F. Warren, 3, Concession.

Rev. P. K. Fyson and wife, 23, Concession.

Rev. H. Evington and wife, 4, Concession.

Rev. G. H. Pole and wife, absent.

Rev. G. Chapman, 18, Concession.

Rev. T. Dunn and wife, 9, Concession.

Miss Tristram, 12, Concession.

Miss J. Tapson, 12, Concession.

Miss Cox.

Mrs. Edmunds, 36, Concession.

Tokushima.

Rev. W. B. Buncome and wife.

Nagasaki.

The Ven. Archdeacon Maundrell, absent.

Rev. F. E. Walton and wife, 9, Deshima.

Fukuoka.

Rev. A. B. Hutchinson and wife.

Kumamoto.

Rev. J. D. Brandram.

Rev. J. Hind.

Miss M. E. Brandram.

Miss G. M. Smith.

<i>Kushiro.</i>	SOCIETY FOR PROMOTING FEMALE EDUCATION.	Miss L. Ballagh, Kobocho, Jo Gakko, Mishima.
Miss Payne.	<i>Osaka.</i>	Mrs. E. Sharland, 212, Bluff, Yokohama.
<i>Hakodate.</i>	Miss E. B. Bolton, 12, Concession	Mrs. H. E. Carpenter, Nemuro.
Rev. Walter Andrews and wife.	Miss L. C. Hamilton, 12, Concession.	Miss L. Cummings, Nemuro.
Rev. J. Batchelor and wife.	DISCIPLES OF CHRIST.	EVANGELICAL ASSOCIATION OF NORTH AMERICA.
Miss Porter.	<i>Akita.</i>	<i>Tokyo.</i>
<i>Matsuye.</i>	Rev. G. T. Smith and wife.	Rev. F. W. Voegelien and wife, 50, Tsukiji.
Rev. A. R. Fuller and wife.	<i>Shonai.</i>	Rev. F. W. Fischer and wife, 44, Tsukiji.
CHURCH OF ENGLAND ZENANA SOCIETY.	Rev. C. E. Garst and wife.	Rev. G. E. Dienst and wife, 44-B, Tsukiji.
<i>Nagasaki.</i>	Miss K. V. Johnson.	Rev. I. J. Seder and wife, 50, Tsukiji.
Mrs. E. Goodall.	<i>Tokyo.</i>	Rev. F. C. Neitz and wife, 49-B, Tsukiji.
<i>Osaka.</i>	Rev. G. Snodgrass and wife, 10, Odawara-cho, Tsukiji.	CHRISTIAN ALLIANCE.
Miss Julius, 12, Concession.	Miss C. J. Harrison, 10, Odawara-cho, Tsukiji.	<i>Yokohama.</i>
<i>Matsuye.</i>	INDEPENDENT (SELF-SUPPORTING).	Rev. J. P. Ludlow and wife, 135, Bluff.
Miss Bassoe.	Miss Holland, 36, Concession, Osaka.	Miss H. C. Kinney, 135, Bluff.

Statistics of Protestant Missions in Japan, December 31, 1889.

COMPILED BY REV. H. LOOMIS.

CHURCHES AND SOCIETIES.	Year of Arrival in Japan.	Missionaries.	Organized Churches.	Members.	Day-school Scholars.	Sunday-school Scholars.	Native Ministers.	Unordained Preachers and Helpers.	Baptized Adult Converts, 1889.
Presbyterian Church in the United States.....	1859	68							
Reformed Church in America.....	1859	27							
United Presbyterian Church of Scotland.....	1874	6							
Reformed Church in the United States.....	1879	8	68	10,194	2,547	5,000	39	47	1,348
Presbyterian Church in the United States (South).....	1885	15							
Woman's Union Missionary Society of America.....	1871	5							
Cumberland Presbyterian Church.....	1877	14							
American Protestant Episcopal Church.....	1859	33							
Church Missionary Society.....	1869	35							
Society for Propagation of the Gospel.....	1873	31	49	3,422	885	1,408	9	100	580
Wyckliffe College Mission (Canada).....	1888	3							
American Baptist Missionary Union.....	1860	39	11	953	238	676	4	28	163
English Baptist Church.....	1879	2	2	200	62	67	1	4	40
Disciples of Christ.....	1883	9	1	151	...	500	...	2	49
Christian Church of America.....	1887	4	3	93	...	135	...	6	35
Baptist Southern Convention.....	1889	4	...	...	...	...	...	...	...
American Board of Commissioners for Foreign Missions.....	1869	82	52	9,315	3,002	7,000	30	66	1,617
Independent Native Churches.....	...	2	2	206	...	266	1	1	41
Berkeley Temple Mission, Boston.....	1888	2	...	...	...	...	...	...	...
American Methodist Episcopal Church.....	1873	60	53	4,121	2,765	4,113	26	40	590
Canada Methodist Church.....	1873	24	18	1,538	390	1,001	7	24	309
Evangelical Association of North America.....	1876	14	5	371	...	465	8	13	98
Methodist Protestant Church.....	1880	10	2	192	216	280	...	3	29
American Methodist Episcopal Church, South.....	1886	19	5	241	107	417	1	12	109
General Evangelical Protestant (German-Swiss).....	1885	3	2	151	...	54	...	1	...
Society of Friends, America.....	1885	5	1	33	31	100	...	3	4
Christian Alliance of America.....	1889	3	...	...	...	...	...	...	...
Total, December, 1889.....	....	527	274	31,181	10,243	21,482	126	350	5,012
Total, December, 1888.....	....	443	249	25,514	9,698	16,634	142	257	6,959
Increase, 1889.....	....	84	25	5,667	545	4,848	...	93	...

NOTE.—The Statistics opposite each Church or Society are those given by Mr. Loomis, but our additions vary the totals from those given by him. He reports 10,297 Day-school Scholars; 21,597 Sunday-school Scholars; 135 Native Ministers; 409 Unordained Preachers and Helpers; 5,007 Baptized Adult Converts.

Summary of Statistics of Protestant Missions in Japan.

COMPILED BY REV. H. LOOMIS.

Married male missionaries.....	166
Unmarried male missionaries.....	34
Unmarried female missionaries.....	171
Whole number of missionaries.....	527
Organized churches.....	274
Churches wholly self-supporting..	153
Churches partially self-supporting.	151
Members.....	31,181
Boys' boarding-schools.....	18
Scholars in boys' boarding-schools.....	2,998
Girls' boarding-schools.....	51
Scholars in girls' boarding-schools.....	4,249
Day-schools.....	56
Scholars in day-schools.....	3,269
Total day-scholars.....	10,243
Sunday-schools.....	350
Sunday-school scholars.....	21,482
Theological schools.....	17
Theological students.....	275
Native ministers.....	126
Unordained preachers and helpers.....	350
Co-porteurs.....	1
Schools for Bible women.....	3
Pupils in schools for Bible women	46
Bible women.....	125
Schools for nurses.....	1
Pupils in schools for nurses.....	22
Hospitals.....	3
Dispensaries.....	9
Baptized adult converts in 1889..	5,012
Contributions of native Christians in 1889 in yen (1 yen, 76 cents). 53,503	

The Presbyterian Churches, under the name of the "United Church of Christ in Japan," embrace the Presbyterian Church North and the Presbyterian Church South of the United States, Reformed Church in America, Reformed Church in the United States, Cumberland Presbyterian Church, and Woman's Union Missionary Society of America, and report 143 missionaries, 68 organized churches, 10,194 members.

The Episcopalian Churches, under the name of "Nippon Sei Kokwai," embracing the American Protestant Episcopal Church, the Church Missionary Society, the Society for the Propagation of the Gospel, and Wyckliffe College Mission of Canada, report 102 missionaries, 49 organized churches, 3,422 members.

The Baptist Churches, embracing the American Baptist Missionary Union, English Baptist Church, Disciples of Christ, Christian Church of America, and Baptist Southern Convention, report 58 missionaries, 17 organized churches, 1,397 members.

The Congregational Churches, embracing the American Board, Independent Native Churches, and Berkeley Temple

Mission of Boston, report 86 missionaries, 54 organized churches, 9,521 members.

The Methodist Churches, embracing the American Methodist Episcopal Church, the Canada Methodist Church, the Evangelical Association of North America, Methodist Protestant Church, and American Methodist Episcopal Church, South, report 127 missionaries, 83 organized churches, 6,463 members.

The General Evangelical Protestant Church of Switzerland reports 3 missionaries, 2 organized churches, 152 members.

The Society of Friends in America report 5 missionaries, 1 organized church with 33 members.

The Christian Alliance of America reports 3 missionaries.

Through a Physician's Spectacles.

BY W. H. MORSE, M.D.

Of the remarkable changes recently wrought in Japan through the factorship of Christianity the establishment of a scientific medical faculty is one of the most conspicuous.

The Gospel has taken root in these latter days in Southern Morocco. Sir John Drummond Hay, the English minister, has done much to encourage the missionaries and to extend protection.

A missionary "band" has been established in Oxford University. Starting a year ago with a membership of fourteen the band promises to be as notable as those in American colleges.

Suppose we reverse the consideration of things, and ask, "What have our churches gained by foreign missions?" Ask of the years of the "Missionary Era," each eloquent with good will.

There is a man whom you want to see Bishop William Taylor. Having done so, you say, "Ah, ha, I am warm! I have seen the fire!" Yes, and felt it too. How warm a heart can become!

This is the twenty-fourth year of the establishment of Jaffna College, Ceylon. It is for the Christian helpers, and is presided over by Dr. Hastings, Grover Cleveland's brother-in-law.

Even gossip is sometimes worth while in the mission cause. The able and efficient missionary at Bandawe, Lake Nyassa, East Central Africa, is Rev. Robert Gossip, Jr.

We may answer the question, "Are the Chinese Mohammedans influenced from without?" by the counter-question, "Are the American Romanists influenced from without?"

The Jews of Mossoul, Mesopotamia, have adopted as their *Mishag* the grand old Sephardim ritual. The Mossoul congregation descends from the Jews transported by Tiglath-Pileser, the Assyrian.

"Sacred to the memory of" is a phrase difficult for the Japanese to comprehend. The preference of inscription is "Here lies;" but it invariably reads, "Here lies the body of—"

In Brazil the Protestants are known in some provinces as "Bibles," in others as "Jesuses," in others still as "The New Sect." In Ceara they are described as "The Married Priests."

A visitor at the Methodist Book Concern, having met Mr. Robert R. Doherty, Ph.D., remarked that there is a striking likeness between that gentleman and the Earl of Aberdeen, President of the London Conference of 1888.

Will the pessimists please hold their tongues in quietude? Some especially "blue" remarks suggest to the Japanese "the advisability" of a Jap mission to America. "Decline of Christianity!"

It is old now—fifty-six years old—but, after all, *The History of the Propagation of Christianity Among the Heathen*, 3 vols., London, 1834, is the missionary cyclopedia still.

How is it that Brown, worth \$10,000, gives but \$10 to missions, while Smith, the teamster, gives \$5? Smith is educated, and Brown is not. That is the simple reason.

Padre Agostius, "The Savonarola of the Nineteenth Century," is largely dependent on the factorship of fear. "A literal torment (!) is his standing peroration."

The Story of Harriet Newell. Wonderful book to inspire purpose! Wonderful purpose! "Her life a failure," but the influence of that "failure" is the divine factor of courage.

"We added but one member last winter," said a disheartened pastor. Well, once there was a church in Scotland that gained but one in a year, but that one was David Livingstone.

How is this? According to the *Chinese Recorder* there is but one out of every three missionaries in Japan who engages in preaching. But missionary teaching may amount to preaching.

The Buddhist priests are taking the titles of missionaries, appropriating "Rev." and "Bishop" largely but eschewing "Father," "Brother," and "Deacon," as "out of grandeur."

WESTFIELD, N. J.

THE *Christian Advocate* of Nashville, Tenn., declares that money has materialized the Church, that the money she does not give has earthened her, and that her covetousness has arrested and almost destroyed the grace of giving. This is no doubt true in some parts of the Church, but not every-where. It is a danger against which it is well to be warned. Our giving is far short of our ability and the need.

Notes and Comments.

It is announced that Dr. A. T. Pierson, who is probably the ablest and most interesting speaker on Missions in the United States, will make a tour of the churches this fall in the interest of the Missions of the Presbyterian Church. We hope our people will hear him whenever opportunity offers.

The receipts of the Missionary Society for the eight months closing with June 30 were \$581,440 39, being \$4,911 37 less than were received during the same months of the previous year, and leaving \$618 559 61 to be raised during the last four months of the fiscal year, in order that the \$1,200,000 appropriated and asked for may be secured. It is important that all the friends of the Missionary Society shall be actively at work doing the best they can and forwarding promptly the amount of their contributions and collections.

One of the amazing inconsistencies of the present day is the forcing by Christian England upon heathen China the opium curse, against which China so far has vainly protested, declaring that it was poisoning and running her people. The treaty which was forced upon her is about expiring, and Rev. W. E. Robbins, one of our missionaries in India and a member of the deputation from India to China to present a memorial on the subject to the Chinese government, gives us in this issue an account of the presentation. We hope our readers will read it, and pray for the success of the effort being made to destroy the opium traffic in China. Send to Rev. W. J. Gladwin, Miles, Ia., for a blank memorial to sign.

The Roman Catholics of Boston have obtained possession of the Seaman's Bethel in Boston, where Father Taylor for many years previous to 1871 lifted up the cross of Christ and led the sailors to Jesus. They have chiseled out the words on the marble slab that were inserted in the front of the chapel, which said, "Father Taylor's Bethel," and have sprinkled holy-water upon the walls to destroy the contamination of Protestantism. We need to be on our guard against the papal chisel. Catholicism is again under the control of the Jesuit, and is a determined foe to the progress of Protestantism and the perpetuity of our republican institutions.

Dr. Scranton, of our Korea Mission, sends us an article for publication in which he makes a most earnest appeal

for a female medical missionary. The Woman's Foreign Missionary Society, we are glad to know, is about to supply the need. The July number of *Heathen Woman's Friend* contained the announcement: "Miss Rosetta Sherwood, M. D., of Liberty, N. Y., will be sent to Korea by the New York branch in September to take up the work Dr. Howard had to leave when her health failed. The Cincinnati branch will send a teacher to Korea at the same time."

We are opposed to appropriations by the government to aid schools conducted by the churches. During the presidency of General Grant, the policy was adopted of granting aid to schools conducted by different Churches among the Indians. The Roman Catholics, under the leadership and through the watchfulness and persistency of "The Catholic Bureau of Indian Missions," have succeeded in obtaining the larger portion of the appropriation (in 1890, Roman Catholics \$356,967, all others \$204,993), have interfered in the work of other Churches, have sought earnestly the removal of the Commissioner of Indian Affairs and the Superintendent of Indian Schools, and on July 24 succeeded in the Senate, in opposition to the wishes of the commissioner and to the report of the Senate Committee, in having their allowance considerably increased. The shameful intrigue should be stopped. That which was at first intended to be a temporary expedient should be discontinued. Let no more appropriations be made by the government to support religious Missions among the Indians.

An Apology and a Notice.

We offer an apology to Messrs. Harper Brothers for our use in the July number of the GOSPEL IN ALL LANDS without their knowledge or consent of reproductions of some of their copy-righted wood-engravings, for which this house is so justly famous. The illustrations we refer to are "On a Market Boat in North Holland," "A Woman of Friesland," and "A Woman and Child of Marken." These beautiful pictures are by George H. Boughton, and were made, with many others, by him and E. A. Abbey for an illustrated series of articles on Holland for *Harper's Magazine*. After the completion of the series in their magazine the Messrs. Harper collected the material into a very attractive art book, which serves also as a guide to Holland, under the title of "Boughton's Sketching Rambles in Holland." The book is beautifully bound in cloth and sells for five dollars. It is exceedingly popular with art lovers and those interested in quaint old Holland.

We reproduced these pictures without knowing that they belonged to Messrs. Harper, or that they were protected by

copyright in this country. We had no intention of wronging the Messrs. Harper and we cheerfully publish this acknowledgment of our mistake—with the hope they will accept the same—and regret that any injury should have been done them.

Separate Collections for Home and Foreign Missions.

We have often regretted that the collections for our home work were not taken separately from those for our foreign work. It has been said that the work is one in spirit, and the Church should be taught this by the money being cast into a common treasury. But it is true that the money is frequently raised by pleas that are not considered when the money is expended. The money should not be raised for one purpose and used for another. The end cannot justify the means. Those who believe they are giving either to home or to foreign missions should not be deceived, and those who give should have the privilege of saying whether the money they give should be used at home or abroad. We are glad to know that the desire for separate collections is growing, and hope that the next General Conference will provide for it.

Bishop J. M. Thoburn of India, writing on this subject, says,

It is very possible, as Dr. McCabe says, that the separation of the home and foreign work would result in serious loss to the latter; but if so, by all means let the separation be made. We want plain honest dealing with our people. If they do not wish to give so much money to the nations sitting in darkness, they have a right to withhold it, so far as the Missionary Society is concerned. I have no fear whatever on my own part, believing, as I do, that a division of the work, and an appeal made to our people to give as their judgment and conviction prompts them, will give an immense impulse to the work of home evangelization, and at the same time plant our foreign work on a firmer and broader basis than it has ever occupied before. Our Methodist people are generous and liberal, but they are also intelligent and sensible, and they ask above all things for facts at all missionary meetings and in all missionary discussions, and they will give all the more liberally when they know that they are respected as people possessed of not only a good conscience, but also of good sense.

We do not wish to be understood as advocating the division of our Missionary Society into two Boards. One Board of Managers, one General Missionary Committee, secretaries designated as home secretaries and foreign secretaries, the home secretaries to look exclusively to the interests of the home field, the foreign secretaries to care for the foreign field, the interests of each and collections for each to be considered and taken at different times—is there a more excellent way?

Unholy Treatment of the Chinese in the United States.

The warm weather is not sufficient to modify the efforts of certain congressmen

in their war against the Chinese, for we find that on August 5 the Foreign Missions Committee of the House of Representatives at Washington reported favorably the bill to "absolutely prohibit the coming of Chinese persons into the United States, whether subjects of the Chinese Empire or otherwise." It not only prohibits the incoming of Chinamen, but interdicts the return of such Chinese residents as may have temporarily left the country. It punishes captains of vessels who may bring Chinamen to this country. It provides that Chinese who may enter the United States by crossing its boundaries may be arrested and returned to the country whence they came or made to serve a term of five years in the penitentiary. The bill also debars Chinamen from the right of citizenship.

The many protests received at Washington probably prevented a few weeks ago the passage in Congress of an objectionable bill against the Chinese, but it is feared that the present bill may be rushed through and become a law before its opponents can make united protests against it.

We appeal to our readers to at once urge their congressmen to vote against any and every such measure, and to see that in the elections for members of Congress the candidates shall pledge themselves against any action not based upon Christian principles and international courtesy.

Mrs. S. L. Baldwin, of 1218 Pacific Street, Brooklyn, N. Y., the wife of Dr. Baldwin, Recording Secretary of the Missionary Society of the Methodist Episcopal Church, has written a pamphlet entitled "Must the Chinese go? an Examination of the Chinese Question." It is a timely and able presentation of the subject. Here are answers to the many objections urged against permitting the Chinese to come into or remain in our country, and here is exposed the shameful treatment they have received from both government and people.

Mrs. Baldwin, who was for eighteen years a missionary in China, and who has personal knowledge of the condition of the Chinese in the United States, both West and East, says:

"I assert, fearless of any counter statement capable of proof, that the Chinese to-day are the most industrious, quiet, honest, sober, patient, forbearing immigrants in this land."

"The heathen government of China has kept its treaty in our protection in China, and redressed any wrongs we had; while the Christian government of this land has not even tried to keep its

most solemn treaty obligations with China."

"England has placed an awful obstacle in the way of mission work in China, in forcing the opium trade on the Chinese government, and holding it there to the ruin of millions, in spite of the wail of agony that goes up from almost every home of that land. France has robbed and wronged China for her own selfish ends, and now our own United States takes her stand with these oppressing nations to block our work for God and humanity in China. We who go to that land not for dollars, but for souls, stand amazed and hearties before such obstacles placed in the way of Christianizing the greatest, and in many respects the most promising, heathen nation in the world."

It is time that a united and indignant protest should be made by the Christian Church against the unholy warfare and malignant persecution which the Chinese are receiving in this country. God help us to undo, so far as possible, the wrong of the past, and to stop the disgraceful persecution of the present.

The \$1,200,000 Line as Seen by a Foreign Missionary.

BY REV. J. J. MOULT, D.D.

It is not an easy thing to raise it, and yet it is an easy thing to raise it. It is not a paltry sum, and yet it is a paltry sum. All depends on the stand-point. It is no secret, how much begging and pleading and explaining and persuading it takes to lead the Church up to this line of duty, and yet it is an easy thing to raise this sum if one estimates the wealth of the Church. Were all to do any thing like duty the pull to get up to that "line" would be no "tug" at all.

Again, this sum is paltry in view of the wealth and earnings of our membership. A mere tithe of the luxuries and fine things indulged in would make up this sum. But then, in money, it is a grand sum when figured up, and the Church should thank God and take courage that her mind is made up to this figure.

Keep it on the flag. No Church is doing better. With none to beat us, let us beat ourselves. It is a most important matter for the work to reach this figure. Seeing the resolution of the Church represented by the General Committee, the missionaries push out from the old trenches, take advanced ground, and charge the enemy.

In this missionary war, as in carnal conflict, the army that stands is beaten. We must be ever aggressive till the work is won for Jesus. It is the sheerest non-

sense to ignore the use of money in this business.

Pour in the \$1,200,000. Every cent of it means nerve and sinew for the holy war. Let the Church give till she feels that she is taxing herself for the great work the Master has given her.

Here at the front the conflict thickens. We are winning such victories as never before, and yet men and devils oppose as never before. It looks as if the great enemy thinks the Church means business when the call rings out for \$1,200,000. The Church runs up her flag with this grand sum emblazoned on it, the missionaries take courage and plan fresh and more vigorous campaigns, and the prince of this world sounds the alarm.

It is a notable fact that the infidelity and ungodliness of Europe and America have laid siege to India; theosophy, agnosticism, materialism, corruptism, etc., studiously oppose the missionary. Let them oppose; we are not daunted. But we need the \$1,200,000, and that right speedily. We need it that more missionaries may take the field. The world is not to be captured by the *coup d'état* of a few men. We need more money that we may send out evangelists—fling out skirmishers—and open up the battle in every direction.

We need money for the press, that, as some one has said, we may snow down the country with Christian literature. Missionary societies have not rallied to this mighty agency as they should. We need money for schools. In many directions groups of inquirers are baptized. They call for the teacher as well as the preacher. It is a great gain to prepare them to read the word of God.

We need \$50,000 now for our theological seminary. The Christian college, too, in India, in the hands of men of a truly evangelistic spirit, is to be a mighty power. Let them bring on their agnosticism and materialism, and all the other ungodly *isms*. True gnosticism (science) and the Bible will be more than a match.

Come now; if any one fears the school or college in mission work just try your logic at home. It will work there even better than it will here. Yes, bring on the \$1,200,000. We need it all—need it *much* need it *now*.

Does any one, as he puts his hand slowly in his pocket, doubt about the success of this mission work, let me show him that our Hindu pagans do not doubt it. The Aryans are Hindu reformers who bitterly oppose our mission work. The editor of the leading Aryan newspaper recently came out in a long leader, stirring up the Aryan preachers by the

example of zeal and self-sacrifice in the missionaries. He writes.

"Intelligent non-Christians often wonder at the success which Christianity has achieved. They cannot understand how a religion made up of crude irrational and defective notions about God and soul has come to be believed in by millions of men. Who could have ever believed that it would achieve such marvelous results! There is no doubt that the progress of Christianity has been a progress of no ordinary kind."

The writer then gives his opinion as to the cause of this admitted success. "It is the self-sacrifice of its select few—their readiness to brave every peril for the sake of their religion." This from a writer in the extreme north of India. Now a note from the far south. A writer who is sending out a series of hand-bills thus wails out his fear:

"O lovers of the Aryan (Hindu) religion! The evils done by the Christians up to the present day are so many that they come in contact with our heads every-where. If we remain inactive, it is certain that our children will be ruined. The life-blood of our society is fast ebbing away, owing chiefly to the influence of Christianity brought steadily and constantly to bear on our mind for nearly half a century. As might be expected, the countless Christian Missions at work in this country, especially in Bengal, are in a fair way of achieving their object. Our society is daily exposed. It will surely be turned topsy-turvy in a few generations hence."

This does not look much like failure in Missions, our enemies being judges. The mighty leaven of the Gospel is working. Satan feels that his kingdom is in danger. As of old, the dragon is wroth with the woman (the Church) and sets about making war. In the North India Conference alone we are baptizing regularly an average of four hundred a month. A great and effectual door is opened with many adversaries. But the battle is the Lord's. Come up to his help with the \$1,200,000.

Himalaya Mountains, June, 1890.

An Appeal from China.

The following appeal from the General Conference of Protestant missionaries in China to all Protestant Churches of Christian lands has been sent to all portions of Protestantism, and, we trust, will meet with a generous response:

AN APPEAL FOR ORDAINED MISSIONARIES.

To All Our Home Churches

GREETING: Realizing as never before the magnitude of China and the utter in-

adequacy of our present numbers for the speedy carrying into execution of our Lord's command, "Go ye into all the world and preach the Gospel to every creature," therefore,

Resolved, That we, the four hundred and thirty members of the Missionary Conference, now in session in Shanghai, earnestly and unanimously appeal to you to send out speedily as many hundreds as can possibly be secured of well-qualified ordained men.

The whole of China is now open to missionary effort and needs a large number of men of prayer, of patient endurance, and of common sense—men full of the Holy Ghost and of faith in the Gospel as "the power of God unto salvation."

The missionary here encounters hoary and subtle superstitions, a most difficult language, a people of vigorous intellect, with a vast literature and an elaborate educational system. There is need, therefore, of men of commanding, practical, and intellectual as well as spiritual endowments, men who shall be able to engage in and direct the work of evangelization, to educate, train, and induct into their work a native pastorate, to found and conduct educational institutions, and to provide a general, theological, scientific, and periodical literature.

Seeing, as we do, the utter destitution and helplessness of these millions still "having no hope, and without God in the world," we appeal to young men to give themselves to this work. We believe that the great question with each of you should be not, "Why should I go?" but, "Why should I not go?"

We recommend that the men be sent under the regularly constituted missionary societies of the various denominations, and that these societies search out suitable men before they are committed to the home work.

With the highest appreciation of the claims of the home churches, we still urge young pastors to consider whether the places of some of them might not be filled by men who cannot come to the mission field, while they might bring their experience to spheres of work in China which must otherwise be left wholly unoccupied.

We call upon individual congregations to greatly increase their contributions for the support of one or more of these men to work as their missionaries.

We urge Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this work, or of supporting their representatives.

Finally, we shall not cease to pray the Lord of the harvest to move you mightily

by his Holy Spirit in behalf of this vast and ripening field. Yours in Christ.

Shanghai, May, 1890.

AN APPEAL FOR TEN THOUSAND MEN. To all Protestant Churches of Christian Lands.

DEAR BROTHERS IN CHRIST: We, the General Conference of Protestant missionaries in China, having just made a special appeal to you for a largely increased force of ordained missionaries to preach the Gospel throughout the length and breadth of this great land, to plant churches, to educate native ministers and helpers, to create a Christian literature, and in general to engage in and direct the supreme work of Christian evangelization; and,

Having also made a special appeal to you for a largely-increased force of unordained men, evangelists, teachers and physicians, to travel far and wide distributing books and preaching to the masses, to lend a strong helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick:

Therefore, we do now appeal to you, the Protestant Churches of Christian lands, to send to China in response to these calls,

ONE THOUSAND MEN WITHIN FIVE YEARS FROM THIS TIME.

We make this appeal in behalf of three hundred millions of unevangelized heathen; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into his vineyard, and to open the hearts of those who are his stewards to send out and support them, and we shall not cease to cry mightily to him that he will do this thing, and that our eyes may see it.

On behalf of the Conference,

REV. J. L. NEVIUS, D.D.,

REV. D. HILL,

Chairmen.

REV. J. HUDSON TAYLOR.

REV. WM. ASHMORE, D.D.,

REV. H. KURFFIT, D.D.,

REV. C. W. MATEER, D.D., LL.D.

REV. C. M. REID.

Permanent Committee.

Shanghai, May, 1890.

"Bolivia and Its People," by Dr. Drees.
"A Presiding Elder's Tour in Mexico," by Dr. Green, several other articles, mission notes, notices of books, etc., are crowded out, and will appear next month.

Our Missionaries and Missions.

The address of Rev. Levi B. Salmans, of the Mexico Mission, is 303 N. Noble street, Indianapolis, Ind.

The address of Miss Vesta O. Greer, of the North China Mission, is University Place, Lincoln, Neb.

Rev. C. P. Hard, of the India Mission, is in England. He will this month meet his two sons from the United States and return with them to India.

Rev. Dr. C. S. Long and family, and Rev. M. N. Frantz, of the Japan Mission, have returned to the United States.

The appointments of the West China Mission, made at the annual meeting in June, were: Rev. Spencer Lewis, Superintendent of the Mission, Principal of Boarding and Day Schools, and in charge of the Street Chapel Preaching, Chungking; Rev. H. O. Cady, pastor of Chungking Native Church; Rev. S. A. Smith, Assistant in the Boarding and Day Schools; Mrs. E. B. Lewis, in charge of Woman's Work and Girls' Schools; Wang Ching Hsuen, County Evangelistic Work; Kuang Wan Shun, Street Chapel Preaching.

Rev. Spencer Lewis writes from Chungking, China, that there is a regular attendance of about one hundred at the Sabbath services, that two native men are supported as mission workers without charge to the missionary treasury, though the larger part is subscribed by the missionaries, and that he wishes to open work in Chentu, which he calls the finest missionary center in West China.

Rev. S. W. Siberts writes from Mexico, July 30: "The persecutions that began some time ago in Queretaro still continue. Our appeal to President Diaz brought a moment's relief to our people, but they have again begun to annoy us. Yesterday our preacher-in-charge telegraphed me that the Romanists had set fire to our house. The fire was discovered and put out almost immediately. We expect to appeal again for protection to the general government.

On September 4 there sail for China Rev. Marcus L. Taft and family, returning, and Thomas R. Jones, M.D., and wife, and Rev. Isaac T. Headland and wife.

Rev. E. S. Todd, D.D., of Baltimore, formerly one of our missionaries in China, has written a book entitled *Christian Missions in the Nineteenth Century*, which will soon be published by Hunt & Eaton. Our readers will find it a valuable contribution to the cause of Missions.

The *Indian Witness* of June 28 announces the marriage of Rev. J. B. Butt-rick, of Bangalore, at the Methodist Episcopal parsonage, Vapery, Madras, India, by Rev. A. H. Baker, assisted by Rev. W. L. King. The name of the bride is not given. She had just arrived from England.

Mrs. H. J. Wilson, wife of Dr. Wilson, of Budaon, India, writes: "Dr. Wilson asked his teachers to come in June for a month's training and for special meetings. Not only teachers, but others came and begged to go into the classes. As many have come out of Hinduism during the past months, we cannot get normal teachers to supply the demand. At some of the meetings we had educated well-to-do natives, who came and sat all the time, and we could only account for their presence by the Spirit of the Lord."

The annual meeting of the West China Mission was held at Chungking, China, June 5-9. There were reported 3 missionaries, 1 assistant missionary, 2 native exhorters, 1 colporteur, 18 members, 26 probationers, 50 scholars in the boys' schools, 20 scholars in the girls' schools. The natives contributed during the year for benevolences, \$3 61; for native preachers, \$15 43; for current expenses, \$5 70. The workers plead for more men and more money to carry on the work.

Annual Meeting of the Denmark Mission.

BY REV. J. J. CHRISTENSEN, SUPERINTENDENT.

The annual meeting was opened in Odense, on Thursday, June 26, Bishop H. W. Warren, presiding. The Bishop came to us well and strong, and with a heart full of love for our work. He preached on the evening of his arrival in town, and our handsome church—Dollner's Memorial—was full of attentive hearers. It was crowded every evening during the week, and many witnessed gloriously of salvation in Christ.

God has been with us during the Conference year. Praised be his name! We have now 1,764 members in full connection, an increase of 230 during the year. We have 283 probationers, an increase of 35. Our missionary collection amounts to Kr. 3,444. Kr. 831 more than last year, and Kr. 533 more than the sum apportioned to us by the Missionary Society. Kr. 6,811 has been collected toward paying off pastors' salaries, being Kr. 2,224 increase. The amount collected for education is Kr. 3,643, Kr. 1,280 increase. Our total collections amount to Kr. 36,277. Kr. 7,867 increase. We have 2,787 children in our Sunday-schools, an increase of 84. We have 201 superintendents and

teachers, an increase of 12. Thus God has richly crowned the year with blessing.

We had the joy of seeing five young men appointed as missionaries by Bishop Warren, the first sent out from our theological school. We have four helpful young men waiting to enter when it re-opens, August 1.

Methodism is still having much opposition from the State Church. Its ministers endeavor by every means to show our teachings in a false light. Especially our doctrine of the sacraments is attacked. They even go so far as to declare in print and in public discourses that we have no sacraments. The Lutheran ministers say the most astonishing things about our teachings in order to frighten the people from our meeting, but, praised be God, truth and right must triumph at last.

The last year has been a blessed one, and with the Lord's help the coming year will witness yet greater victories. Pray for Denmark.

More Medical Workers Needed in Korea.

BY WM. B. SCRANTON, M.D.

Korea is an important dot in the missionary world, but the workers are all so busy we fear you do not hear of this work as often as you ought for your own encouragement.

To-day we only intend to speak of an orphan here of great promise who needs adoption. She is scarcely three years old, but in this short period has done much good work and played the good Samaritan many a time; and her name is "The Woman's Hospital" of the Woman's Foreign Missionary Society of our Methodist Episcopal Church.

Miss Dr. Howard began the treatment of women patients in a separate institution from the parent Board's work in the fall of 1887, but was obliged to relinquish it in less than two years and return home, on account of her health.

For nearly a year now this work has been fathered by the parent Board doctors, and its growth has been continually advancing. We believe the stepfathers have done all they could, but the hospital needs a lady physician in order to reach its highest usefulness, and, to tell the truth, the parent Board doctors have their hands quite full of their own special work.

The Koreans have a saying that if a child must lose one of its parents they can better spare the father than the mother. Woman's sympathy and the mother-heart is what we need now; and we want in this hospital to be losing no more time in trying to get hold of the mother-hearts in this land.

Our ladies of that society have been

now for a long time giving instruction to the women while they await the arrival of the doctor, but their time and strength are already too much taxed for you to allow them to so continue much longer.

Here is an opening for a Christian lady-physician or a hospital nurse such as seldom occurs; and if their souls are on fire, they can garner in ripe sheaves for the Master.

This Woman's Hospital is one of the most promising of our departments. Not only do the women come gladly for the physical aid, but, since the ladies have taken hold to help, they come to hear the word too. Several days, when the doctor thought he had an unusually large attendance, he has been informed that many of them came only for the teaching.

Did you ever miss a meal in your life? Did you ever know what it is to have days of hunger and heartache too? Don't you some hearing reader—know that the whole wide world is hungering and suffering, and that many are continuing in their troubles until you go to help them? And haven't you drank so deeply yourself of the water of life that the taste of that pure satisfying draught makes you want to tell others and share it with them?

In this hospital there is such an opening as I cannot readily describe in a short letter, but can only vouch for the truth of my own statements, while we leave it to you to prove them.

There are suffering thousands to be reached and healed and to be fed besides with the bread that cometh down from heaven; and for you—the hearer—there is the gratitude of these thousands which you can have for your services.

Do you want to know some of the love of Christ? Then use it as he used his, and see how it will grow. Nothing that one hoards gathers increase, but rather rusts.

Let me tell you an incident in medical work here. One of our physicians was walking in a quiet place in the city one day and found in a deserted gateway a poor family sick. The gateway covered them some twelve feet above, and the night air or the heat of the sun or the rain was shut out only by straw mats. Here in ten square feet was a whole family huddled together. The father and oldest son (twenty-two years) were sick with typhus fever. The mother and her boy of seven years old were just recovering from the same. They were all taken to the hospital and are now nearly recovered. The old man tries hard to find expression for his gratitude. He says they were starving as well as sick, and now they have shelter and returning

health, and if he were "to take off his skin and pay us with his flesh" he could not requite us enough.

And to-day, after a five days' hard rain has passed, and he looks back with a shudder to the insufficient shelter from which he was taken, he comes to the doctor and says he must become his "slave" in return for the relief he has had. The doctor could only assure him that he could not accept his offer, but instead tried to lead him to his Master, and told him of the Master's love, and that the Master is so kind he lets us go out and do this kind of work for him, while he feeds and clothes us for nothing.

Won't some one hear?

We could easily fill this number of the GOSPEL IN ALL LANDS with stories of gratitude that more than relieve the ache caused by any slight exertion of ours; of needy ones on every side; of body-sick and soul-weary ones; of gladdened hearts and sick restored; but we want you to come and see and hear and take part for yourself.

Now, we have applied to the executive of the Woman's Foreign Missionary Society time and again, but they can't make bricks without straw, nor fill so many needy places with so few candidates. So to-day it came to me to apply directly to you, and I am sure they will be only too glad to send you.

You have no need to fear the climate, for it is very much like that in New York State, and the last doctor did not break down in consequence of that. And you don't need to fear the people, for we do not, and find them very peaceable.

And, in fact, you have no need to fear any thing, for this land too is the Lord's, and he gives it to you to inherit and cultivate until he calls you away, and then he will let you carry all your fruit with you.

Seoul, Korea, June 28, 1890.

The Annual Meeting of the Bulgaria Mission.

BY REV. S. FROMOFF.

The meeting was held this year in Sistof, from the 8th to the 12th of May last. Bishop Warren, who presided, won the hearts of all the brethren by his genial manners and warm sympathies. The bishop opened the meeting on Thursday, May 8, by a stirring exhortation to the brethren, in which he reminded them that they must not think themselves forsaken and forgotten in the midst of their trials and difficulties, for there were many in America earnestly praying for the success of God's work in Bulgaria. The great and chief thing for every preacher is to preach to all Christ and him crucified.

The report of the superintendent showed an advance in the Mission all along the line, and an increase in the membership of twenty-five per cent. This is the best showing the Mission has yet made, and is only an earnest of an abundant ingathering of souls in the Bulgaria Mission. The reports of the committees were thoroughly discussed, and some of them elicited warm debates.

Some changes were rendered necessary on account of Brother Ladd's return to America for the benefit of his health. Brother Challis, the superintendent, moves to Sistof to act as principal of the Literary and Theological School, pastor of the Church, and presiding elder of the district; Brother Economoff goes to Lovetch as presiding elder of the Lovetch District, and teacher in the girls' school; Brother B. Todoroff moves from Lovetch to Sistof as teacher in the Literary and Theological School; and the writer enters the school as teacher and has also charge of the literary work—the translating and editing of books. Troyan in the Balkans is abandoned, and Brother S. Getchoff, who labored there last year, moves to Lovetch. The Mission needs very much one more American missionary, and work can be found for as many Bulgarians educated in America as feel called to preach the word of life to their countrymen in their own country.

Bishop Warren examined thoroughly into the state of the work and came to the conclusion that if we worked for immediate results God would revive his work mightily, and in that case we may rest assured that the Church in America would never entertain the thought of abandoning Bulgaria. After the close of the meeting Bishop Warren visited the principal stations of the Mission—namely, Lovetch, Rustchuck, and Varna—everywhere giving stirring talks to the people through an interpreter.

This year five young men were graduated from our Literary and Theological School. Three of them only will enter the work as preachers, and we have no doubt but that under God they will lead many from darkness into the marvelous light of the Gospel. God is slowly raising an efficient native ministry in Bulgaria, and the time will come when the work will be largely self-supporting. Just as the people are learning to help themselves politically, so under proper training they will learn to help themselves in the higher sphere of moral and religious life. When that time comes, as come it will, the Church will see how nobly she acted in standing by Bulgaria in her great trial.

Sistof, July 8, 1890.

The Switzerland Conference.

BY REV. A. KODENMEYER.

Our last session of the Switzerland Conference was held in La Chaux-de-Fonds, May 29, under Bishop Warren's presidency. The Lord has blessed the labor of the ministers of our Conference, and we thank God for the success in the last year. Our statistics show the following numbers: Members, 5,109 (increase 1601; preachers, 33; chapels, 17 with parsonages and 11 without. The value of this property is 1,276,287 francs (debts 473,977 francs). Sunday-schools, 192; teachers, 1,033; scholars, about 14,000. Collections, 174,608 francs (increase 3,187 francs).

The time during the session of our Conference was very blessed. The meetings were well attended, particularly the Conference Sunday. Bishop Warren preached in the morning on Eph. 3. 14, and the sermon was translated by Rev. G. Junker, editor of our papers. The kind and friendly bishop won very soon all hearts of the preachers, and the Conference wished that Bishop Warren would come again very soon to have the presidency of our Conference.

Our work in Switzerland is in a good state, and we look into the future with great hope. If we had money enough we could send to several places a preacher; but now we must go on very slowly, and not overburden our congregations. This would be a hinderance of the prospering of our work.

In both Conferences, in Germany and Switzerland, it was resolved to found a branch business of our Book Concern at Zurich, and we hope that this business will be a great blessing for our Church in Switzerland. For the good help which we receive every year from our dear mother, the Home Mission Board of our Union, we are very thankful. May the Lord bless our dear Church everywhere on the whole earth!

Basle, June 28, 1890.

A Visit to Bolivia.

BY REV. CHARLES W. DREES, D.D.

Our visit to Callao came to a close April 12 when we bade farewell to the brethren there with the hope that the call to come to their help in their fight with the powers of darkness will meet with a speedy response.

We arrived at Mollendo the 15th and were obliged to wait there and at Arequipa, one hundred and seven miles inland, for six days in order to get through connection to Bolivia.

Arequipa is the great stronghold of priestly power, being to Peru what the

City of Puebla was to Mexico thirty years ago. We found, nevertheless, a little group of English-speaking people who would hail with joy the opening of a school there. The new impulse now being given to the country in consequence of the contract entered into by the government with the English bondholders is likely to bring a numerous foreign colony to that place, and we may be able to open self-supporting work there. We got into relationship with at least two residents of Arequipa in good social position who will be ready to co-operate with our Spanish work when it shall reach that place.

It was in Arequipa that Brother Penzotti and two colporteurs were imprisoned for nineteen days for selling Bibles to the people.

From Arequipa we continued by rail two hundred and eighteen miles to Puno, on Lake Titicaca, passing the summit at fourteen thousand six hundred and sixty-six feet above sea-level. Crossing the lake, or rather traversing most of its length by steamer, we came to Chililaya, in Bolivia, and thence journeyed by stage forty-five miles to La Paz, the actual, though not the legal capital, and the chief city of the republic.

We reached La Paz on the afternoon of April 25. The city lies deep in a ravine, horseshoe in shape, which below the city grows narrow and extends south-eastward till it turns north-eastward at the base of Mount Illimani and opens into the *yungas*, as the tropical region is here called.

La Paz is credited with a population of fifty-six thousand souls—a number which is considerably larger than a correct census would give, at least such is the opinion of judicious men long resident in the place.

It had been our intention to spend about four days in La Paz and then travel down through the country to the railway terminus in northern Argentina, visiting *en route* the important cities of Oruro, Sucre, Potosi, and Tupiza. We were obliged, however, to abandon this plan; for immediately after our arrival at La Paz Brother Milne was prostrated by illness, and after a week's confinement to his room under the care of a physician was in such condition that the doctor affirmed that his life would be endangered if he should undertake the one thousand miles of travel on mules which we had laid out for ourselves without giving himself three weeks or a month's time in La Paz before starting. I did not feel it right to delay so much longer, and we therefore, though reluctantly, decided to turn back to the coast and go to Buenos Ayres by sea, it being too late to cross the Cordilleras at the latitude of Valparaiso and Mendoza.

Meanwhile our ten days' stay in La Paz had afforded me such opportunities for forming acquaintance and gathering information, that we felt that the main object of our journey into Bolivia had been secured.

We received many kind attentions from the United States minister resident in La Paz, the Hon. Thomas H. Anderson, of Cambridge, O. Mr. Anderson and his wife are members of our Church, he having been a lay delegate to the General Conference from the East Ohio Conference. They are consistent Christians, and practice total abstinence at private and official dinners and receptions where wine-drinking is universal. They regard the religious, moral, and social condition of Bolivia and the need of gospel work from the stand-point and with the views of good Methodists.

By the kindness of Mr. Anderson I was introduced to several of the representative men of La Paz, and to the representative of the Chilian government, at whose house I had the pleasure of dining. Through the acquaintance formed casually, or providentially, during our journey, I was brought into communication with persons of various views and tendencies, and so had opportunity to compare opinions before making up my own judgment. I had personal conversation with monks of two distinct orders, and with an enlightened and liberal French priest; with mild conservatives and ultra liberals, with worldly men, and with simple-hearted, earnest people who see the evils about them, and would gladly enter upon a better way were it but clearly set before them.

In an article on "Bolivia and Its People," I give an account of the inhabitants of the cities and towns, and their religious condition. In addition to these there are a large number of uncivilized Indians.

The condition of the Indian population, not only of Bolivia, but of Central South America, should appeal to the heart of the Christian Church as loudly as that of the inhabitants of Central Africa. There is a vast area untouched by Christianity in any form, while there are from four to five millions in the region extending from Ecuador to Northern Argentina whose knowledge of the Gospel is of such a defective and corrupt character as to fail to lift them to any higher ground of hope, for this world or that to come, than that which is occupied by their pagan neighbors.

The practical way to secure a position from which to throw out lines of influence among these people would seem to be to establish missions in the important centers of population, where both Spanish

and Indian languages are spoken. Then by God's blessing converts will be raised up who will possess both tongues, and thus the missionaries will find helpers to carry the Gospel out into the regions beyond.

I shall urgently recommend to the Board and General Committee of the Missionary Society to take up the work in Bolivia at the earliest possible date, hoping that a well-qualified missionary may be sent to La Paz as soon as the appropriations for 1891 can be made available. His presence and prudent, courageous bearing will speedily secure all the toleration needed for the beginning of his work. He will find valuable personal sympathy and support now, which may not be available a little later on.

The Bible Society is beforehand with us. Two very important expeditions for the sale of the Holy Scriptures have already been effected, during which an agent and colporteurs have traversed the most important lines of communication, and visited all the largest cities and towns. Three tons of books, comprising Bibles, Testaments, and separate portions of the sacred volume, have been put into circulation—*by sale, not by donation.*

A third expedition is now afoot, led by Brother Penzotti with three colporteurs. We left half a ton of books in La Paz ready for two colporteurs, who, with their families, will soon be living in that city—permanently settled there for the work. Brother Penzotti, with another married colporteur, is in the rich mining district of Huanchaca, and will go on to Potosi and Sucre.

Brother Penzotti will then go on to La Paz, and, having stimulated the work by his advice and example, will return to Lima by way of Cuzco and the central table-land of Peru.

Be it remembered, always, that Brother Penzotti and Brother Milne, under whose wise leadership Brother Penzotti was trained, are both Methodist preachers. They sow in hope that our Church will follow after to cultivate and mature the harvest and gather in the sheaves.

The field is wide-spread before us, and the providential call is upon us. The time is come when, as a Church, we ought to greatly widen our plans for the evangelization of South America.

June 12, 1890.

Utah Mission.

BY REV. J. D. GILLMAN, SECRETARY.

The Christian forces in Utah have not retrenched a hair's breadth in the last eight years, but have gone forward continually under their motto, "Excelsior."

The force of men and women whose grit, grace, and gumption enable them to face the calumny and contumely of their Anglo-Saxon fellows would face the fabulous dangers of the ancient Argonauts, and overcome all.

They are in labors abundant, and, considering the character of their field, marvelously successful. In many respects the pioneers of Methodism are out-pioneered by these missionaries, who have more unplaceable foes in the fanatical superstitions and cunning white man and his mach nations than had "our fathers" in the suspicious, careful, but susceptible red man; the old dangers have passed away with the men who faced them, but in their stead have risen those of to-day.

The devotees of no faction are so heartlessly cruel as those of a false religion. Mohammed's scheme to convert the world with the sword is but the common index to the character of them who are zealously wrong.

"By their fruits ye shall know them." Catholicism of the Middle Ages illustrates the fact of the same possibility existing under the guise of Christianity. Intolerance is the first sign of the fanatic.

The late Annual Meeting of the Utah Mission brought together the workers from the Shoshone Falls in Idaho; the toilers from near the scene of the Mountain Meadow Massacre of 1857, from the valleys of the San Pitch and Sevier Rivers on the east, and from the sandy Tooele deserts on the west, to Salt Lake City, where for five days, under the tender and loving presidency of Bishop Nide, they compared notes, recounted thrilling experiences and adventures, wept in sympathy over sorrows and bereavements or rejoiced at hard-earned success.

Upon calling the roll it was found that no soldier had fallen, but that recruits had been added.

The work of the Church had been well cared for and the training of the people to intelligent giving had not been neglected, for although as a rule (which holds here as in other Missions) the poorest are the ones generally reached by our work, yet instead of giving a missionary collection of \$650 there was reported the unprecedented amount of \$1,311, and the other collections showed healthy increase.

Making known to the people the simple facts of the different societies inspires them with a desire to help in such successful enterprises and agencies. Nothing succeeds like success or the story of success.

Methodism is the Christian agency for the people of Utah, for they love enthusiasm—being themselves a most enthusi-

astic people—and their spirit is therefore akin to the Methodist; her congregational singing, pushing go-aheadiveness in general attract the Mormon people *per se*, and they are won by the life-giving flame of power that accompanies the preaching of the word.

The most of our preachers are born evangelists, who are led by such great and good men as Luff, Jayne, and Nelson, the presiding elders. Bishop Nide said that the Church in general has long been satisfied with the manner in which the Utah Mission is conducted.

The word "missionary" used herein does not apply wholly to men; indeed the men find most worthy peers in the lady missionaries who generally are the teachers, some of whom go this year to remote and hitherto unoccupied portions of the Mission to open up, to pioneer, to blaze the way—with gospel fire and holy zeal.

In their physical weakness they thus become spiritually stronger than the men.

There were present as visitors such noblemen as Dr. P. C. Hetzler of Salem, Ore., Agent of the American Bible Society; Dr. C. H. Payne, the world's educator; Elder J. W. Hill, a mighty man from the Central Ohio Conference; his excellency the Hon. Arthur L. Thomas, Governor of Utah; Rev. A. C. Peck, of the *Rocky Mountain Christian Advocate*, and the Rev. Samuel W. Small, President-elect of the Utah University.

We had a grand time, all in all, on the tops of these snowy mountains, near to heaven and yet in the midst of moral iniquity. Bishops never flatter, but they all say, as also do the church officials, that when among the workers of the Utah Mission they feel honored, as among the heroic men of God.

The Church will not be disappointed at the progress of the current year in Utah.

APPOINTMENTS.

Supr. T. C. Hiff, P. O., Salt Lake.

SALT LAKE DIST.—T. C. Hiff, P. E.

Beaver, E. C. Graft, Bingham, to be supplied; Emery, W. A. Hunter; Monroe, G. W. Coburn; Mt. Pleasant, R. L. Steed; Nephi, J. D. Gillman; Park City, J. Teller; Provo, G. M. Jaffrey; Salina, to be supplied; Salt Lake First Church, to be supplied; Eleventh Ward, F. E. Carr, Tooele, supplied by Dr. F. Wetzel, D. T. Hedges, principal of Tooele Seminary.

OGDEN DIST.—G. E. Jayne, P. E., P. O., Ogden.

Albion (Idaho), E. H. Snow, Logan, H. L. Stevens; Ogden, J. W. Hill, Ogden Circuit, G. E. Jayne; Oxford and Western (Idaho), H. A. Jones (sup.).

SCANDINAVIAN DIST.—M. Nelson, P. E., P. O., Provo.

Ephraim, supplied by N. I. Hansen; Hyrum, to be supplied; Levan, supplied by R. Swenson; Jordan Valley, J. M. Hansen; Ogden and Bingham, C. J. Beckner; Oval (Idaho), L. C. Olsen; Provo, E. E. Moerk; Richfield, supplied by P. A. Paulsen; Salt Lake City, M. Nelson.

Watchmen, what of the night?
MISSEAN REGION.
The morning cometh!

THE GOSPEL IN ALL LANDS

Eugene R. Smith, D.D.
Editor

OCTOBER, 1890.

Fifth Ave. & 20th St.,
New York City.



SIAMESE.

Poetry and Song.

"Not for Rupees, but for Jesus."

BY REV. ERNEST C. WESTLY.

[When a teacher was wanted by the missionary, Dr. Mason, of Burma, for the warlike Bighans, he asked his boatman, Shapon, if he would go, and remanded him that instead of the fifteen rupees a month which he now received he could only have four rupees a month as a teacher. After praying over the matter he came back and Dr. Mason said, "Well, Shapon, what is your decision? Can you go to the Bighans for four rupees a month?" Shapon answered, "No, teacher, I could not go for four rupees a month, but I can do it for Christ." And for Christ he sailed, and labored long and lovingly and successfully — *Little Missionary*]

Cry there came for faithful teacher,
Need of valiant heart devoted,
Who would go with words of Jesus,
Who for Christ would hasten forward,
Forth from home land and from kindred,
Bearing tidings of salvation,
Bearing message grand, uplifting;
Who would gladly, all forsaking,
Bear the cross, the loss enduring;
Bear glad news to tribes in darkness
Bound by error's chains and shackles;
Bound to sinful lusts and cruel;
Fierce in conflict, strong in battle,
Mercy asking not nor giving,
Armed with poisoned spear and warlike,
In the struggle wild, exulting,
Seeking victims, life, and plunder,
Seeking foe, with rage relentless,
Seeking not for peace nor pity,
Leaping o'er the plain blood crimsoned,
Leaping as with glee of demons,
Leaping forth with cry of anger.

Who would save the fiercest warriors—
Born to war, to deeds of darkness,
Born to hate all love and virtue,
Born to savage, cruel madness—
Who to them would bear the Gospel?
Who for these would venture gladly,
Daring rage and torture cruel?
Daring spear and every peril?

Spake the man of God, and sadly
Looked he now upon his boatman,
Child of Christ redeemed from bondage,
Bondage deep of past defilement,
Bondage memories sad recalling,
Bondage dark with vice accursing,
Bondage cheerless, dismal, smothered.
"Shapon, wilt thou bear His message?
Wilt thou go for gold or silver?
Wages less than now thy portion?
Wilt thou tell the lost of Jesus?
Wilt thou win them to his mercy?
To his hand-clasp, pierced and bleeding,
To his heart so crushed and mangled,
To his love so far outreaching,
To his tenderness, and pardon,
To his fount of rich salvation?
Shapon, wilt thou go and tell them
Message grand of him who saved you?"

Heard the boatman, and he pondered,
Pondered o'er the question asked him,
Pondered o'er the words which stirred him:
Stirred his heart with strong pulsations,
Stirred his very soul so strangely;
Rushing came the long fled bondage,
Rushing came the joy of freedom
Rushing memories swept upon him;
Filled with thoughts of sin-led madness,
Filled with thoughts of joy-filled gladness;
Chains of bondage crushed and broken,
Vice-forged fetters shivered, shattered;
Shackles harsh with curses weighted,
Fiercest lust fires life consuming,
Seething lash of gleaming burnings,
Seething flame of mad delusion,
Rose before him all the blackness,
Rose before him all the baseness,
Rose before him all the anguish,
Rose before him all the sadness
Of the years before his Saviour,
Bathed his soul in floods of mercy,
Washed his heart in streams of cleansing,
Kissed his brow with smile approving,
Pardoned all those years of wand'ring,
Crowned him with the peace of heaven,
All the joy of sin forgiven.

After thought the boatman answered,
"Teacher, I would seek my Saviour
Neath the shade of thicket yonder;
I would know his will and pleasure,
Follow wheresoe'er he leadeth,
Follow him, my Master blessed,
Follow in the path he chooseth,
If he wills it, he shall answer."

Forth he passed with footstep eager,
Eager now to seek the Master,
Eager now to hear his answer,
Eager now to know his wishes,
Bows the boatman low, in silence;
Waits he there before the Master,
Silent lips but heart communing
Pouring flood of supplication
Upward to the throne of heaven,
Asking as the servant asketh
Who would know his master's pleasure,
Who would yield his fullest service,
Who would yield his glad obedience—
Be the Master's will and pleasure
Pain, with all its choking anguish,
Death, with all its shadow's darkness,
Joy, with all its sweet inflowing,
Life, with all its rich indwelling—
Be it what it may, accepting.

Swift the answer speeds from heaven,
Speeds as on the wings of lightning,
Speeds as on the thought of seraph,
Speeds as flashed by light beams kindling;
Comes, the Master's will revealing,
Comes, the thought of God unscaling,
Comes, the word of Christ inbearing:
"Go, my son, my message teaching
To the tribes in darkness dwelling.

To earth's sons in degradation,
Where the day is gloomed by shadows,
Where the night is black with sin curse,
Go, and bear the words I give you."

Back comes Shapon to his teacher—
Brave, heroic, grand, Christ strengthened—
Back comes Shapon, heav'n commissioned,
Back comes Shapon, God him leading,
Back comes Shapon, soul enkindled—
Kindled with the flame from altar—
Fed by breath of God, all holy,
Kindled now with hunger burning,
Born in hearts by Jesus force-filled,
Hunger for the lost in darkness,
Hunger for the work God-given,
Hunger for the grain ungathered,
Hunger for the hours of danger,
Should the travail bring to Jesus
Souls of men by suffering purchased.

Let us now to answer wondrous,
Leaping from a heart love-girdled,
"Not for gold nor wages, teacher,
Go I forth with words of Jesus,
Go I forth from home and loved ones,
Bearing tidings of salvation
To the tribes so fierce and warlike;
But for Jesus glad I do this;
For the sake of Christ my Saviour
Go I forth—His love proclaiming
Go I forth—His lost ones seeking."

Shapon's words the tides of ocean
Bear upon their rolling billows,
Bear to us their thought heroic,
Bear to us their lesson noble,
Bear to us enshrined in heart-love
Motive true, inspiring, forceful,
Motive for our every labor.

Once more listen: may they thrill us,
Words so brave, devoted, earnest,
"Not for wages, but for Jesus,
Go I forth to seek his lost ones:
Same is joy when borne for Jesus,
Death is life which to him leadeth,
For His smile of love I labor,
All enduring if he willeth."

Providence, R. I.

Go Ye Forth to Teach.

BY E. J. STEVENS.

There's a call to holy service which is borne on every breeze,
'Tis a call to self denial, 'tis a call from worldly ease,
And its voice is low, persuasive, as it speaks from heaven above,
Go ye forth to teach the nations; tell them of a Saviour's love.

Let the heathen sit in darkness; who will give to them the light?
Who will carry them the Bible, with its train of blessings bright?
Who will these eyes will take the burden which the Lord would
have them bear.

That these men-aghastened children may his benediction share?

World, Work, Story.

The People of Scandinavia and Their Homes.

The most striking quality of Scandinavian character seems to be hospitality. Throughout Norway, Sweden, and the far North Mr. Du Chaillu was heartily received by every one, from the king in his palace to the Laplander in his tent. During five years of almost incessant travel, in the course of which every part of the peninsula was visited, Mr. Du Chaillu was coolly treated only once. The Swedes and Norwegians have the reputation of being reserved and cold, but this is true of them only when they meet strangers of the class best suggested by the word "tourist." To any one whose interest in them cannot be measured by a stare or two and a few impertinent questions they are unsuspicious and communicative, as well as cordial to the verge of affection. Mr. Du Chaillu went among them freely, conversed with them in their language, wore garments like their own, and took part in their labors, sports, and ceremonies. The treatment he received in return causes him to speak most enthusiastically in praise of their sociability and kindness.

As in all other countries that retain primitive habits, hospitality in Scandinavia always implies eating and drinking. The poorest farmer or fisherman always has something to offer the visitor, and lack of appetite is generally construed as a slight. The author mentions one occasion on which, to avoid hurting any one's feelings, he ate thirty times in two days, and drank thirty-four cups of coffee. Often strong cheese is offered just before a meal to provoke appetite, and in the cities a formal dinner is preceded by a *smorgas*, or lunch, at a table crowded with alleged appetizers. On a single *smorgas* table the author noted smoked reindeer meat, smoked salmon with poached eggs, raw salmon freely salted, hard-boiled eggs, caviare, fried sausage, anchovy, smoked goose breast, cucumbers, raw salt herring, several kinds of cheese and as many of bread, and a salad made of pickled herring, boiled meat, potatoes, eggs, beets, and onions. There were also three kinds of spirits on the table, and from these and the various dishes the guests helped themselves bountifully, and then did justice to an excellent dinner. An American who would attempt by such means to gain an appetite would be helpless before reaching the dinner-table, and his dyspepsia would be one of the most wonderful cases on record; but the Swedes seldom complain of indigestion, and they certainly live longer than their western neighbors.

The patriarchal mode of life seems to have been better preserved in Scandinavia than in any other part of Europe. Even in the cities, where the habits of good society are in no way inferior to those of similar circles in England and France, servants and other social inferiors are treated with thoughtfulness and consideration to a degree that is seldom approached even in our own land of boasted equality, and many large employers



JACK IN WINTER WITH THEIR HERDS OF REINDEER.

look to the general well-being of their workmen, caring for the sick, and pensioning the families of those who die in their employ. In the farming districts, where the people are fully as well educated as those of any rural district in the United States, the servants form part of the family circle at the table, around the hearth-stone, or in the pew at church; they share the best sleeping apartments of the family, wear just as good clothing as the master and mistress, and the maids, if they are as pretty, get as much attention from masculine visitors as the daughters of the house, too. One fine old farmer, Thord by name, insisted on entertaining the author at a special table, but first he ate with his family and servants. Feeling sure that six meals per day instead of three would cause his host discomfort, Mr. Du Chaillu remonstrated with Thord, who replied that if he were to absent himself from his family table the servants would think him proud. And yet this considerate old fellow was a descendant of King Harold the Fair-haired, and inhabited an estate that had been in his family a thousand years—an estate so rich that his father, who entertained the late king during that ruler's trip to Norway for coronation, sent the king word to bring no silver service with him, as there was enough on the estate for the whole royal party. While domestics can eat at the board at the head of which sits such a man it is useless for American ladies to sigh for the "perfect Swedish servant" that they have heard so much about.

The author admires the scenery of Norway and Sweden as heartily as he does the people. There is a general impression that all Scandinavian landscapes are rugged and gloomy; some of them certainly appear to be somber, though many of these are unspeakably grand; both countries, however, have regions as smiling and beautiful as any in England, and offer the traveler a variety that he cannot find within similar area anywhere else in the world. The western coast of the Scandinavian peninsula is indented by numerous narrow, long bays called fiords, with water sometimes nearly a mile deep, while their sides are abrupt and mountainous. Farther inland there are wonderful water-falls in profusion; the author's volumes contain sketches of many of these, and the American trembles for the fame of some of the noted cataracts and cascades of his own country as he reads of rivers that tumble about a quarter of a mile at a single leap, and then repeat this gentle exercise once or twice. Enormous snowy mountains may be enjoyed in variety throughout the winter season, and reached without journeying half-way across a continent, as the American must generally do if he desires a first-class mountain view. The mountains of northern Scandinavia make themselves particularly attractive by night, and so does every thing else picturesque, for, as if to compensate the native for almost total withdrawal of daylight during the winter season, nature gives him moonlight and starlight such as are seldom seen in lower latitudes. Where the scenery does not startle the beholder by its grandeur, it

is quite likely to charm by its beauty, for the less hilly portions of the peninsula are fully covered by farms, the buildings of which are quaint and quite unlike any thing to be seen elsewhere. The age attributed to some of these buildings seems impossible, for it is not assuring to national pride to know that some Swedish farmers lived in solid, comfortable, roomy houses when our English ancestors occupied mere hovels, but the evidence that some of these farm-houses date back five, seven, and even ten centuries seems conclusive. Equally old and interesting are many of the churches, and they are not, like most of those of a similar period in other lands, merely picturesque ruins, as will be seen by the score or more of pictures that the author displays in his book. The interiors of some of these old churches indicate that Sweden had money enough to secure the best architects of the day and to fully carry out their magnificent designs.

Indeed, for interesting antiquities Sweden may safely challenge comparison with any other nation in the north of Europe. Even had she only the remains of the old city of Wisby she could outdo any of her neighbors in a competitive display of antiquities and of honorable historical record. In the days when London was merely the principal city of England, and centuries before Liverpool existed as a shipping port, Wisby was the center of trade in Northern Europe, her business relations extending to Greece, Rome, India, and Persia. The present walls of the city, with towers sixty or seventy feet high, were built six centuries ago, for even at that time the community was so rich as to require special protection. The merchants had their code of commercial laws, which still is held in high respect in business circles every-where. The city was as full as London of rich guilds, and contained many large and beautiful churches, some of which remain to testify to the wealth and taste of their builders. Like all of the rich European cities, Wisby was one day captured, sacked, and almost destroyed. Perhaps it was at this time that the citizens buried the immense quantity of valuable portable property since discovered; or perhaps the Wisby savings-banks, like many of the present day, taught the people that the surest way of keeping their money was to take care of it themselves. But, whatever the reason, the soil of Wisby has in late years proved particularly auriferous; great quantities of European coins have been dug from the ground, many of those of Rome dating back to the first century of the Christian era, while of Asiatic coins more than ten thousand are known to have been found; and as men seldom tell about the finding of money it is reasonable to suppose that the entire find has been enormous. Large quantities of valuable jewels, gold and silver vessels, etc., have been discovered, as well as the seals of some of the great guilds. Hundreds of buildings still remain as mute evidences of the substantial prosperity of the old merchants, and numerous ancient family tombs make interesting additions to the city's record.

But Wisby (which is on an island) is only one of the

old Scandinavian cities; on the mainland were many others older and much larger, although perhaps not so rich, and their remains are equally interesting. How many of the valuables found in these cities really originated there is a somewhat delicate question to discuss, for the old Scandinavians, like all other powerful nations of the same period, had a habit of going in immense surprise parties to other countries and bringing back whatever suited their fancy, dispensing entirely with the formality of asking the original owner's consent. Exquisite vases in gold, silver, and bronze have been found, and so have valuable ornaments in great profusion, while household utensils, armor, weapons, and even fairly preserved Viking ships are numerous enough to throw much light on Scandi-

which the Norsemen have not generally been suspected of wandering.

Of course the author's first duty was to pay his respects to the midnight sun, which he saw from North Cape, the northernmost extremity of Scandinavia. As he approached the Arctic circle he naturally expected to be delivered from the swarms of buzzing insects that sometimes make life miserable in lower latitudes; to his great surprise and disgust, however, the pests increased as he moved farther north. Mosquitoes were sometimes so numerous that it seemed a mystery how they could find enough air to breathe, and the author insists on being believed when he tells of a swarm so dense that it hid three men who were standing near by. In the middle of August these pests give way to a hard-

biting gnat, which is nevertheless not wholly pitiless, for it remains out-of-doors, and does not bite at night. After these comes a sand-fly that lunches on poor humanity until cold weather suppresses him. As all of these tormentors attend to business throughout the whole summer day, which is not broken by any thing worth the name of night, a trip to the midnight sun costs much more than money, although the traveler will not admit that the cost is too great.

A sketch of the far north without some description of Lapland, its people and its reindeer, would be as disappointing as a performance of "Hamlet" without the melancholy Dane. Mr. Du Chaillu spent much time in Lapland, and declares the Lapps to be a much misrepresented people. Instead of being dark of complexion,



TRAVELING IN LAPLAND.

navian life in the Middle Ages. As usual in old countries, the tombs yield valuable contributions to the general store of antiquities, besides being quite curious in themselves.

Most interesting, however, of all Norse remains are the rock tracings, which at one stage of the country's development were the only substitutes for national and local records. Every one knows what they are when he sees them, but there knowledge ends. Many students have labored over them as faithfully as others have done over our own darling obelisk, but the translations disagree as hopelessly as politicians. More legible in appearance, though sometimes just as puzzling in reality, are the rune stones, bearing inscriptions in characters that were designed to be mystical, and certainly succeeded in being mysterious. Among those that are decipherable are some inscriptions on memorial stones, which state that the late lamented departed this life in Greece, Rome, or the Saracen land—places to

black-haired, stupid, heathenish, and murderous, as even some Swedes and Norwegians believed them to be, the author found them light of hair and color, agile, industrious, bright, hospitable, and as good Christians as any other people. They are not always as cleanly as some other races, for building material is scarce in Lapland, houses or tents are small, and washing-day preparations are sometimes impossible. Their morals are of a high order. Many of them are fairly educated, and nearly all of them are religious in both form and spirit. The author's religious beliefs were carefully investigated at length by men and women alike. Some of the Lapps go abroad and become rich; Mr. Du Chaillu refers to several of these who are in the United States, where one of them owns a brown-stone front; but most of them prefer to remain in their own land. In the words of the author: "Happy and contented with his lot in the world, endowed with a religious nature which a barren and lonely land contributes to intensify, the

Lapp believes in God, in his Bible, in the Lord Jesus Christ as the Son of God, and in a future life. From that dreary waste his songs of praise and his prayers are uttered with a faith which ceases only with his breath, and he departs rejoicing that he is going to the 'better land.'"

The reindeer, which in one way or another manages to be almost the entire support of the Lapps who have herds, is a large, heavy animal with remarkable independence of character. He will not accept shelter under cover, no matter how inclement the weather may be. Neither will he eat any food that is offered him; he prefers to seek his own sustenance, which consists principally of a peculiar moss, and as this grows very slowly, requiring about seven years in which to reach maturity, the Lapp must shift his home from time to time to meet the necessities of his herd. In midwinter the moss may be covered by several feet of snow, but the deer digs a hole with his feet and disappears from the surface, burrowing his way through the snow as he follows his nose from one tuft of moss to another. The flesh of the reindeer is quite palatable and nutritious, his skin makes very warm garments as well as durable harness, and cheese made of reindeer milk is very rich, although the quantity of milk yielded per day seems scarcely worth the taking, as it amounts to a mere teacupful.

Unlike the general traveler who writes books, Mr. Du Chaillu has interested himself in every intellectual, social, and industrial phase of the national life. To those who read his frequent allusions to the music and song heard every-where it will no longer seem strange that Jenny Lind, Christine Nilsson, and Ole Bull should have come from Sweden instead of Italy, the supposed mother of singers. The dying art of vocal serenading seems to flourish vigorously in Sweden and Norway, and instrumental music is so common that the author reports pianos within the Arctic circle, and towns farther south where these instruments are found in the ratio of one to every twenty-five people. Great attention is bestowed upon dress and the beautifying of homes, although taste is superior to the rage for display. Facilities for communication are good, cheap, and fully equal to the demand; the postal service is fully as good as our own, and a perfect telegraph system covers the peninsula, the operators being compelled to understand at least three languages. The common schools are as thorough in their methods as those of America, and considerably higher in grade, for the poorest child can obtain instruction in higher mathematics, the natural sciences, Latin, Greek, and modern languages. Excellent technical schools exist, and good universities crown the educational system.

Although in Norway and Sweden there are many mines and mills, most of the people gain their living either out of the soil or the sea. The farmer in either country is a marvel of industry and thrift; he would live upon what an American farmer wastes, and live more comfortably than our farming population do, as a

rule. The amount of labor performed at the special dairy-farms, to which cattle are driven in summer, generally by girls, would horrify a Western maiden; but the Swedish and Norwegian girls thrive on it, enjoying rare good health and consequent happiness. Still more exacting is the home care of cattle in winter, when much of the food must be specially prepared. On some soil that here would be condemned as good for nothing fair crops are grown and harvested in the short summer, while in the southern provinces the yield is equal to that of model farms in America.—*Harper's Magazine*.

Norway and Its People.

BY BJÖRNSTJERNE BJÖRNSSON.

In Norway man carries on a hard struggle with nature, often to the danger of his life. This, and the feeling of belonging to a great race, which especially is characteristic of the inhabitants of the broad valleys, has left its imprint upon their character, and explains the latest development of their political history. It is here we must seek the people in their life-work.

The arable land of Norway is small in proportion to its extent. The climatic conditions are not favorable for corn-growing, as the summer is short and uncertain; nor is the soil in all places of the best quality, the country belonging geologically, for the greater part, to the older or oldest formations. The country has only seven hundred and forty English square miles of plowed land, but there are large meadows which are never plowed.

The expense of opening up new land for cultivation is nowhere greater than in Norway; the ground is full of stones, both upon and under the surface, and abounds also in trees, which must be taken up by the root. All the water which runs down the mountain-sides must be carried off by an expensive system of drainage. Therefore much love for the soil and the spot itself is needed to take up this struggle, and a deal of energy is required from generation to generation to carry it through.

As the greater part of the corn and pasture land is situated on the hill and mountain sides, its cultivation is necessarily arduous and expensive; and for every five years the farmers generally count upon one bad year, sometimes two. Either too much rain spoils the crops or early frost nights destroy the corn and potatoes. But the people do not lose heart; they try again. When they have forests or fishery, they make good their losses from these sources, or they carry on more extensive sheep and cattle farming by means of their great mountain pastures than the farm otherwise could support. The Norwegian peasants live frugally, but, notwithstanding this, their farms are generally mortgaged. They cannot compete with the great corn-producing countries, especially since America has begun to supply the markets of the world with its enormous production of corn and pork. Many are now trying to confine themselves to sheep and cattle farming only, but the change involves much expense, and the character of the people does not

dispose them to easily relinquish the labor of tilling the soil; it is the noblest.

There is little flat land in Norway; there are, however, considerable stretches of it in the southern parts of the country—in the districts around Lake Mjøsen, in Ringerike, in the Christiania Valley, and to some extent on both sides of the Christiania Fjord, on the Jæderen near Stavanger, and in the Trondhjem district. The most populated parts of the country are the valleys. In the broad valleys the farms are generally gathered around a lake or along the river, and here and there a few are seen climbing up the slopes; in the narrow valleys a rushing river usually winds its way along, while the farms here are dotted over the steep hill-sides. But often, especially in districts rich in forests, they are situated on the mountain ridges or the highlands, generally separated from each other by forests, or the farmsteads lie side by side, each on its own ground, while woods and forests all around stretch far away across the mountain ranges. One parish is seldom connected with another except in the flat parts. In the interior of the country they are separated by mountains or forests, and on the coast by the fjords. The Norwegian fjords cut deeply into the country, and are far more numerous than in any other part of the world.

As each parish generally is isolated from the neighboring ones, and as the farms in each parish, again, are at some distance from each other, and as, besides, there are no villages or country inns in Norway, the people are greatly accustomed to solitude. Generally they only seek each other when they have errands, or on Sundays at church. The children form an exception; the children from neighboring farms play together and accompany each other to and from school. The young people also meet on Saturday and Sunday evenings on the country roads or at one of the farms for a dance. But after the heyday of youth is over they live quietly at home, and in this solitude they dwell happily and content; that is to say, if it may be called living in solitude when the farmer, his wife and children, servants and tenants, live and work together from year to year.

A Norwegian farmstead consists of many buildings. The Norwegians like plenty of room and comfort, and they have abundant building materials close at hand in the forests. When the dwelling-house becomes old they build a new one, but let the old one remain. On the coast, with its bare cliffs and barren islands, the people must content themselves with a single small house and tiny rooms.

An ordinary farmstead has a good substantial dwelling-house. The principal room is the kitchen, which is large and spacious, and where the family generally assembles after meal-times, and for all indoor work during the winter; it also serves as a sleeping apartment for the children and the servant-girls. On the smaller farms the master and mistress of the house also sleep there; on the larger ones they occupy a *kammers* (a small room next to the kitchen) as bedroom, and where they also retire when they desire to be alone. There

are generally one or two bedrooms upstairs for the rest of the household.

The house has a passage in the middle, on one side of which a door leads to the kitchen, and on the opposite side another leads to the *gjæstestue* (the room for guests), which is generally kept in very good order. It is also used as a store-room for various household products at times when guests are not expected. On the smaller farms the beds for the guests are also in this room, but on larger ones they have separate bedrooms upstairs.

Besides the dwelling-house there is always an *ildhuus* (house for firing) on the farmstead. It must originally have obtained its name at the time when it was used as a dwelling-house, and was the only building in which any fire was lighted. The fire was made in the middle of the floor, and the smoke escaped through a hole in the roof. Later on, a small open oven, something like that of a baker, was built in a corner of the room; there was no funnel from the oven; the smoke curling up under the ceiling and out through the hole. The embers were raked out on to a large hearth in front of the oven. Around this the family used to gather; on top of the oven clothes and wood were dried. Sometimes people used to sleep there. At present the *ildhuus* is used on "great washing-days," or for brewing, baking, and for boiling *enerlaug*, a lye made from juniper, and used for scouring milk-pans and other utensils which require a good cleansing.

Nowadays they have chimneys, built of stone or brick, with proper hearths, baking-ovens, and stoves. In front of the great hearth in the kitchen a woman will generally be found for a considerable part of the year baking *flad-brød* (thin, crisp bread made from oat, barley, or rye meal). The dough is rolled out on a large board till it becomes as thin as a wafer and quite round—two or three feet in diameter—when it is baked on an iron griddle of the same size, which is placed on the hearth by her side, and kept warm by glowing embers beneath. The making and baking of the bread is an art, not understood by all; it is the most important and inevitable article of food of the peasantry, is unfermented, crisp, and of excellent taste.

The other out-houses—cow-houses, stable, and sheep-sheds—are still being built separate from one another, but they are now beginning to combine them under one roof. The pigs are, however, kept in a separate building. The hay-loft is generally situated above the cow-shed and the stable, the hay being pushed down through a large opening. But as the farms frequently have large expanses of half-redeemed fields at some distance from the farmstead, only used for growing hay and grazing, and as the hilly ground makes transport difficult, they build barns on these fields and keep the hay there during the short, busy summer-time, till the winter comes, when it is carted home to the farmstead on sledges. The corn is seldom stored in any special building, but in some spacious loft adjoining the hay-loft. Gradually, as the corn is threshed, it is carried up to the *stabur* (a small

granary or storehouse), built on short piles about four feet above the ground, not far from the dwelling-house. If there is only one *stubar* on the farmstead there is generally one compartment for flour-bins, and another for salted beef, pork, polonies, and dried meats and hams, as well as for the year's supply of *fladbrød* ranged along the walls in great piles. In a room to themselves are the sheepskin quilts which are not in use. The peasantry sleep on calfskins, with sheepskins over them, both softly prepared, and with the hair or the wool toward the body. All the woollen blankets and quilts, which have been prepared for years to come, and other household articles of value, are also kept here. Lately, however, they have begun to keep such things in one of the large rooms upstairs in the dwelling-house.

We have not yet enumerated all the various buildings on the farmstead. A smithy is generally to be found at some little distance from the other houses; moreover, a *badstue* (bath-room), so called from the period when the people used vapor baths—a custom which went out with the introduction of Christianity into the country, when the priests and the monks set themselves against it. Now the building is used for drying corn and raw materials of wood which the craftsmen on the farm may have use for.

Not very far from the farmstead may be seen, in proportion to the size of the farm, one or more of the cottages of the tenantry. The houses on the tenants' plots belong also to the farm. If there is much grazing-land appertaining to the farm, whether consisting of stretches of uncultivated ground fenced in or of pastures in the woods, there is generally a *sommerfjøs* (a summer byre or cow-shed), better ventilated than the ordinary one on the farmstead. Most farms have a *sæter* (a mountain dairy), which generally consists of one room, in which the butter is churned, the cheese made, the food cooked, the dairy utensils washed, and where the dairy-maids sleep after their hard day's work. Besides this cottage there is sometimes a separate building or shed for the cattle and the sheep. To the *sæter* generally belongs a large fenced-in field, well stubbed, on which the manure from the cattle is spread. Here grows the finest grass on the whole farm. It is stored in a barn during the summer months, and is brought down to the farmstead in the winter. The life up there, in the vast solitude, with the snow-capped mountains in the distance, often with a mountain lake close by, with the cow-bells, the baying of dogs, the sound of the mountain horns, and the hallooing of the girls—life up there with its peaceful work and the solemn stillness of the evening after work is done—is the happiest a Norwegian peasant knows.

In some districts nearly the whole of the population move to the *sæter*, often one or two days' journey distant. But, as a rule, it is only the oldest daughter on the farm, with a female assistant and the herd-boy, who goes there. Of late the women have in some parts been replaced by men, as in the Tyrol and Switzerland. Those who have been accustomed to the life in the *sæter* become ill from longing when the summer comes and they are not going

up with the cattle. The same thing happens to the cows. If one accustomed to going to the mountains is kept at home on the farmstead, she will wander about waiting and longing to get away; and if the cattle are not well looked after in the spring they will all rush off to the *sæter*, led by the bell-cow, as soon as they are out of their winter-quarters.

Norway has excellent roads. Comparatively speaking, no country has so many and such good roads. But as soon as you turn off from the main roads to get to the farmsteads on the hill-sides they are inferior, and if any one has to cross the mountains to a *sæter* or on a tour, he meets with very bad and difficult roads, often only a narrow path across marshy moors or endless stony mountain wastes. The horses in these districts are not large, but nimble, sure-footed, and strong. For the mountain journeys they are fitted with a kind of panniers, in which they carry every thing that has to be taken across the mountains. It requires a deal of practice to be able to pack things safely in such panniers. The horses show a wondrous dexterity in proceeding along the mountain paths and roads, which must be seen to be realized. The vehicles on the farm are necessarily like the horses, light and small, both inland and on the coast. Most vehicles have but two wheels, whether for transport of goods or persons. The sledges used in the winter are also small. For transport of timber they use very small sledges, about two feet long, on which two or three logs are placed, with the heavy end resting on the cross-bar of the sledge, while the other end is dragged along the ground in the snow. Sometimes a similar sledge is placed under the ends of the logs instead of letting them trail along the ground.

The use of agricultural machinery in Norway is confined to the flat lands. The plowing of fields on the hill-sides loosens the soil, which is gradually carried down by the water from the melting ice or the heavy rain-showers, and collects in the furrows of the fields below, which slowly rise, until the soil with great trouble must be carted up again load by load. From this it will be understood that the cultivation of the land in these districts is laborious, and that it requires a greater number of hands than in the flat lands. The people in the mountain districts could not therefore compete with the lowlanders but for the forests, which they have to fall back upon. And even then it is only sufficient to keep soul and body together. The tenantry are comparatively better off; they have sufficient land to keep one or two cows, sometimes more. While his family look after the place, the tenant himself works on the farmstead for the landlord at a fixed small wage, and, as a rule, they manage to make both ends meet. If not, they get tickets from relatives in America—it has come to this, that every family among the peasantry have relatives over there—and they leave their homes and their country with a fortitude which reminds one of what far-traveling folks the Norwegians have been from olden times. I do not think there is any other nation which travels as much as my countrymen—as sailors to all

parts of the world, as fishermen on their great fishery and whaling expeditions, as artisans, students, or men of science seeking knowledge and experience abroad, as merchants seeking new markets, and last, though not least, as emigrants.

It is a general custom all over the country among the peasantry that the heads of the household and their children take their meals together at the same table with the servants and those of the tenantry who work on the farm. Only on some of the very large farms do the master of the house and his family live by themselves; the servants then live in a separate building, called the *borgestue*. The way of living is very plain; their food consists principally of porridge and milk, fish, potatoes, and bread, with some kind of soup to it, salted herring and potatoes with sour milk or rye meal soup, salt beef and bacon with pea soup (fresh meat is seldom used), polonies made of blood and barley, dried meats, cheese and butter, and with nearly all these dishes they use the above-named *fladbrod*.

Such briefly are the material conditions and life of the peasantry in Norway.

Norway has some of the greatest fisheries in the world, and we now know the reason why.

Some Norwegian men of science had some time ago a ship in command of a naval officer placed at their disposal by the state for scientific researches in the Norwegian seas and along the coast.

In 1877 they found in the sea around Jan-Mayen, and especially in those parts of the Atlantic where the low temperature indicated its being mixed with ice-water, endless masses of a brown-yellowish mucilage, an organic matter which colored the seas around for miles, an amorphous but apparently living protoplasm. Further south, near the Vigten Islands, they met with a similar glutinous matter, which consisted solely of colored microscopical organisms, principally a peculiar kind of *diatomacea*. Professor George Ossian Sars, the discoverer, maintains that both are links in a series; that the former accounts for the latter. This floating matter from the northern polar seas (the same has also been met with in the southern polar seas) furnishes food to millions of myriads of animalcules which fill the ocean, and which again become food for larger and yet larger animals. It thus seems as if it is from the apparently barren polar ice and the influence of the summer sun upon it that the wealth of animal life in the seas in the temperate zone derives the conditions for its existence.

On the North American coast this glutinous matter is carried with the polar stream from the sea around Greenland down toward Labrador and Newfoundland. The Norwegian coast lies for the greater part outside the current of the polar stream, under the influence of the warm north-easterly Atlantic stream, so the supply of this matter is less here, but the meeting of the currents seems to be the advantage of the fisheries.

The small animal upon which the Norwegian herring largely feeds is an *astacus* (called *sildaat* by the Norwegians). They are carried in enormous masses toward

the coast by the current, till they run against a ridge or a steep subterranean mountain in the valleys of the ocean, which, with occasional interruptions, runs along a considerable portion of the Norwegian coast; in the Lofoten district it runs through two degrees of latitude, and here the cold stream, meeting the warmer current and being the heavier, is forced down as much as four hundred feet under the surface. But toward the surface of the water, where the streams mingle, the *astacus* gathers in enormous masses, followed up by the herring shoals, which sometimes extend over an area of several hundred miles. The sea inside the ridge is spacious enough to serve as spawning-ground for still larger numbers, the fish being attracted by the milder temperature. There the codfish in immense masses chase the herring, and there man pursues both at their various spawning times or when they go there for food.

The crews of the fishing-boats consist of four to six men, each of whom has his *lod*, or share, in the catch; the owners of the boat and the fishing-gear also have their shares. The most experienced of the crew is chosen as "skipper," though his position ashore may be only that of a servant. Even if the owner of the boat and gear accompanies it as one of the crew, he, like every one else, is bound to obey the skipper. He steers the boat and superintends the fishing. A fisherman's outfit consists of a chest containing provisions (flour, bread, cheese, salted and dried meats and pork, coffee, sugar, salt, etc.), one change of clothes, sea boots, and the usual overalls for bad weather. The fishing has hitherto principally been carried on in open boats, but now deck boats and smacks are more and more being used in deep-sea fishing, whereby its character has somewhat altered. In these vessels the fishermen have the advantage of the convenience and shelter of the cabins, a comfort to which they had not previously been accustomed.

But the life of the fishermen in the open boats is a hard one, and often when they assemble at some fishing station in unusually large numbers they cannot all obtain lodgings, and half of them are not able to get their food cooked, but must content themselves with eating it cold and with a "dram," and with sleeping in their stiff frozen clothes, packed closely together, like herrings in a barrel, along the floor, or even standing, one leaning against the other, in a close and stifling atmosphere, which only over-tired people can endure, and not always even they.

Sometimes they cannot get shelter inside a house, and they must then go back to their boats, cover themselves up with anything they can find, and, shivering from cold, spend the night under the arctic sky trying to get some sleep. In this way many a one catches an illness which often proves fatal. A greater number, however, lose their lives in stormy weather or through some accident. The loss of life along the western coast of Norway is as great as if this part of the country was in the midst of war.

The hope of great and immediate profit carries them through all discomforts and dangers, and tempts gener-

ation after generation to follow on the same path. Even if the fishing has turned out badly and they return home in debt, or if they have lost both boat and tackle, they do not lose courage. They go at it again next year. It is not the gain alone which tempts them; the life itself is so adventurous; they have heard accounts of it from boyhood, and have had some experience of it too on the fjord near their homes, and are restless until they are off to the great fishing-grounds to try their luck. Those who once have been there, and see others getting ready for any of the fisheries, cannot easily withstand the temptation to join them.

Formerly they sailed all the way to the fishing-grounds in their own boats, or sometimes in a *jagt* (fish-carrier or big smack), which would take several boats and their crews on board, but now boat and crew go by steamer, and once on board the latter, the merry, exciting life begins. Formerly the boats sailed from harbor to harbor looking for the herring or the cod, but now the telegraph flashes the news to the various stations along the coast where the fish is to be found, and off starts steamer after steamer, full of boats and fishermen, to reap the harvest of the deep. On these occasions the fishermen are sure to meet old friends and comrades at the different fishing stations, when the memory of old times is revived by lively, briny conversation, enlivened by drink, card-playing, betting, and dancing with the girls, who on Sundays come long distances for a "swing-round," or with the "gutter lasses," who during the herring fishery obtain employment by gutting the fish. There is a wonderful attraction about the herring fishery, when thousands of shrieking sea-gulls follow the shoals on their way into the fjords, chased by the whales, whose spouting and blowing fill the air. The boats set off from the shore, and then the work begins.

Besides the large fisheries, a quieter and more steady fishery takes place in the fjords; each season brings its own kind of fish, and every family on the coast catches sufficient for its own use. This fishing is generally carried on both by line and by net.

The impressions of the grand natural surroundings on the mind of these sturdy fishermen, especially during the light summer nights, have such an attraction that Norwegians whom I met during my visit to America a few years ago, and who had been settled for some time in the interior of the States, told me they were yearning to return home, if only to be able to experience this life once more. And many of these were people who, when at home in Norway, must have been poor tenants or owners of a small plot of ground, and whose boats and gear were but according to their means.

The *jagts*, or coasting-smacks, used for the transport of fish from the fishing stations to the towns, are still built on almost the same lines as those of the old Viking ships. Some of the fishing-boats resemble, perhaps, still more those ancient vessels, as may be seen from the old Viking ship dug out at Gokstad some years ago, and now preserved in the University Museum at Christiania.

The deck of the *jagts* consists of large loose boards, which are often taken away to allow the dried fish, *kipp-fisk* or *stokfisk*,* to be piled a long way up the mast. These vessels seldom venture into the open sea; they generally sail inside the numerous skerries or islands on the Norwegian coast; otherwise the cargo could not be stowed and conveyed in this way. The greater part of the fish caught and cured in the north is sent to Christiansund and Bergen, where it is re-shipped for Spain, Italy, and other Catholic countries in the Mediterranean and South America. Sometimes you may meet fleet after fleet of a hundred or more of these *jagts* sailing along the coast or lying in the harbor of Bergen, side by side—a unique sight.

The Norwegians also hunt the seal and the walrus, and send large whaling expeditions to the polar seas, which give employment to many people. Several of the promoters of this industry, especially those of Tonsberg, a town on the Christiania Fjord, have become rich men. The whale fishery is carried on exclusively by steamers, which carry guns loaded with short harpoons. For seal and walrus hunting both sailing vessels and steamers are used. On the top of one of the masts a great barrel is fixed as a lookout as soon as the vessel arrives in the ice. When the man on the lookout discovers through his spy-glass the animals with their young ones lying upon the ice, usually in large numbers, he gives the signal, and the boats, manned with hunters, set out on the chase.

There is considerable danger attached to these expeditions; the ships may be frozen up in the ice, or the crew may have to leave the ship, when their fate, whether they are able to reach the coast of Spitzbergen or have to take to their boats, is very uncertain. In violent hurricanes ships have been crushed in the ice, hunters have landed from their boats on the ice-flakes and met with polar-bears, that have come on the same errand as the hunters, and will not suffer any intrusion. Sometimes the hunters meet the bears when they have used their last cartridges and are busy dragging their spoil to the boats, or perhaps they only wound the animal, or the bears may be too numerous; it has also happened that the bears have pursued the boats and tried to upset them.

The shipping employs between sixty and seventy thousand men; a considerable number of these take part in the fisheries during the winter months. It is generally estimated that from one hundred and twenty to one hundred and thirty thousand people are engaged in the fisheries, but of course not during the whole year.

One of the chief industries is forestry and the timber trade. The trees are felled in the winter. In the great timber districts, the valley along the Glommen River and neighboring mountain ranges, this industry demands

**Kipp-fisk* is the codfish split open spread-eagle fashion dried on the rocks (*kipp*—cliff); while *stokfisk* or *rundfisk* is the red cod-fish, or ling which, after being "drawn," is hung up, unsalted, and dried in the air when it becomes as hard as a stick (*stok*). The heads are cut off in both cases and are used for the manufacture of fish guano.

an outfit almost the same as for the great sea fisheries. The woodman, however, must not take with him more than he can carry in his *naverkout*, a kind of knapsack, plaited so closely from the bark of the birch-tree that it is water-tight. In this he carries a small bag of flour, some salt, a piece of bacon, some salted herrings, *lefser* (a kind of oatmeal cake), a haunch of dried mutton, some butter, cheese, coffee, and sugar. Projecting from the knapsack may be seen the handle of his ax and the feet of a pair of boots, and on the outside are tied up a coffee-kettle and an iron pan. The woodmen often start for the forests in companies of two or more, either on foot or on snow-shoes, and have generally a journey of many miles before them, far away into the forests. There is often no house in the neighborhood where they can get night quarters. They are then obliged to build a plain hut of rough-hewn logs, about eight by twelve feet, the interstices between being filled with moss. The roof consists of split logs and pine bark, and is thatched with moss. The door is only just large enough to creep in at. In one corner a stone slab is placed upon the ground, and on this they build up a rough kind of chimney. On this primitive fire-place they boil their porridge, soup, and coffee, and fry their bacon. A fire is always kept up when the men are indoors. We are now in the coldest part of Norway. The door and chimney are open, and the hut exceedingly draughty. On the side opposite to the door they place some logs, on top of which are spread hay and moss. Here they sleep, with their knapsacks under their heads for a pillow; they seldom have any bedclothes. They never undress; in the evening, however, they pull off their boots and stockings, which they dry while sitting with their bare feet before the fire. But they put both stockings and boots on again before lying down. In very severe weather it often happens that the clothes on that side of their body which is turned toward the rime-frosted wall become frozen fast to it, while the other side, which is turned toward the fire, is smoking-hot and steaming. During the time the timber is transported to the rivers, which generally takes place later on in the winter, they build a cottage of fir branches for the horses, who must be well attended to. In the early morning the men must turn out in the bitter cold to look after the animals. Timber-felling requires a deal of practice and strength; a full-grown man must be able to fell a certain number of trees a day. A spirit of emulation prevails: the one does not like to be behind the other. Their life is a hard one, and the living far from good. They suffer much in health in consequence of their exposure to the weather. The horses also suffer very much. The logs are dragged to the brink of the mountain-side, whence they slide down of themselves to the river, or they have to be carted on sledges down steep roads, the load pressing so much on the horses that they often have to sit down on their haunches and slide down the road with the load after them. The horses are often injured by this rough work and become useless. But, strange to say, the people long for this life in the forest, and many

a one, who has no need of taking to such hard work, seeks it voluntarily.

Now comes the floating. All the timber has to be floated down the rivers in the early part of the summer, when the rivers are full. The logs are constantly being driven into creeks and corners by the strong current, or being piled up against the piers of the bridges. To release the logs and send them on their course, gangs of *fløtere* ("floaters") are employed all along the river. In the great rivers, especially in the Glommen, the "floater" has to wade out in the water, often to his shoulders, to cut loose with his ax the logs which have stuck fast, or to send them into the current with his boat-hook. The "floating" generally takes place in the summer, and although the men do not change clothes, as their knapsacks will not hold any thing beyond the necessary food—and besides it would be of little use changing, for the very next moment they may have to go out into the water again—in the large rivers it cannot be said to be a dangerous calling. In the tributary rivers, however—and it is in these that the greater part of the timber is floated down to the great water-courses—the "floating" is a dangerous and health-destroying occupation. Here the "floater" begins his work as soon as the rivers commence to swell from the melting snow and ice, and he has then to wade out into the river, walking about, wet far above the knees, for weeks, without being able to change his clothes. Often the "floaters" fall into the water and become wet all over, or they go for days in clothes saturated with rain-water, frequently in parts that are quite uninhabited. Sometimes they lose all feeling in their feet, and are then obliged to take off their boots and stockings and rub them until feeling is restored, and often they have to lie down to get a little sleep on the cold ground, with nothing over them but branches of the pine-tree as a covering. When sleeping in the open they generally make a fire—*nying*, as they call it—which is so ingeniously made that it keeps burning all night; they then turn, now on one side and then the other, to the fire, to keep their body warm, and with these interruptions they sleep on till they can stand the cold no longer; they have then to get up and move about, and off they start further down the river. Where the river permits it they take a small boat with them, which they at night pull ashore and turn over and sleep under. The most critical moments, and the severest test of the "floater's" craft, are when one or more logs are blocking the river crosswise and have to be released. The "floater" has to venture out on the logs to discover the one which binds them together. When this has been cut through, and the logs, set free, are whirled and tossed about in the surging and roaring waters, it becomes a question of life or death to the "floater" to get ashore across the rolling logs. One wonders how he escapes, and that there are not a greater number of deaths in this dangerous avocation. It is this life of peril and adventure, and the solitude in these lonely parts of the country, that attract the Norwegian peasant to it; for every smart lad or man who succumbs to it—either

slowly from what he has endured or through meeting his death in the cataract, whirled and tossed about against the sharp rocks—there are only too many ready and willing to take his place.

Norway has seven hundred and fifty saw-mills, most of which are driven by water-power. From seven to eight thousand people are employed in these mills. It will thus be seen that the Norwegians themselves prepare the raw material as far as possible. It is exported almost entirely in Norwegian ships. Norwegians have also bought up large forests in Sweden and Finland, and these enterprises have become exemplary in those countries.

Some other of the industries of Norway, such as mining, manufacturing, etc., are of considerable importance, and will become more and more so, but as they have not as yet impressed any special stamp and character on the people employed therein, I will pass them by.

A description of the sport to be obtained on the Norwegian mountains in hunting ptarmigan, capercaillie, hares, and reindeer would, no doubt, prove interesting, but I have not the space at my command which would be necessary to do justice to the subject.

I also feel tempted to describe the Lapps in the north of Norway—their life in the mountains and on the coast, wandering about with their large herds of reindeer, on whose flesh and milk they live, and in whose skins they dress themselves, but they do not strictly come within the scope of these articles. During the last few years tame reindeer have been introduced on the mountains in the south of Norway; thus, at Nystuen, on the Fillefjeld, an attempt on a large scale has been made, and has so far succeeded that a new branch of industry seems here to have arisen. The flesh of the reindeer finds a ready sale both for home consumption and for export, and the pastures are large enough to allow of the reindeer being bred to any extent.—*Harper's Magazine*.

The Grand Duchy of Finland.

BY THE REV. GEO. S. BISHOP, D.D.

The distance from Stockholm to St. Petersburg is about six hundred miles, and occupies three nights, with stops upon the intervening days at Abo and at Helsingfors, in Finland.

All the ships that ply between Sweden and Russia are Russian ships—that is, they are Finland ships and manned by Finns, but under the control of Russia, who claims the supremacy of the Baltic. The Baltic itself, called the "Mediterranean of the North," is a great inland sea with two extensions—the Gulf of Finland and the Gulf of Bothnia.

The Gulf of Bothnia, four hundred miles long, runs up to Tornea. It is separated by the Archipelago of Ahland from the Baltic. Just south of the same Archipelago runs out the Gulf of Finland to the east. It is two hundred miles long and ends beyond Cronstadt, at the mouth of the Neva.

Steering for Stockholm, the direction, therefore, is north-east across the Baltic. The Scandinavian steamers all leave at midnight, and the next morning we found ourselves among the isles of Ahland, beautiful and green as those of the St. Lawrence.

ANCIENT ABO.

About three o'clock in the afternoon we steamed up the small and shallow Aura, *joki* or "river," and found ourselves lying at the dock of Abo. It is a quaint old town of twenty-five thousand inhabitants, the ancient capital of Finland, and once the seat of a well-attended university, but greatly fallen off since the removal of the government to Helsingfors, nearer St. Petersburg.

We are now in the Grand Duchy of Finland, on the Russian side of the Baltic and the old original domain of the Lapps, who, coming hither from the Southern Ural Mountains, crossed over from hence, or rather passed round to the north, and so into Sweden and Norway.

Finland has been called the Switzerland of Russia, but its people call it fondly and poetically, "the country of a thousand lakes." Its coasts present a succession of fjords and rocky headlands similar to those of Norway, but not so wide or deep or grand. The interior is hilly, intersected by a vast number of great inland seas. With the exception of some parts of British North America there is no country so covered with water as is Finland.

The word Finn is accordingly derived from the Gothic word Fennen, which means swamp or morass—our word Fenn. The term is not one by which the Finns know themselves, but one by which they are known to the Dano or Normans. The Finlanders call themselves Suomelaiset, which means, however, almost the same thing, and their country they call Suomen-maa, land of lakes, from *Suo*, a pool. But the Russians call them Tchouds, and the Swedes call them Qvaen, and their language the

QUEENISH.

The language of the Finlanders is different from that of any other European tongue, and belongs to what is called the Ural-Altaic. Its principal feature is that all changes whatsoever are made by suffixes, so that the root begins every word. Its nouns are declined and have fifteen case terminations—nominative, genitive, dative, and the like. The language has no genders and no articles. Another peculiarity is that no word begins with two consonants.

As for the government of Finland, it was, of course, under Sweden until its final cession to Russia in the year 1809. The court language is therefore Swedish, as is that of the upper classes. One can get on splendidly in Finland if he can talk Swedish.

The Czar of Russia is now the Grand Duke of Finland, and at the time of the cession Russia promised Finland certain rights. One of these was the maintenance of the Lutheran religion. Another was a parliament, or diet, which consists of four estates—nobles,

clergy, burgesses, and peasants. Besides these things, they have a separate budget at St. Petersburg; a coinage of their own, which makes the Finnish mark or franc independent of the fluctuations of the Russian ruble; and more, they have a splendid educational system, so, that while in Russia proper not one man in twenty can read or write, there is scarcely a man, woman or child in Finland that cannot read his Bible.

NORTH FINLAND.

Finland is, of course, to the northward, a wild and rough country, stretching far away to Tornea and to the lone Mt. Aavsaka, from which the sun is visible at midnight for fourteen consecutive days.

Perhaps some time in the near future, as railways are pushed nowadays, there may be laid out an overland route which will make Finland like all the rest of the world, and give to travelers who dread a sea voyage, like that to the North Cape, however sheltered, the chance to remain on *terra firma*, and yet to reach a place where they can gaze at "a phenomenon which not only fascinates the eye by its strange grandeur and by the weird effect of light it produces, but also impresses the mind most deeply and with more awe than does any other cosmic marvel among the great and glorious works of God."

ST. HENRY'S CATHEDRAL.

But to go back to Abo. We made our way first to the Cathedral of St. Henry, the cradle of Christianity in Finland, where it was introduced under St. Erik, King Erik IX., of Sweden, in the year 1157. Before this time the Finns were idolaters. I saw, myself, in Stockholm, in the museum there, some *Seitar*, or curiously-shaped blocks of granite, natural, no doubt, but twisted by some contortion of nature into strange and frightful shapes, which the Laplanders worshiped as gods. In the cathedral of Abo, inside the chancel and around the apse, are four great wall-paintings, one of which represents Bishop Henrik baptizing these idolaters in the presence of Erik, the king.

Another painting which recalled a reminiscence of the Reformation was one which represents Gustavus Vasa as receiving from the hands of Agricola the first translated Finnish Bible.

CHARACTER OF THE FINNS.

The Finns are, in appearance, a cross between the Russians and Swedes. The prevailing color of the dress, as in Russia, is red. The men wear a gray jacket with a red waistcoat, and oftentimes a shirt, which hangs outside of the trousers and is red. The attire of the women is chiefly noticeable for the bright brass buttons and for other glittering ornaments of brass with which they are adorned. Their bodices and skirts are also red. Red, indeed, is the prevailing color of the country—bridges, houses, sign-posts. It is, as it were, "painted red."

Yet the Finns are exceedingly poetic and exceedingly patriotic. Every body knows the *Kalevala*, or col-

lection of Folklore, by Lonnrot, who is the Hans Christian Andersen of Finland.

As an instance of their patriotism let me give you the inscription on the pedestal of the statue of Per Brahe, one of their distinguished statesmen, which stands in the square in front of the cathedral. It reads as follows: *Jagh war med Landett och Landett med mig waul tilfreds!* "I was with my country, and my country with me, well content."—*Christian Intelligencer*.

Danish Missionary Societies.

FROM THE "ALLGEMEINE MISSIONS-ZEITSCHRIFT."

Denmark was the European country which was first stirred, in the last century, with zeal for the conversion of the heathen. The Evangelical Mission to India, the forerunner of all the other missionary enterprises, originated there in 1705; and although Germany furnished a considerable proportion of its missionaries, and much of its money came from England, it had its head-quarters in Denmark, and was liberally supported by the State Church. Yet the interest was not so great as had been anticipated, partly because the work was regarded as an outburst of Pietism, and partly because the reports were usually published in German. Besides the East Indies, Missions were begun in Finnmark in 1716 and in Greenland in 1721, which are still continued; but they are incorporated in the regular administrative organization of the State Church, and do not call for further mention here. These movements were followed by the founding of the Moravian Missions, in the Danish West Indies in 1732, in Greenland in 1733, in the Danish East Indies in 1760 and 1767, in the Nicobar Islands in 1768, and in Danish Guinea in 1769. Through these agencies and the establishment of the Moravian Colony at Christiansfeld in 1773, many Danes have been introduced into the service of the Herrnhut missions. The North Schleswig Missionary Society, established in 1843 in aid of the Moravian Missions in the Danish West Indies, had several branches in Jutland, but is not now domiciled on Danish soil; it received 2,067 marks from Denmark in 1888. In consequence of the intrusion of unbelief from Germany in the latter part of the eighteenth century, the circle of pastors interested in missionary work became considerably narrowed; but faith was still upheld among the common people. A number of ministers in north-western Fünen associated themselves in 1800 into a kind of tract society, and were joined by other pastors and laymen in Jutland and Schleswig. In 1801 the publication of an Evangelical magazine was begun, and a "Society for the Spread of the Gospel and True Christianity" was formed, with members in Denmark and Norway. This was intended to be a Bible, Tract, and Missionary Society; but besides publishing a little book in the language of Greenland, it accomplished nothing in missionary work. It was dissolved in 1821, after having done good service in connection with the

British Bible Society and the Netherlands Missionary Society and other foreign organizations, in the circulation of Christian literature. A lively interest was given to the missionary and Bible causes by the labors of the missionaries Henderson and Patterson, of the London Missionary Society, who, not being permitted to work in the British Indies, came to Copenhagen to arrange for a settlement in the Danish East Indies. They found, however, so wide a field in Scandinavia and Russia that they were encouraged to remain.

A Danish Missionary Society was founded in 1812 by Pastor B. F. Ronne in Lyngby, near Copenhagen. Its receipts rose rapidly, but for various reasons it did not display a corresponding activity in work. Attention was first directed to Greenland, but the Missions there were under the direction of the State Church or of the Moravians; and whoever would labor there had either to become a Moravian missionary or go through a course in theology and submit to the examinations prescribed by the established ecclesiastical authorities. The society, nevertheless, did much for the Greenland Missions in the way of moral support, by keeping up the interest in their work, aiding and encouraging pastors and native catechists, supplying books, helping build churches, and contributing means. "An Auxiliary Society for Catechists in Greenland" was formed. The government was induced to found in 1844 two seminaries in Greenland, which were combined in 1875 into one.

These relations with Greenland were not looked upon favorably by the government. In 1830 one of the state ministers was instructed, in answer to his questions, to have no intercourse with the missionary society, and the clergy were enjoined to correspond respecting the affairs of their work only with their superiors. This order was in force till 1848.

Attention was given to other Danish colonies than Greenland. An effort was made to promote Missions in the West Indies by circulating tracts in the dialect of the Creoles. In the East Indies permission was sought to found a Mission in connection with the Berlin



Society in Serampore, but was denied, because "it was not advisable to set up a rival to the promising Baptist Mission." The connection which the society formed with the Danish clergy in Tranquebar led to no result. The Danish society's enterprises in Guinea were more fruitful. Permission having been received in 1826 to send a missionary to Danish Guinea, an arrangement was made with the society at Basle, where the Danish candidates were trained, for the foundation of a Mission there, and the first missionaries were sent out in 1827, by way of Copenhagen, where they were ordained by the Bishop. A scheme to put this Mission on an independent footing came to naught. A Mission founded in Smyrna in 1841, by Pastors Hass and Kold, was given up in 1847. Other efforts of the society were

without important results. The receipts fell off, zeal cooled, and some went so far as to declare that the time for missions had not come yet. The State Church continued to ignore the society, and when Tranquebar was sold in 1847, the government transferred the mission property there to the Leipzig Mission, without regarding its claims. Such was the condition till 1860, when a series of great annual missionary meetings was begun. A mission school was founded in 1862, and the next year a German missionary from Leipzig Institute was sent out to southern India to be followed by others in succeeding years. The management of the missionary school was not satisfactory, and it was given up in 1870, after which candidates were instructed privately. The Indian Mission has made considerable advance in its later years, and at the end of 1888 it had 3 stations, 8 missionaries (one of them native), 2 native catechists, and 1 deaconess. The number of Christians at the close of 1887 was 546, including 130 communicants, and the 10 schools returned 110 pupils. The society had an income in 1888 of 72,570 marks.

The Danish Missionary Society is founded on the basis of the Evangelical Lutheran State Church, and has in view the conversion of the heathen and the organization of the converts into self-supporting congregations. The executive board is chosen by the General Assembly, and this is composed of representatives of the auxiliaries.

The Danish Evangelical Missionary Union for China was formed in 1850, on the occasion of a visit by the missionary Gutzlaff to Copenhagen. It sent its funds to the chief union for China in Berlin, but, without having displayed any special activity, it was united in 1861 with the Danish Missionary Society.

The Missionary Union for North-west Zealand, formed in 1859 by Pastor Knudsen, formerly of Tranquebar, had a similar career. After acting for a few years as an auxiliary to the Leipzig Society, it was amalgamated with the Danish Missionary Society. Two of the pupils of the Danish Mission School, Loventhal and Jensen, founded a station at Bellore in India, in 1872, where they proposed to carry out a peculiar idea; but they soon fell back into the usual methods. The Mission has twenty converts and three native helpers. It is under the care of a committee whose receipts in 1888 were 8,981 marks.

A Grecian Danish Missionary Society was founded in 1863, by Pastor Bloche, for the purpose of co-operating with the Greek Catholic Church in labors among the Mohammedans. After one year's effort at Athens the scheme was abandoned.

The Dane Borresen and the Norwegian Skrefsrud, who had been a year with Gossner's Society in India, applied to the Danish Missionary Society in 1865 to be taken into its service, but without success. Again they wrote in 1866 that they wanted not money but a committee, but the answer was delayed. In the mean time they entered into relations with the English Baptist missionary, Johnson, and founded the Mission

among the Santhals, which has extended rapidly, and borne much fruit. Borresen having returned to Denmark in 1876, aroused an interest in this work among his countrymen, and a special committee was formed in the Danish Missionary Society to collect money for its support. About one fifth of its income in 1887-88 came from Denmark. It had, in March, 1888, 4 missionaries, 4 native pastors, 3 European teachers, 17 native deaconesses, 67 traveling elders, 10 catechists, 15 itinerant teachers, 1 native physician, 226 pupils, and 4,840 Christian converts.

A Mission was founded at Pobia among the Red Karens in 1886, by H. Poulson and H. J. Jensen. It is supported by a "committee for Karen Missions," which returned an income in 1888 of about 5,000 marks. Including three persons engaged with societies not of Denmark, there are now seventeen Danes, including three unmarried women, in active service in the mission field. The total missionary income of the kingdom for 1888 was 117,534 marks, giving an average contribution of 18 pfennigs per person.—*Independent*.

Swedish Missionary Societies.

BY PROVOST J. BAHL.

(In the *Allgemeine Missions Zeitschrift*.)

Although Sweden was later than Norway and Denmark in entering into the modern missionary movement, it has the credit of having been the first Protestant country in which the thought of converting the heathen took root. Gustavus Vasa sent a minister to his heathen subjects in Lapland in 1559. Sweden was interested in the heathen of its American settlements, but without witnessing any conversions before John Eliot's time. The earlier Moravian missionaries included some Swedes; Kiernander went to India in the service of a Danish society in 1740; and the Swedish Society, *Pro Fide et Christianismo*, contributed to the Danish-Halle Society. Interest in missions was excited during the Napoleonic wars by missionaries, excluded from other routes, traveling through Sweden on the way to their fields. The first missionary journal was started in 1818, when contributions were also invited for various foreign societies.

The Swedish Missionary Society was founded in 1835—largely, it seems, under the influence of Pastor Scott, of the Wesleyan Missionary Society—to spread the Protestant faith among the heathen, and absorbed as an auxiliary the Swedish Missionary Society of Gotenburg, which had been founded in 1828. The missionary field of labor of the society was among the Laplanders, but it was also able to aid the Wesleyan schools in the island of St. Bartholomews, and to contribute to the support of a Swedish missionary in the service of the Basle Society in India. It formed a union in 1855 with the Missionary Society of Lund, which had led a checkered existence since 1845. The entire fund of 66,000 marks belonging to the Lund Society was turned over to the Swedish Society on condition that half of the sum

should be returned to the former whenever it should resume an independent existence. A mission school was founded in Stockholm in 1856, which was afterward removed to Upsala, and eventually became a private school under the care of Dr. Fjellstedt. From training catechists to teach in Lapland and preparing candidates for entrance into missionary institutes abroad, its work gradually embraced the education of ministers who settled in Sweden and America. The Swedish Missionary Society, in addition to its work in Lapland, began a mission in India and contributed to some societies abroad, but its receipts fell off and its surplus steadily shrank. An effort to co-operate with the *Evangeliska Fosterlandsstiftelsen* failed. The Swedish Church having determined to engage as such in missionary enterprise, the society gave over its East Indian Mission to it, surrendered its collected funds, and limited itself to its work in Lapland. Since 1862 its entire resources have been devoted to the maintenance of schools and children's homes in Lapland, and to the payment to the Church Society of the interest on the funds intrusted to its care. Its receipts for 1887 were 23,636 marks.

The *Evangeliska Fosterlandsstiftelsen*, founded in 1856, determined in 1861 to begin a heathen mission. The Jönköping Union for Domestic and Foreign Missions, then just organized, became its auxiliary. A mission school was established at Stockholm in 1863. Its first prepared pupils were sent to East Africa to begin a mission in Abyssinia. This Mission has suffered greatly from frequent wars and special hostilities, and disaster has often come upon its stations. Native evangelists sent to the Galla country in 1877 started a school at Godjam; this was removed in 1879 to the Province of Angomedi; the missionaries were driven from their stations by the priests, but remained in the country laboring at Jimma. Missionary tours were made in the interior without substantial results, and many participants in the work have died.

Missionaries were sent to the Gonds in India in 1877. The Scottish Free Church station at Chindwara, which also includes Hindus, was assumed in 1885. There were in this Mission, at the end of 1887, 10 foreign missionaries, 3 women, 10 native helpers, 50 native Christians, 21 of whom were communicants, and 409 pupils. The total expenditure of the society in 1886 for foreign missions was 91,069 marks.

The Women's Society, of Stockholm, for aiding the spread of the Gospel among the women of China, was organized in 1883, and had in 1887 an income of 3,751 marks, with 41 children in China, 38 of whom were members of a school in Hong Kong.

The *Fünföfverlein* for the support of missions in Lapland, founded in 1864, co-operates with the Swedish Missionary Society, but keeps separate accounts. Its receipts have declined from 14,110 marks in 1865 to 4,107 marks in 1887. About half of its income is expended upon the orphanages of the Swedish Missionary Society.

The official synod of the Swedish Church determined

in 1868 to constitute missionary work one of its general concerns, and asked the government for the appointment of a committee to take it in hand. It was intended to bring all the free societies under the official organization of the Church, to whose comparative inactivity the zeal of the *Fosterlandsstiftelsen* especially was a constant rebuke. A directory was appointed, with the archbishop at its head, and a yearly missionary festival in encouragement of collections was instituted. Of the existing societies only the Swedish allied itself with this directory. It continued the Swedish Mission in India, and undertook a mission in Natal. It received, in 1857, 52,062 marks, and had in Natal six missionaries (including one native and two women) and twenty-eight native Christians, of whom thirteen were communicants.

The *Fosterlandsstiftelsen* refusing to accede to a demand made by the partisans of the "Waldenström" movement, that it should not insist upon its missionaries being of the Lutheran faith, the Swedish Mission Band was formed on an undenominational basis in 1878. Its purpose was "to unite the Christian Missionary Societies or congregations of the country into a common activity for domestic as well as foreign missions." Each society was entitled to representation in the annual meeting, which had the appointment of a directory of seven members. In addition to a domestic work it has two missionaries laboring in the Congo country in harmony with the American Baptist and the Livingstone Missions, and had in 1887 fifty members and seventy-seven pupils. Two missionaries have been sent to the stations Unakalit and Nakutit, in Alaska; one is laboring among the Jews in Algeria, and one is preaching to the Swedes at Bjeloretzsk, in the Ural, where he is preparing to work among the Bashkirs. The Bund's entire expenditures for 1877 were about 53,000 marks. The rapidity of its growth at home is indicated by the fact that while it had 111 auxiliaries in 1881, 303 local societies were represented in the annual meeting of 1877, and 116 others had been added before the report for that year was published.

The Jönköping Society for domestic and foreign missions began co-operating with foreign societies about 1860. Since 1863 it has supported one of the Free Church of Scotland schools in the Lebanon. In 1887 it sent a missionary to China, whom it supports in the service of the China Inland Mission. In 1887-88 it collected 8,064 marks for heathen missions.

A society of Friends of Missions to Laplanders, founded in 1880, supports a school at Lannavara, and returned an income in 1886 of 10,564 marks.

The East Scotland Ansgari Society sent a missionary to the Galla country, who labored on the Dana River. Its income in 1886 was 4,400 marks.

The Swedish Woman's Mission for North Africa, with an income of 2,575 marks, has sent three agents to work in connection with the English Kabyle Mission, among Jewish and Arabian women.

The Swedish Mission in China, founded in 1887, with receipts of 3,293 marks, supports three missionaries, working in harmony with the China Inland Mission.

Committees at Upsala, Stockholm, and Gotenborg collected in 1886-87, 7,717 marks in aid of Swedish missionaries in the Santal Mission. Swedish missionaries are represented in the service of the American Lutheran General Council, the Livingstone Inland Mission, and the China Inland Mission. Contributions have been made in Sweden amounting, according to the last returns, to 6,171 marks for the Syrian Orphan House in Jerusalem; 5,254 marks for the Moravian missions; 4,352 marks for the American Methodist Episcopal Missionary Society, and about 2,000 marks for the American Baptist Missions in Burma. Altogether, 51 Swedish missionaries, of whom 16 are ordained, 18 are women, and 31 are native helpers, are laboring in various fields; and the contributions of the country to missions foot up to 233,664 marks.

A proposition was made, but not carried, in the Danish Missionary Society in 1845, for the formation of a general Scandinavian Missionary Society. It was renewed in the Lund Society in 1863, and a Scandinavian Missionary Conference was held near the end of that year in Malmö, without any result of consequence. A second Conference was held at Gotenborg in 1886, in which Finland was represented. At this Conference comity rather than union was discussed. A third Conference met at Christiania, Norway, in July, 1889.—*Independent.*

Norwegian Missionary Societies.

BY PROVOST J. BAHL.

(From the *Allgemeine Missions Zeitschrift*.)

The missionary movement in Norway began contemporaneously with that in Denmark. The two countries having been politically united till 1814, the (Danish) Evangelical Missionary Society had many Norwegian members. The interest in missions was not, however, very great, and the journal which Bishop Bugge, of Drontheim, began in 1821, was only continued for two years. A young man of the higher classes, whose attention had been drawn to missionary interests by reading Pastor Rönne's writings, entered into closer correspondence with the author in 1824, and was, through his influence, accepted in the missionary school at Basle. When the Basle Missionary Society in 1826 was contemplating a mission in Guinea, he was commissioned to go home in the interest of the enterprise, and collected a considerable sum of money for it; but his poor health compelled him in 1827 to give up the thought of going out himself as a missionary. Hohn, the Chairman of the Norwegian Branch of the Moravian Society, published a paper from 1827 to 1849, which contributed much to the advancement of interest in missions. The collections were mostly taken for the Brethren's Missions, and several Norwegians went into the service of that society.

At the same time attention was directed toward the nominally Christian, but really half-heathen Laplanders. Stockfleth, who became a pastor in Finnmark in 1825,

entered into this work with great zeal, and won friends for it; securing for it the support of the government, the Norwegian Bible Society, the Christian Literature Society, the "Society for the Promotion of Christian Knowledge among the Laplanders," and of many private persons. The Stavanger Missionary Union, founded in 1826, co-operated with several foreign societies. In 1842, yielding to a general desire for a closer association of the friends of missions and the local societies of the country, this union called a meeting, at which sixty-five societies were represented, and the Norwegian Missionary Society was founded. This society is organized on a kind of federative principle, under which the local circles have considerable importance and autonomy, and is Lutheran in faith. A full union in effort was still not fully secured. The eastern and western parts of the land were divided under different types of faith (Orthodox and Pietistic), and the people in the West became interested in the foundation of a mission school. A movement was set on foot to send out the candidate Schreuder as a missionary, with the co-operation of the Danish Society.

For the sake of uniting the missionary effort the Norwegian Missionary Society decided in 1843 to support the Schreuder enterprise, and to establish a missionary school as soon as the necessary conditions were afforded. The school was founded in the same year, but was suspended between 1848 and 1858. The Schreuder Committee was dissolved in 1846, and its ward went wholly into the service of the Norwegian Society. After an unsuccessful start in Natal and another in China, Schreuder returned to Natal in 1848, and founded there a Mission which has grown into a work of sixteen stations. In 1865 a new Mission was founded in Madagascar, in which twenty-six stations have been established. In all, the Norwegian Missionary Society returned, at the end of 1887, 41 ordained missionaries, 1 of whom is a physician, 6 single women and 1 lay helper, 16 native pastors, 900 native teachers and evangelists, 16,555 members, 37,500 children in schools, and 44,000 attendants at church. Its receipts for the year 1886-87 were 387,711 marks, of which 50,000 marks came from America.

The division that has been mentioned as having occurred in the missionary effort of the country still exists, having been re-opened in 1873 by the withdrawal of Schreuder, who was made a bishop in 1866, from the service of the society. He preferred to be the missionary of the Norwegian Church rather than of an unofficial organization, and was not satisfied with the democratic administration of the society. He claimed the station Entumi, which had been assigned to him, and his widow maintained the claim after his death in 1882. The government of Natal decided that Entumi was the property of the Norwegian Missionary Society, but that the Schreuder Committee had a right to labor in it so long as they were able to supply the station with a Norwegian missionary. A new station was formed in 1875 at Untumjambili. Some four missionaries

have been sent out, with two helpers in the temporalities. The directory of this Mission is a close committee, of which the Bishop and Provost of Christiania are *ex officio* members. If the Norwegian Church should formally assume the care of heathen missions, the committee would have to dissolve and surrender its functions. The Mission included, in 1887, 2 missionaries, 1 single woman, 352 baptized members and 130 communicants, and 124 children in the schools; and its receipts for 1887-88 were 6,271 marks.

One of the founders of the Indian Home Mission Society to the Santhals was the Norwegian Skrefsvand, who was sent to India in 1863 by Gossner's Missionary Society, but left its service in 1865. Other Norwegians have joined him; and through the efforts of returning missionaries a great interest in their work has been awakened in Norway, resulting in the formation of committees in several of the larger towns. These committees have no united organization, but recognize the one at Christiania as their chief. The receipts of this Mission in 1888 were 37,141 marks.

A society for missionary work among the Norwegian Laplanders was formed in 1888. It has sent out two itinerant preachers to visit the people in their huts and tents, and has begun publishing parts of the Bible and other books in their language. Norwegians contribute to the Missionary Society of the Methodist Episcopal Church, the English Baptist Missionary Society, the Women's Society for China of Stockholm, and the Moravian Missions.

The whole number of Norwegian missionary laborers includes 47 ordained and 2 unordained men, and 9 women; and the total income in 1887 was 382,674 marks.—*Evangelical Christendom*.

The Finnish Missionary Society.

BY PROVOST J. VAHL.

(In the *Allgemeine Missions Zeitschrift*.)

Finland was the last of the Scandinavian countries to enter into the missionary movement. The Lapps, who were formerly more numerous than now, and extended considerably farther to the south, were converted to Christianity through the instrumentality of the State Church, and their spiritual welfare has been cared for till the present time by the ecclesiastical administration. The first missionary of Finnish birth was sent by the Moravians from Copenhagen, where he had become connected with them, to Surinam, in 1756. Zeal in behalf of missions was aroused in Finland about fifty years ago, after a revival had occurred in Osterbott and Savola, and was stimulated by the foundation of the Swedish Missionary Society, in 1835. A number of ministers in Osterbott became interested in the subject, and one of them, Kaplan Jones Lagus, founded a mission school. His activity in behalf of the cause was interrupted by the jealousy of his superiors, who arraigned him, with two other ministers, for soliciting contributions. Col-

lections were therefore taken only for the Swedish Missionary Society.

In 1856, when Dr. Graul visited Finland and delivered a missionary address at Helsingfors, there still prevailed so little intelligence on the subject that collections to be sent out of the country were forbidden in many places. But on the occasion of the seven hundredth anniversary of the conversion of Finland to Christianity, the Czar, at the solicitation of the Cathedral Chapter of Abo, supported by two other chapters, granted permission for the celebration of a festival and the taking of collections for missions.

A bill for the formation of a Finnish Missionary Society, recommended by the Cathedral Chapter and passed by the Senate, was approved by the Czar in 1858. The society is Lutheran. It began by preparing students for entrance into foreign missionary institutions, but undertook in 1863 to provide a full training-school. Its work was extended in the same year to non-Christians, including Jews, and in 1865 to domestic missions, but has not been important in either of these directions. It made a good start, with efficient agents in all the districts, and its receipts were returned in its report for the second year at 10,938 rubles. No missionary work was undertaken; and no Finlander offering himself during two years for the service, parts of the funds collected were sent to the Leipzig and Hermansburg Missionary Societies.

An arrangement was afterward made with Pastor Gossner, who was then prepared to send out his pupils but had no money, by which he was supplied with a sufficient sum to dispatch Missionary Onasch to Chota Nagpore. It was agreed that while the society would not concern itself with the appointment of the men or the direction of their work, it would support two missionaries at the proposed station for three years. Under this arrangement the Santal Mission was begun by Onasch and Batsch at Suomi. Although the arrangement was renewed in 1867 for an indefinite time, it did not last, and the Indian work was not mentioned in the reports for 1866-67. Onasch had been removed and Batsch had begun an independent work; and the attention of the Finnish Society, after it had spent 34,228 Finnish marks upon the Indian Mission, was turned to another field.

In the same year in which arrangements were made with the Gossner Mission, several young men offered themselves for the missionary service, two of whom were accepted and sent to Hermansburg, and one eventually went to South Africa. In 1862 a missionary school was begun at Helsingfors. Interest was awakened in Ovamboland by the visit to Finland and the addresses of a missionary of the Rhenish Missionary Society. Five candidates were ready in 1868 to be sent out to a field that was already prepared for them and expecting them, a Rhenish missionary having traveled among the Ovambos beyond the station of his own society and promised that teachers should be sent to them. It was understood that the two societies should labor among

different tribes and maintain fraternal relations. The mission was begun with six missionaries and three laymen. The stations at Elim and Rehobeth had to be given up in 1872, under stress of circumstances. Other stations were founded in place of them, of which the fourth was begun in 1874.

The history of the mission has been marked by vicissitudes. Difficulties were interposed by the government against the ordination of missionaries. From 47,895 marks (Finnish) in 1861, the receipts of the society fell to 20,041 marks (Finnish) in 1868; then they rose in 1871 to 45,630 marks; but the expense of the work had increased to such an extent that the mission school had to be closed. Troubles arose with the Portuguese slave-traders, and difficulties with the natives led to the giving up of some of the stations. The prospect began to look more encouraging after 1875; but progress was extremely slow till about 1881, when several young men were baptized. Then the Jesuits, who had begun a rival mission, withdrew to the north. Another effort of the Jesuits was broken up by the natives. By the middle of 1888, 189 baptized converts had been collected at three stations. A stronger home interest in the missions was developed. The contributions, which were about 50,000 marks in 1872, rose in 1882 to 79,000 marks, and in 1884 to 91,095 marks, the highest amount yet reached. In 1886-87 they were 74,425 marks (Finnish). Including persons in the service of the "Friends of Missions to the Lapps" and of the Swedish "Missionbund," there are now in the service seven Finnish missionaries, of whom four are ordained, and one is a woman.—*The Independent*.

Children of Turkey.

BY FANNIE ROPER FEUDGE.

The troubles of a Turkish baby begin with its existence; and, strange to say, the richer the parents the greater the tribulations that await the little stranger. Very poor people, who have to work for their living, cannot spare either time or money to carry out in detail all the foolish ceremonies practiced by the rich, and have to content themselves with a simpler and more natural treatment, by which the babies are doubtless the gainers. But all, both high and low, deem it necessary to *salt the baby* as soon as it arrives, in order "to keep it sweet." The next thing is to put on a little cotton shirt or calico wrapper, and a red silk skull-cap, and then follows the swathing process, in long strips of cloth, or "swaddling clothes," like those in which the infant Saviour was wrapped before he was cradled in the manger.

These multitudinous "wraps" make the soft, dimpled baby seem stiff as a log of wood, so that he is not easily hurt, and can be handled almost any way you please without injury. Nor does he require much nursing. He is laid on his back and strapped fast in his cradle, which is only a long, narrow box on rockers; and here he lies

both day and night, apparently quite contented, only being fed occasionally, when he cries, and rocked when he is sleepy.

After a few months, when he gets old enough to use his hands and feet, he is taken out of his cradle during the day time and allowed to creep about; or he is strapped on the back of his little six or eight year old sister, and off she runs, baby sleeping or looking around to see the strange, new world of which he knows so little. If there is no little sister in the family the mother straps baby on her own back, and goes about her work as usual, washing, weaving, or going to market or to mosque, as the case may be, and never minding the incumbrance. A year or two farther on and the little toddler begins to play on the side-walk, chase the hens, and make mud-pies, or fly kites like other little ones of his own age, till he is old enough to attend school. This in Turkey is generally at four or five years of age.

The schools are taught in the mosques or Mohammedan temples, and the children sit on rugs or mats spread on the floor with their feet turned under them. They are dressed like little men and women, the boys in wide, loose trousers, dressing-gowns, and turbans such as their fathers wear, and the girls in pretty, dainty silks and jewels like their mothers. From this period childhood seems to make its final exit, and the little ones grow demure and prematurely old; though girls, till the completion of the eighth year, may still go at large with their brothers, accompany them to school, and play out, unrestrained by the presence of other boys.

But with the beginning of the ninth year girls leave school, wear veils when they go visiting or shopping, and live entirely in the harem with the women, as it is deemed a disgrace for the girl, as she approaches womanhood, to be seen by any male eyes except those of her father or betrothed husband; and from the same age boys may no longer reside in the women's apartments as before.

There is nothing in the early training of either sex to develop the domestic virtues, or to incite to high and noble deeds. Mothers, either from indolence or lack of ability, fail to exert any salutary influence over their sons or daughters even during the first decade of life; and as childhood is exchanged for youth the sons pass wholly beyond maternal influences, and the girls fritter away their time in the adornment of their persons while lounging about the harem, and listening to conversations on topics that "should not be so much as named" among women of modesty and refinement. How can it be possible for girls so nurtured to develop characters of purity or excellence as wives and mothers?

This indolence, ignorance, and sensuality of Turkish women is, I think, the true cause why Turkey, though forming a part of enlightened Christian Europe, is, in refinement and real civilization, whole centuries behind many Asiatic nations.

But a bright day is dawning for this benighted land. In Constantinople are schools and colleges for girls as well as boys, where those who are to be the wives and

mothers of the coming generation may receive thorough training, not only in the rudimental branches, but also in music, drawing, embroidery, and fine needle-work, some in foreign languages, and a few have European governesses and are receiving a "liberal education."

Even for boys in Turkey, until within a few years past, the only educational institutions were the *mektebs*, or primary schools, and the *medreses*, or mosque colleges. In the *mektebs* little besides the Koran is taught, and that only in the Arabic tongue. Into these schools children of both sexes enter at an early age, and large numbers are

often congregated in the same apartment. Kneeling or sitting cross-legged in rows, and superintended by monitors, they learn partly from their books, but mainly by rote; all droning out the passages of the Koran simultaneously, and keeping time by a constant swaying of their bodies backward and forward, while an elderly *hodja*, sitting *à la Orientale* on a mat at the upper end of the room, keeps an eye over the whole.

The only variation in this monotonous routine is the entrance now and then of a new scholar, and the ceremonies attendant upon his first examination. The neophyte, on the occasion of making his first entrée to the school-room, has his hands and face dyed with henna, his brow encircled with jewels, and his person attired in an entirely new suit—all his belongings being as costly as the parents can afford to make them. He carries in his hand a decorated satchel, containing an entirely new copy of the Koran, and is led by his father into the school-room, where, after repeating the Moslem confession of faith, he kisses the hand of the *hodja*, and is assigned his place in the class.

When the first day's exercises are concluded the new pupil is escorted home in procession by the whole school, with the master at the head; refreshments and small coins are distributed among all the children, who then retire; and with their exit ends the festival of the day, to be repeated, however, when the little one passes his first examination. On this important era of school-life the child presents to the *hodja* a fee of five dollars and a full suit of linen, receiving in return a handsomely decorated certificate of scholarship.

The induction of a new pupil into the schools designed exclusively for very small children has some novel and interesting features.

The little boy or girl, perhaps not more than four

years old, is attired in a holiday suit, crowned with flowers, and borne aloft in a man's arms, while another man follows, carrying the pretty new satchel and dainty cushion for the child's use during the school days. The teacher and scholars also join the procession as it nears the school-house, and they all enter chanting a song of welcome. After this the whole company are treated to a handsome collation at the expense of the parents of the new pupil. It seems a cheery beginning of the school days, and tends, no doubt, to reconcile the little one



to the suspension of home indulgences, and the prospective confinement and daily tasks that lie just ahead, in no very pleasing contrast with the freedom from restraint and the thousand and one immunities that have thus far formed his only experiences of daily life.

For the benefit of those opposed to "foreign innovations," these several grades of native schools are still maintained; but the excellent high schools and colleges taught by European professors are generally preferred by the wealthy and cultured classes.

Turkish dwellings, as a rule, are not only spacious and convenient, but they are exceptionally bright and cheerful, provision being made for the free ingress everywhere of fresh air and sunshine.

Some traveler has said: "Four rich blessings the Turkish child is born heir to: fresh air, bright sunshine, ample space, and an abundant supply of pure water; and these are four things without which a Turk could not live and be happy!"

Their dwellings, instead of being crowded together in blocks, like ours, are nearly all surrounded by courts and gardens; every residence has its excellently appointed bath, and always and every-where, in court and garden, mosque and street, there is found an abundance of pure fresh water, ministering largely to health and happiness, and clothing all nature's loveliness in still more luxuriant beauty.

Bolivia: Its People and Its Need.

BY REV. CHAS. W. DREES, D.D.

Bolivia is now a purely inland country. Chili has cut it off from the sea on the west and Paraguay from the great river on the east. Some large tributaries of the Amazon rise within the limits of the republic, but the difficulties of communication in that direction make that outlet of still very remote utility. Bolivia has a very direct interest in the projected Intercontinental Railway, which received so much attention at the International American Conference in Washington. She will have within her territory a longer division of that road than any other country except Mexico and Argentina.

In variety and richness of mineral and agricultural resources Bolivia will compare well with any of her sister republics.

The population, taken from an officially approved publication, is given at 1,175,000, including only whites, people of mixed blood, and those Indians who are taxed. Whitaker gives the population at 2,300,000, from which one would infer that there is a population of about a million uncivilized, pagan Indians. It is very certain that in the vast regions of eastern and northern Bolivia there is a large population of Indians untouched by civilization or Christianity. Probably not more than 200,000 of the inhabitants are of white race.

Not less than five sixths of the people speak habitually and by preference the Indian tongue, of which the *Quichua* is the most important, *Aymara* coming next. The latter prevails in the region of La Paz and some neighboring departments, and is the language of a warlike, turbulent race which gave the Incas such difficulty to keep in subjection that they finally resorted to the expedient, not unknown in sacred and profane history, of transporting the whole tribe to this region distant from their original home and surrounded by faithful subjects.

Quichua was the language most widely used in the domain of the Incas, and probably covered a wider territory, and was spoken by more people than any other of the aboriginal languages of the western hemisphere, being used from Quito southward to Santiago del Estero in the Argentine Republic. What gives present

interest and importance to it is its continued use by three millions or more of people and the vitality which gives assurance that it will be long ere it shall be displaced.

Social conditions. The Spanish race, pure or with some admixture of Indian blood, forms the wealthy and ruling class, holding large estates and traditional or actual riches acquired from the mines. The *cholos* or *mestizos* constitute in the towns an artisan and laboring class. In some places of limited extent the Indians are still permitted to hold land in community, selling their produce to the towns and serving as carriers. On the large estates peonage or servitude exists *de facto*, though not perhaps *de jure*. I saw an advertisement in a daily newspaper of La Paz of an estate for sale, the description stating the area, location, and advantages, and adding that *one hundred peones* would go with the land. There is, as before indicated, a vast territory in northern and eastern Bolivia inhabited by uncivilized and unchristianized Indians.

Religion. The Romanism of Bolivia is of the lowest type I have ever seen, the priests of the worst character, the ignorance of the mass of the people the most dense, and the reign of gross superstition the most absolute.

There are, of course, some who, in the midst of the errors of Rome and the pagan beliefs and customs grafted upon that stock, have some higher view of the great truths of our holy faith, and sincerely seek after God. These are of the higher class, who are better educated in spite of Rome. Among the educated men a very large proportion hold the faith of the Roman pontiff, with much of mental reservation and inward protest, which, if they only knew it and had the courage to confess it, makes them theoretical Protestants.

But the mass of the people and the poor Indians are sunk in the grossest idolatry and hundreds of thousands are unchristianized even in the Romish sense.

I will give you a sample or two of the fables which are of current belief, and which give the predominant cast to the religious life and worship of the people of La Paz. You can judge what must be the faith and worship of the Indians in the rural districts.

I will give first the legend of *Our Lady of Copacabana*, the chief devotion of the Bolivian people. The shrine is located on the shore of Lake Titicaca and is immensely rich in votive offerings brought by thousands from all parts of the country.

The image is said to have been carved and painted by the unskilled hand of a poor Indian of Potosi, who brought his handiwork to La Paz and left it for a night in the cell of one of the friars of St. Francis. In the night the monk was awakened by a supernatural radiance proceeding from the image, and was inflamed with a passion of devotion. The morning light revealed to all that the artist hand of angels had perfected the poor Indian's work, and that a strange power was given it to work miracles. Not a prodigy in all the catalogue of wonders but has been performed by this image. It has

spoken audible words and has even stretched out its hand in token of favor and to bestow healing upon more than one poor suppliant.

Its shrine is the Guadalupe, the Lourdes, the Holy Loretto, of Bolivia.

Another miraculous image is that of *Our Lord of the Girdle* (*El Señor de la Pretina*). A poor man had for days bent at this altar, begging relief for his wants, when at last the image spoke with audible words, and, taking off his girdle, giving it to the petitioner said, "*Go, pardon this.*"

The Lord of Pardon is another wonderful image, which, to a despairing penitent upon whom an over rigorous confessor had imposed an impossible penance, spoke with the Saviour's words, "Thy sins be forgiven thee; go in peace and sin no more." A tale that is very beautiful as an allegory, but whose evangelical significance is utterly lost in blind wonder at the material prodigy wrought by the apparently lifeless image.

There is a most miraculous Madonna in the Church of San Juan de Dios. A painting upon a roughly stuccoed adobe wall, representing the Virgin and child, was the shrine at which a certain young gambler of La Paz paid his devotions and left a lighted candle before going to his nightly proofs of fortune. For some time he was winner, but finally after a week of losses, "dead broke," his anger was kindled against his patroness, and going to her shrine he plunged his dagger into her face, and aimed a blow at the child in her arms, when lo! the image put up its hand to receive the cut and from face and hand came forth blood which may yet be seen.

A great competition arose for the possession of this painting, the hospitalers winning the day at last with the argument, than which none could be more conclusive, that as the Virgin was wounded, she ought, of course, to go to the hospital. So the section of mud wall was carefully cut away, inclosed in a wooden case, and transported to the hospital church.

And these stories were told us not by some poor Indian or ignorant *cholo*, but in all seriousness and with evident faith by a *frate* and by the prior of the convent of St. Francis under the shadow of the most magnificent church of La Paz. When I asked Fray Rafael if the Virgin really gave the gambler his first success, he answered, "Of course; no matter what crimes the children of the Virgin are guilty of she will protect them if they have their 'intention' toward her." And be it known that Brother Rafael is just finishing his study of moral theology according to the Rev. Father Gury, and is about to be ordained subdeacon, and will not long hence be placed in charge of a cure of souls.

The conditions of the Indians aroused our deepest compassion. They have been a subject race and practically slaves since the conquest, oppressed and peeled on every hand. A gentleman, from whose family two men have risen to the presidency of the republic, affirmed that their condition is now worse than under the colonial régime. He made to me the further remark, which I also had from the lips of another in

almost identical words: "The Indian has three enemies, the priest, the *corregidor* (civil authority), and the judge." From ocular and verbal testimony I am convinced that drunkenness and immorality are fearfully rife among them. Their priests live in shameless violation of their vows of celibacy and chastity, and "like priest like people" is still a true word. The Indian feasts and holidays are orgies, lasting often for many days, in which heathen dress and heathen songs and dances are mingled with their supposed devotion to Christian symbols and traditions, and drunkenness and debauchery fill out the scene.

What has Romanism done for them? After three hundred and fifty years they have neither been taught the Spanish language nor has their own tongue been so reduced to written and printed forms as to put the truths of Christianity into their possession. Here and there a priest or friar, and sometimes dozens of them, have been fired with a zeal of God, but not according to knowledge, nor so as to give the true knowledge. Their Church did not command nor even permit them to use the sword of the spirit for spiritual conquest. They learned a few formulas in the language of the Indian, which few of them could otherwise speak, and then with crucifix and holy water and consecrated wafer thought to bring the heathen to Christ, or, rather, to Holy Mother Church. The result is not far to seek. Failure, utter failure. One would almost say, If this is the best that Christianity and Christian civilization can do, it were as well to leave them in their heathenism. One of the saddest results of the system is the fact of the prevailing belief, even among intelligent men, that the Indians are capable of nothing better, and that the only hope for the country is in killing them off.

But is this the best that Christianity can do? When shall the Gospel that made the Wyandottes a praying nation, that raised up a preacher like Between-the-Logs, that is transforming Indian villages in Mexico, that has won such triumphs in the South Sea Islands, when shall that Gospel which is the power of God unto salvation be preached in its purity and simplicity amidst these mountains, plains, and valleys?

Is the way open? The constitution of Bolivia forbids public worship, other than the Roman Catholic, save in colonies of immigrants which may be established. The present administration is allied with the clerical power. There is, nevertheless, a wide-spread liberal sentiment, and a new turn is likely soon to come in the political affairs of the country. There is enough sentiment favorable to liberty of worship to make it possible to secure as in Chili, Peru, Brazil, and earlier in Argentina, practical toleration even before it shall be legally granted. I believe, as do others in whose judgment I have confidence, that a footing can be made good in La Paz, and our work once begun, in however quiet a way, would become a powerful lever to help on the wheels of liberty and progress. This conviction was expressed to me spontaneously by the editor of one of the liberal newspapers of La Paz.

The time is opportune. The attention of our countrymen is drawn as never before to South America and South America is looking to us for impulse and guidance. Let us give to these nations the best we have—the word of God, the blessed Gospel of his dear Son—and the return will be an abundant one.

There is a material aspect to this matter which many will regard as interesting and important. The trade of Bolivia will not be of much real value to manufacturing nations until the mass of the people become consumers of the products made necessary by the requirements of modern civilized life. Five sixths of the inhabitants of Bolivia consume none of those products. Nor will they awake to civilization until the Gospel begins to work upon them.

A Chinese Class-meeting at Singapore.

BY REV. W. KENSETT.

A few days ago I had the pleasure of witnessing the baptism of twelve Chinese men and one woman by Bishop Thoburn—the first fruits of the earnest and devoted labor of one of our missionaries (Dr. West). As is usual in all Methodist societies a class was formed, and the thirteen newly baptized adults enrolled as members. Dr. West has since left Singapore and gone to China to acquire the Chinese language, after which he intends laboring in the field he has just left.

These meetings are held in an ordinary Chinese dwelling-house, in a street situated in the center of a thickly populated portion of Singapore, where chiefly the Hokan tribe of Chinese live. In this place, hired for the purpose of preaching, several Chinese Christians and others meet to worship God. In one of the rooms these converts and inquirers met as a class. After singing and prayer several rose and testified of the manner in which the Lord had dealt with them during the past week, and of his mighty power to save from sin.

Each had had troubles to contend with. One man had been severely beaten by the men of a secret society (of which there were several a few months ago, but which have now been abolished by the government as illegal and dangerous) for refusing to smoke opium. His former companions tried all manner of ways to compel him to resume his former heathen habits; but, thank God, he is holding firm and trusting in an omnipotent God and all merciful Saviour.

Another who has not yet decided for Christ, and therefore has not been baptized, told of how his former acquaintances had cruelly beaten him for praying and attending these meetings. But he delights in them, and I trust before long he will be able openly to make his stand as a follower of Jesus Christ. After these bright testimonies the catechist or native helper spoke for a short time, exhorting them all to trust firmly in God, after which two of those present led in prayer, and the meeting, which had been a great blessing to all, terminated.

It seems marvelous how the Chinese take to the class-meeting and appreciate it.

Thank God, we have an open Bible and no one dares shut it. When we think of the trials of former martyrs for Christ, and how they suffered, our hearts go out to the poor Chinese and sympathize with them. May God give them grace to stand up boldly for him, and we, who are the Lord's, will pray that God will strengthen them to bear any trials which may beset their path.

There are many difficulties that prevent the progress of mission work in Singapore.

One obstacle is the moral standard of the European. The following extract, which appeared in an English paper, is only too true in Singapore, that "the Chinese are, to most of us, hardly regarded as being within the pale of humanity." The Chinese are made to feel as though they were a more inferior class of humanity than the European, and the poor coolie too often receives a demonstration of this by measures which bring discredit on the name of Christians.

Another difficulty in the way of progress is the opium smoking, which prevails among from eighty to ninety per cent. of the male population, and which is hard to fight against; yet we take encouragement from the text "Christ is all and in all." Col. iii, 2. We rejoice to know that Mr. Dyer, the editor of the *Bombay Guardian*, has awakened the interest of the head officials in China in respect to the wiping away the opium traffic in China, during his recent visit to that land.

Another difficulty that presents itself is the liquor traffic. The natives are able to obtain a wretched kind of liquor at a very cheap rate, and the government, by putting the trade in the hands of one man, who pays the highest revenue, helps to increase drunkenness by setting temptation in the way.

One can easily imagine what poison it must be; but, like the opium, many a poor Chinaman has acquired the taste for it, and drinks it, following the example of the European.

Many more difficulties which the missionary has to meet with could be enumerated here, but time and space will not permit. We earnestly pray that God will soon remove many if not all of the obstacles in our way, and that we shall soon see thousands round about and in Singapore redeemed by the blood of Christ.

We have to record the death of one of the thirteen Chinese adults to-day. He died this morning, rejoicing in Christ as his Saviour, with no fear of death. We trust his death will be the means of many coming out for the Saviour.

Singapore, May 23, 1890.

Imperial Temple, Kiukiang, China.

BY REV. EDWARD S. LITTLE.

The accompanying picture is a representation of an imperial temple situated exactly opposite our property in Kiukiang city. It was built less than two years ago by the officials at a cost of about \$2,500. Until

this temple was made the officials had no imperial office except a building erected by the people, which was partly imperial, partly devoted to the worship of a favorite idol, and partly used as a guild.

This imperial temple, which is called the Ten Thousand Ages Temple, has two uses. In the first place, if any edict or proclamation comes from the emperor it cannot be received in any yamen or other building, for that would be an insult to its dignity; but the officials must go to the building especially set apart for imperial uses and there receive the sacred document. In the

The Hurda Villages for Christ.

BY REV. T. E. F. MORTON.

TOUR II.

At 5:30 A. M., on the 30th ultimo, we started on our second tour, visiting the villages in the west of Hurda. So soon as 6:10 A. M. we came upon Rupi Paratea, and at once entered the Ballahi Mohulla and began operations in right good earnest. I wish to state, before proceeding further with my report, that our special attention will be given to this low, despised class, as



IMPERIAL TEMPLE, KIUKIANG CITY, CHINA.

second place, here on the first and fifteenth of every month the officials go in state, dressed in the imperial robes, to burn incense and worship the emperor, or, rather, since the emperor—god, the son of heaven, though he claims to be—cannot be present in every place, a wooden tablet bearing large gilded characters, meaning "the emperor of ten thousand years and ten thousand times ten thousand ages," is placed as a substitute.

In Peking, the emperor on his throne receives on the first and fifteenth of the month the lowly, reverent worship of the officials. But in the distant cities and provinces a tablet receives the lowly worship of suppliants in the place of or for his majesty. It is strange that men should render homage as to an eternal being, to one who they know can only reign a few tens of years, and style him the son of heaven who could be driven from his throne by a well-organized rebellion. So it is, however. China and the Chinese are a mass of inconsistencies. It is our mission to lead them to the freedom of the Gospel.

they are to be found in almost every village about Khandwa and Hurda; a break among them in one village would undoubtedly result in the gathering up of a great harvest in all the others. The curse of caste has such a grip on even the benighted people that in the absence of God's power and grace I must despair of their salvation. But the Lord God omnipotent reigneth! His hand is not shortened that it cannot save.

The Ballahis received us very kindly. Taking our seat on a charpai we sang, preached, and prayed, and how the dear people listened to the glorious Gospel! Soon a strange being appeared. A poor young man, as a result of long-continued fever, was out of his mind, cutting antics as our songs and music rose on the air. He acted in such a manner that several young women became very timid and ran away, and the old father had to go after him, and during the service keep up a constant watch on him. Many of the village folk are so foolish and timid that they would do any thing rather than accept medicine at the hands of a white man or at

the government Dispensary. About sixty people heard us at this mohulla.

Leaving a few of the workers to keep up the cannon-ading, Local Preacher David and I went into the heart of the village, and we hadn't long been there when we met the patel's agent—a Brahmin, the headman of the village—himself living at Hurda. Seated in the veranda of his friend's house, we espied a Kassi (Benares) Brahmin worshipping. He had before him two small boxes containing several black and white polished oval stones. When the sandal-wood paste and some other red paint were ready, he applied, as he mumbled a few prayers in Sanskrit, some of the stuff to each of the stones and the parchments that were wrapped up in a cloth. David and I preached the Gospel to him. When he found us approaching too near he pushed away a little, and absolutely refused to take a religious tract. On leaving the village we heard the sound of his shell. These Kassi Brahmins drive a flourishing trade, I am given to understand, in villages, through rattling off in Sanskrit a nonsensical discourse.

A ride of one mile brought us to Ratea. The patel of this village, strange to say, is a qazi (a judge among the Mahommedans). He is a man of 30 years of age, I should think, good looking, and very pleasant. He has authority both in this place and at Undia, a very large village on the west. His agent, also a Mahommedan, was most friendly. We preached at two different points in this village. At the first place the qazi and patwari (land steward), with a congregation of nearly sixty, heard the gospel as it was preached by David and Munshi Sewa Ram. Meeting over, the qazi kindly supplied us with a refreshing draught of water. Then entering the Ballahi Mohulla we had the blessed privilege of speaking about the things of God to a most interesting audience of seventy souls. Peter talked to them long and earnestly. The qazi's agent found his way into the mohulla and very pleasantly requested the people to attend to our teaching.

Leaving Ratea at 11 A. M. we pressed on to Koorkhod. While lying in my cart waiting for dinner a little bird, panting in the heat, perched on an overhanging branch which contained a refuge from the fierce sun, prepared by some kind woodpecker. It peeped into the hole several times, and, looking this way and that, finally entered and made itself comfortable. Then I thought to myself how restless sinners are; they come near the refuge, look this way and that way, but don't enter as the wise little bird did. There is another thought; it is a prepared refuge. That home cost the little bird nothing. The woodpecker had a hard time in cutting through the bark and wood. Salvation is free, but to procure it the Son of God left his rainbow-circled throne on high, agonized in the garden, and suffered on Calvary's cruel tree. Blessed Son of God! Blessed salvation for you and me!

The school-master of this village was unfriendly, and requested his scholars not to listen to us. In the majority of places where the Brahmins have authority we

don't find things go smoothly. In the Ballahi quarter we had a very encouraging time. The common people as a rule hear us gladly. A middle-aged Ballahi, returning a little late, and thinking we were on a begging tour, expressed regret to local preacher David that he had no money to give us, and had he received timely intimation of our coming he would have visited around and got his tribe to contribute something. The object of our visit was explained. At the first village visited, where there were a few cases of small-pox, a Ballahi actually offered one of our preachers three pice for our use, which was not accepted. At another village, while we were working among this poor class, another Ballahi brought me a drink of milk in a brazen vessel.

Jhundgaon was the next village we got to. The night was pleasant and all slept well. The following morning at 6:30 we began operations. A native in the congregation was so taken up with our bhajans that he brought his drum and joined in with us. A Brahmin, who has some authority in the village, told us on the night of our arrival that there were very few people in the place, and that many had forsaken it. But we found this to be a lie. This same individual was present at the preaching, and, thinking that we had come on a plundering excursion, told me distinctly before the congregation that there was nothing for us in the village, and the Ballahis, who were in pretty good numbers before us, were fools and did not understand our preaching a bit. Here we talked very faithfully, and showed him the absurd and dangerous position he held.

In the Ballahi Mohulla of this village the people seemed very timid; men, women, and children looked on from a distance. A plain declaration of our object in visiting them re-assured some of them. Peter ministered to the children, and when Munshi Sewa Ram rose from his seat some of the children fled for very fright. While the Ballahis were being looked after I instructed two of the workers to visit the Chamar (cobbler) quarter and preach the Gospel. Finishing up with the Ballahis we followed up the workers—and how alarmed the poor cobbler's wife became! And what increased her fears was the sight of a tract in her son's hand. These poor people of the village fancy that the papers which we distribute are from government, and those who take them will be obliged to pay certain sums of money.

After three hours' steady work at Jhundgaon, we crossed the Markur River and hastened on to Sukaras. There are two hundred houses in this village. Rajputs and Gujars are in the majority. The other classes are Brahmins, Thehs (oil-mongers), Mahommedans, Chamars, Ballahis, and Billalas, (a tribe of the same caste as the Rajah of Unkarjee). We encamped by a well of delicious water in a mango grove. In an hour's time came a great company from Hurda and several villages, and encamped by the same well, but under different mango trees. Seven carts brought the company in. On inquiry we soon got the object of the gathering. It was mostly a Mahratti assembly, a number of children being present. According to the Hindu custom of cutting off

a girl's hair when at the age of five or so, before some special idol, they had come from different places to witness the ceremony of consecration of a little orphan girl. These Hindus are indeed steeped in folly and superstition. The party brought water from a distant well and set to work in right good earnest in getting up a feast. Different batches were scattered all over the place preparing food, but one class especially enlisted much of my attention. They had great brazen vessels of dhal on the fire, and turned out scores of unleavened cakes.

When we had got through dinner they were still at their fires. I gathered together my workers by the side of the well and sang a bhajan. A number came together, but not as many as we expected. David gave them a talk in Mahratti about Nebuchadnezzar's image and the three worshipers of the true God, and sang several Mahratti bhajans. Leaving camp we went straight into the Ballahi Mohulla, and what should we come upon but a funeral party; from the place of hilarity to the house of mourning! As we entered the mohulla quite a number of women and children looked on and seemed friendly. The native assistants and I went to the house where the corpse was, and a short distance from it David gave the mourners a faithful talk. The victim of death was an old lady who succumbed to fever in two days. Her daughter-in-law sat by her side; her old son seemed as if he would soon follow his departed mother; her granddaughter, of seven years, appeared pale and sickly. As soon as the grandson returned from Banda with a new cloth wherein to wrap the corpse there was great lamentation, and instantly the men brought the corpse out of the house and roughly bound it on a bier made of ordinary wood and bamboo, and then away with it to the place of burial. Before the funeral party left the daughter-in-law hastened and swept a little before the house and sprinkled water. When the old lady was removed what a time of weeping the inmates had! The daughter, after much crying, fainted away, and an old lady in the congregation instantly jumped up, and with very vigorous speech addressed the woman, fully believing that an evil spirit had got hold of her. I said, Bring water, for she had fainted away. After its application she recovered.

While we talked to the funeral party I instructed Banda Masih to address a great crowd of women and children who stood aloof. Sewa Ram entered another corner of the place and preached Christ. The people were most attentive and asked us to come again. We shall, if God permit, often visit this village and work especially among this poor class of people. When we left the Ballahi Mohulla, and marched down the street, I said to my men, "We'll get home now;" but as we proceeded we came across a well where a number of women were drawing water, and close by it a new building stood so suitable as a preaching stand; entering it we played our instruments of music and sang. We soon had a congregation to preach to. The Rajputs are earnest listeners to the Gospel. A few Brahmmins tried to interrupt our work. We bombarded the place for over three

hours. Think God for the blessed time he gave us. Much good seed has been sown; may it germinate and bring forth abundant fruit.

A Presiding Elder's Tour in Mexico.

BY REV. WILLIAM GREEN,

Presiding Elder of Coast District, Mexico Conference.

I wish to take the readers of GOSPEL IN ALL LANDS with me on a journey such as the work in Mexico necessitates. Our route lies to the south of Vera Cruz. We said good-bye to our family and took the train at Orizaba and slid down the mountain to Cordova. About half-way between these two points is one of the most magnificent sights in the world.

The Metlac River, in the course of ages, has made for itself a deep valley. Our railroad goes down one side of it, crosses an enormous bridge, and goes up the other side, forming a bend not more than a quarter of a mile wide, but four or five miles long. The ravine is magnificent, and the engineering skill in constructing the road is not surpassed anywhere.

At Cordova I held the usual Quarterly Conference service, which, by the way, means much more in Mexico than any of the Conferences of the Eastern States of the North. The presiding elder has to be familiar with every detail of the work on his district, and give not only advice, but instruction, on the smallest matter. He is practically the pastor, with all the pastor's intimate knowledge of all the churches under his control.

One of our great drawbacks in Mexico is a lack of men trained in Methodism and its methods. Quite a number of our native ministers are scholarly and eloquent, but they don't understand our ways of doing things. This is not surprising, for we have only been at work here about fourteen years. All the previous history of these men has been in connection with the Roman Catholic Church. Some of them have been priests of high position, but, becoming disgusted with the corruptions of their own Church, have joined ours. Though they are devout and earnest Christian men they labor for a time like David in Saul's armor. Though not unwieldy, our armor is new, and it needs time to become familiar with it.

Cordova is sixty miles from the Gulf of Mexico, at the base of the mountains, but 3,000 feet above the sea-level. The population is about 8,000. The finest coffee plantations in the republic are here. When I passed through the coffee plants were in blossom, and I confess that I never saw so much beauty in any other landscape. The coffee-tree is, at full growth, about twenty feet high. The branches shoot off horizontally. The blossom is white, and runs along the top of the branch, and reminds one of a light fall of snow on the shrubbery of our Northern woods.

Fruit grows here in endless variety—mameys, oranges, pine-apples, mangoes, and others, too numerous to mention. The city itself is beautiful. In the center is a

zocalo, or garden, in which squirrels play and chatter, and the trees are full of birds of the gayest plumage. But we must hurry on down the mountains, through forests and immense hanging vines that load every tree. It is a veritable tropical wilderness in which a man could lose himself in a few minutes.

Before we reach the plain we pass on the right the famous fall of Atoyac, formed by a river of that same name. There is not much water, but as the river runs through a deep, precipitous gorge, the water is churned into froth before it makes its final leap. The snowy tresses are beautiful in the morning sun as they literally leap into the air and fall perhaps a hundred feet. When we reach the mountain's foot our iron horse shakes out his mane and tail and feels more confident. Snuffing the sea breezes from the Gulf he steps out at a livelier gait across the barren plain that leads to Vera Cruz. This plain grows nothing but a few scrubby bushes, cacti, and here and there a solitary palm.

The names of the stations sound a little odd: Paso del Macho (or the mule pass), Soledad (solitude), Teteria, in free English (shingle town), and were given them for reasons that appear on the surface.

Vera Cruz—or the city of the true cross—is a city of 30,000 or 40,000 people, and is built in a semi-circle facing the Gulf. It is regularly laid out in squares. The streets are paved with cobble-stones and have wide sidewalks. They are wide and clean. It was founded by Count Monterey, at the close of the sixteenth century, and made a city by Philip of Spain in 1615. The town of Vera Cruz, as founded by Cortez, is several miles north of the present city.

The scavenger of the city is the turkey-buzzard—here called *zopilote*—and it is a misdemeanor to kill or injure them. A fine of five dollars is imposed on any person killing one. He struts along the streets with all the dignity of an alderman. He covers the domes and towers of the churches and public buildings, he ornaments all the prominent places of the city, he lives and loves and multiplies in uncounted thousands, without any one to molest him or make him afraid.

All the drainage of the city flows through the center of the streets in open channels; this, by the way, is the almost universal custom of the country.

Vera Cruz is rather picturesque, but it is one of the most unhealthy cities on the globe. All the architecture is of Moorish style, with flat roofs, open patios, or yards, balconies, etc.

But we have been to the banker's, got our "dinero," and now await the mule train for Alvarado. We hear the conductor shout "Vamonos"—the Spanish "all aboard"—and we get into the car, as that seems the coolest place. My pocket-handkerchief has been very busy all the morning, and upon examining my suit of white drill I find it becoming "majado" with perspiration. O, the heat! It seems unendurable. The tropical sun poured down his burning shafts relentlessly; the paint in the car was blistered, and peeling off, from his scorching beams.

We had a ride of nearly a hundred miles to Alvarado over drifting sands. I never knew what drifting sands were till that day. Great sand-hills like snow-drifts, only fifty times higher, seemed to be alive and moving. Our route lay a little back from the coast, and the wind from the sea rolled the fine sand just as the winds in the North roll the snow in the winter. Though it was so terribly hot, the journey on the whole was pleasant. Almost every hour something new turned up. One thing I shall never forget. Though I had seen many mirages on the immense plains on the uplands, I never saw one so complete and perfect as the one I saw that day.

There was an immense plain over which our railroad passed. When we first saw it every passenger in the car shouted, "Mira el agua" (see the water). It was the most perfect imitation of the rolling billows that I had ever seen. For ten minutes we all supposed it was the Gulf right in front of us, with our railroad leading into it. But when we saw a lot of loaded donkeys emerge from the edge of this sea of heat, the illusion vanished. It receded as we drew near, and died away as we reached the other side of the plain.

At five o'clock we came in sight of Alvarado. This is a town of five or six thousand people. It is situated on a tongue of land bounded on the north by the Gulf, on the east by a river flowing into the Gulf, and on the south by another river. Here I spent the night. I fear if I should fully unbosom my thoughts and experiences that night I should become the butt of the mirth of my friends; nevertheless, I will raise the veil a little. When I was a boy my grandmother, who was a devout woman, taught me several little ditties, with a moral lesson accompaniment, such as: "It is a sin to steal a pin;" "How doth the little busy bee," etc. But as I lay in my cot that night, almost devoured by the industrious little flea, those pious rhymes, by some wonderful metamorphosis, were transformed so much that my grandmother would certainly have failed to recognize them. "How doth the little busy bee" took this shape:

"How doth the little busy flea,
Improve this golden hour,
By stealing all my sleep away
And all my strength devour."

I claim no improvement on the original, but under the circumstances this was not to be expected. My enemies came down upon me in units, in tens, hundreds; and I think, in the strictest literality, in thousands; a regular besieging army. Doubtless the leader of this host, if he knew Latin—and who shall say he did not? for he was a skillful general—exclaimed, "*Veni, vidi, vici.*" Out-numbered and defeated, I evacuated, and in tolerably good order retired to a canoe anchored in the river, and slept without further annoyance. At seven o'clock next morning I took a little steam-tug up the river to Tlacotalpan, distant about forty miles. This was a pleasant ride, as there were no suffering mules to sweat and groan, and the heat was moderated by the breeze on the broad river.

Tlacotalpan is a town of ten or twelve thousand

people, is thrifty and enterprising, and the cleanest town I have so far seen in Mexico.

I had to go nearly one hundred miles further up the river, and as there was no public conveyance I had to make the best arrangements possible. After a little dickering I secured an old Indian and his canoe to take me that distance for twenty dollars. His name was a very pious one, it was "San Juan de dios, y la santissima Trinidad" (Saint John of God, and the Most Holy Trinity). And I will say for him that he was as clean and respectable a Mexican as I ever met. He did not smoke nor use tobacco in any form. He did not use wine nor liquor of any kind—a most unusual thing, and upon the whole he was a very decent, trustworthy old fellow of seventy years.

We started about noon in this canoe. It was about fifteen feet long and two feet wide, made by hollowing out a big cedar log. It had been in the family for over a century. I lay down on my back in the middle of the canoe, and away we went. The grandson of the old man propelled the boat with a long pole, and we made remarkable time, for at daylight next morning we reached our destination. If any thing had happened one might just as well be wrecked at sea, for the river was very deep, the banks perpendicular, and about twenty feet high; and moreover the river abounds in sharks and alligators.

Of course we got nothing to eat, for there was not a single village on the river. After the sun went down I enjoyed the ride, for under this tropical sky the stars sparkle like diamonds; the southern cross was visible nearly all night; and the soft night air, laden with the perfume of flowers and fruits, was refreshing. The town of Alonzo Lazaro, where I left the river, consists of half a dozen houses made of mud and cane, and perhaps twenty-five people. I was now about fifty miles from my destination. There was no public conveyance. I asked a man who kept a store there if I could get horses for Tuxtla. He called in a neighbor who said he had "two beasts." He agreed to carry me to the first town, thirty miles away, for ten dollars, and be ready in half an hour. I got a few tortillas and beans for breakfast, and soon my guide came and said he was ready. When I saw his outfit I laughed heartily. He led up to the store a great, brawny bull, with a ring in his nose, to which was tied a rope for the rider to steer with. A saddle was on his back that must have been a relic at the Conquest. That was my beast. My guide had an old mule, the skinniest I ever saw, and reminded me of Pharaoh's lean kine. But there was a surprise in store. My bull had been trained to this craft from his earliest calfhood, and he swung out at a lively gait. He was altogether too much for the mule. Once on the road I found that this was the favorite beast of burden in these parts, for we met a large number of them. One party had five bulls, three cows, and two bullocks carrying men, women, and children. I asked my guide why they did not use horses, and he replied that the flies killed them. I was wrapped in a sheet of mosquito netting and suffered no

inconvenience. But the air was full of flies, some of them as big as bees. These are the fellows that kill the poor horses. In passing through these forests many strange things appear. I had heard of the whistling squirrel, but had never seen or heard him. Here my desire was gratified. He is the most beautiful squirrel I ever saw. His whistle is one continuous roll. Here, in the woods, near to their own huts, I saw whole families as naked as they were born, and the appearance of travelers did not disconcert them. Securing a change of beasts at Santiago Tuxtla I pushed on that same night to Tuxtla proper. This was the objective point of my journey.

This is a large town of about 18,000 or 20,000 people, most of whom are pure Indians. It lies in a deep valley, surrounded by towering mountains, some of which are extinct volcanoes, but the town is very little above the sea level, and is near the coast. The heat is fearful. There is no air stirring, and the relentless beams of the sun pour down into the valley. This is the finest tobacco region in the republic. Its tobacco and cigars have a wide reputation.

Most of the out-door work is done in the winter months, as from April to October it is too hot in the sun for even the natives to stand it. There are some good buildings in the town, but by far the larger part are Indian huts.

After resting a day I went beyond to the town of Catemaco, and preached to our little society there, numbering twenty-two. Here I administered the sacrament and held Quarterly Conference. We returned home in the night, a distance of twenty miles. Here I saw our old friend the bull utilized in various ways. He carried the mail and made himself generally useful. The stage from Tuxtla to Catemaco is drawn by six bulls.

At Catemaco we were treated to a shower of stones and were called a few unmentionable names, but we received no hurt. Some of our people here live twelve miles away, yet they attend the services, rarely ever missing, and they make the distance on foot.

At San Andres Tuxtla I spent several days preaching and discharging the various duties of my office. I am the first foreign minister that ever preached there. The week that I was there was Holy Week. I shall never forget some of the things I saw in the Catholic church. The last week of the Saviour's earthly life was openly and fully set forth as though it had been a comic pantomime. The first scene was his arrest in the garden, the most hideous images being used to represent the chief characters in the drama. Thursday the court of Pilate was organized and Christ was brought before it. He was accused, tried, condemned, crowned with thorns, scourged, and, as he was carried away, actually spit upon. I saw this wooden image supposed to represent Christ, and I hesitate not to say that no such disgusting object was ever seen among the images of any other land outside of the Catholic countries. And yet it was supposed to have great virtue, and scores touched it, as it passed, in the most reverent manner. It stirs my blood to think

that such a filthy, unsightly thing should be held up as the Saviour of men. Then came the scenes of the crucifixion, death, and burial of Christ, all duly represented in their proper order. On Friday he is supposed to lie in the tomb, and all is comparatively quiet at the church. This will give us a chance to look around and glance at the surroundings of this sacred mummery.

We take our stand in the side-door of the church right in front of the pulpit. We are known by the priest to be the arch-heretic. After a rambling discourse on the blood of Christ the priest holds up a bottle containing a blood-like liquid, and between his drunken hiccoughs denounces all who refuse to believe that he holds in his hand a portion of the true blood of Christ. This blood was caught by one of the disciples as it dripped from the dying body of Christ on the cross; it was preserved by Peter and taken to Rome. How it got to San Andres Tuxtla his reverence did not say, but he discoursed eloquently on its wonderful power. From this we turn to another part of this picture.

The Mexican churches have no seats, as all the people kneel during the service time. Now if you can conceive of a thousand Indians, of all ages and sexes, in all stages of intoxication, some lying helplessly drunk on the church floor, others with bottles of Mexican gin raised to their mouths, and between the drinks joining in the most dolorous hymns; men, women, and children, during the greater part of the week, both day and night, living, sleeping, drinking, and carousing in the church, you can get some kind of an idea of the Romanism in Mexico. But the picture does not end here.

For the benefit of this Church and by its sanction great feast days have become exceeding common. Until recently more than half the days of the year were feast days. In San Andres Tuxtla (for my remarks are confined to this place, though Holy Week is a universal holiday, and my remarks, with slight local modifications, would apply elsewhere), there were twenty cock-fights in the different parts of town, liquors of the most abominable kind were sold, and the people on every side were intoxicated. In the center of the town the streets are thronged with men and women. Let us go up and mingle with them.

Some of them have come for hundreds of miles to celebrate this holy feast and get drunk. Here are men selling things you never saw and probably never will, serapes, blankets, and dry goods of every kind. Here are sombreros (hats) for the millions. Here are hammocks and cords of various colors. Here are Italians selling corals and drawing a crowd by the antics of a shaggy bear. Here are gamblers' tables, three-card monte, roulette, chuck-a-luck, triple dummy, and every imaginable device to empty the pockets of fools. Here are beggars of a tribe called "Pintos," who look like lepers. Here are nimble-witted gypsies selling bogus jewelry, a dozen different kinds of Indians in the full dress of their tribes; some so full that it reminds one of the full dress of an African monarch—a paper collar and a pair of spurs.

One old woman stood beside me with a yard of muslin about her loins, her hair in mats, and looked as though she had escaped from a pandemonium. She was a veritable stag of the mountains. Her limbs were wiry and elastic, and when she moved it was with all the ease of oiled machinery. She had traveled twelve days afoot, from the town of Analco, in the State of Oaxaca, to join in the festivities of "La Semana Santa," holy week. The weirdest kind of music was playing; instruments whose names I asked for but could not spell, and so I cannot tell you what they are. Here fighting "gallos" are crowing their defiant challenges. There are venders of almost every thing that a white man does not want. Here a wheezy hand-organ, grinding out its sweet music to draw the unwary to a dog-show; here are fiddlers whose instruments were never patented, and native drums and uncouth organs alluring the thirsty to the stalls where is sold "aqua-ardente," a burning fluid made from sugar-cane. Here are venders of relics from the Church, made sacred by being touched by the wooden image of Christ, thorn-crowned and gory, but as yet entombed. But there is a motion in the crowd, now a rush, and the street is literally choked. On a rope reaching across the street from window to window is suspended a paper effigy, life size, but looking like our youthful fancies of the "man with the horns and the cloven foot." A cry of "Judas" tells us what it is. Very soon forty of them were dangling in the air. This is the traitor who betrayed his Master, and very speedily he will receive his due reward. After dark he will be touched with a match, and as he is all fire-works, will explode and vanish in smoke, to the immense delight of the assembled people. This is the end of the dolorous part of the drama of a crucified Christ, and to-morrow, Saturday, will be a jolly time, for it is "Sabado de Gloria," the day here selected for the resurrection day, and every thing, even the cock-fighters, will rejoice in the general exhilaration.

For four days we have not heard the sound of the church bell. Inquiry shows the reason. It is unseemly to ring the church bell during the days of Christ's agony. O Consistency! thou art still a jewel. All this devilry is seemly, but to ring the church bell is unseemly. The use of a church bell in Mexico is novel. It is not intended to call the faithful to church, but to scare away the devil. And now the bell is silent and Christ is in the tomb; extra care has to be taken lest the devil steal away his dead body. If any sound in this world will unsettle his satanic nerves this weirdest, blood-tingling thing called a matraca surely ought to do it. It is indescribable, and I give it up. Like love, you have to experience it before you know what it is.

Almost all over this republic scenes similar to the one I have been describing are enacted. Such is Romanism; that wily thing that our politicians court so much. It is a mixture of fanaticism and piety, of worldliness and holiness. It binds the conscience, blights the intellect, and shuts the eyes of its devotees; it grasps at power, and aims to subordinate every thing on earth and in

heaven to its wishes. The Lord deliver our fair land from its blasting, scourging influence.

Here Romanism has had her best opportunity and brought forth her best fruits; and what fruits! After three hundred years of her rule the condition of her devotees is indescribable. I dare not put on paper a description of their moral condition. But my work at Tuxtla is done, and I am suffering from that scourge of this climate, dysentery; and, besides, I left my wife sick in bed at Orizaba, and I must hurry home. I am nearly four hundred miles away, and no certainty when I shall get there.

There was only one little incident on the way back of any importance, and this was a dispute with a hotel-keeper in Tlacotalpan. He presented me with a bill of \$5 for one day. I refused to pay it, and demanded the items. They were as follows: bed and board, \$1 50; two bottles of wine, \$2 50; use of the billiard table, \$1. I told him that I never drank wine or played billiards, and that I would not pay the bill. He replied that it made no difference what was my custom, as he charged, not for what I had, but for what he thought I ought to have. I went to the judge and told him the facts in the case, and paid him the \$1 50 I owed, and he sent for my valise. It is my opinion that he charged that hotel man a dollar and a half for legal advice.

My spirits rose into the nineties as I came in sight of Vera Cruz the fifth day from Tuxtla. I had only about ten minutes work to do, and the rest of the afternoon was mine.

I went to visit a little church where there is a black Christ. I found a large figure on the cross in the center of the altar, the color of the Tuxtla Indians—so far as I have seen, the darkest Indians in Mexico. The legend is that as these Indians did not take kindly to a white Christ. This one was made to their taste; and they were told, and many still believe, that Christ was an Indian.

My visit at this church through, I hired a boat and crossed over to the island on which is built the old Spanish prison, San Juan de Ulua. This is the prison to which all the great criminals of Mexico are sent. I was permitted, under the escort of a soldier, to enter several of the cells, and by a little gratification I persuaded him to take me into one of the under-ground cells. These cells are so constructed that at tide-water they are half full of water. The most refractory are kept in them, and consequently are wet all the time. They do not survive this treatment many years. Their only bed is a wet plank, their food and clothing are of the poorest kind, and their life is one of indescribable misery. These prisoners make curiosities from cocoa-nut and fish shells. I invested \$5 in them, and prize my purchases very highly. No doubt these prisoners are better cared for to-day than ever before in the history of the prison. They are desperate characters, and the authorities think need desperate treatment, and they get it.

The next morning at daylight I started for home. I found my wife still sick, and two doctors advised her removal to a better climate.

A brighter day is dawning for Mexico. The present government is enlightened and progressive, but they are opposed by the Church in all their efforts to improve the condition of the people. Romanism does not thrive among educated people, and efforts in this direction are bitterly opposed by the priests and their superiors.

The Shanghai Missionary Conference, May 7-20, 1890.

BY REV. HENRY D. PORTER, M.D., OF TIENTSIN, CHINA.

The second Decennial Conference of missionaries in China will hold a memorable place in missionary history.

Its predecessor, held in May, 1877, was notable as a witness to the growing desires of missionaries to work in more united and systematic methods. Its results were very great. They prepared the way for the noble and memorable success of the great Conference just closed. The former was composed of one hundred and twenty members, many of them being ladies.

The years intervening have witnessed great advances in every department and phase of mission work. The increase in the number of missionaries in the field, their wide distribution into all but one of the provinces, the rapid development of the medical, educational, evangelistic forms of work, both for men and women, and the trebling of the number of communicants indicate the assured position of mission work in this land. The efforts of the executive committee, during three years of correspondence and discussion, to insure the success of this gathering, have been crowned with results far surpassing the expectation of every one.

Shanghai, as the central emporium of China, was fitly chosen a second time for this gathering. The visible splendor of this London of the Far East, with her quaint and impressive union of the triumphant civilization of the West with that of modernized China, was only surpassed by the generosity and hospitality of her citizens in welcoming and entertaining such a sudden incoming of missionary workers.

The meetings of the Conference were held in the neat and commodious "Union Chapel," Rev. T. R. Stephenson, pastor. This edifice faces the Suchow Creek, one of the noticeable water-ways for which Shanghai is famous. The Conference meetings really began upon Tuesday, in a prayer-meeting led by the venerable Dr. Happer, of Canton.

The first formal service was held in the Lyceum Theater, on the morning of Wednesday, May 7. A short devotional service, led by Rev. Dr. Blodget, was followed by the opening sermon, by Rev. J. Hudson Taylor. Mr. Taylor had come from London, April 27, to participate in this Conference. The unique personality of Mr. Taylor was manifest in the absorbed interest which held the large audience during the entire discourse. The discourse was a very simple, unadorned homily upon the "Feeding of the Five Thousand." Without the slightest effort at rhetoric, with scarce a

gesture, or any modulation of voice beyond the common tone of simple unemphatic conversation, Mr. Taylor told his auditors that the thing evident was that "Jesus was personally present." The address was art without art, intense drama without drama. It made a profound impression upon the auditors. "Very high toned," was the comment of more than one listener. It gave a keynote of simplicity and intensity to the Conference in its subsequent sessions.

The business session began in the afternoon. Rev. Dr. Blodget was chosen temporary chairman. The Conference followed its predecessor in electing two chairmen, one English and one American, who alternated in the duties of the daily presiding.

By special guidance or good fortune the Conference was led to the happiest of choices in the presiding officers. The Rev. David Hill, of Hankow, of the English Wesleyan Society, was very noticeably the favorite for the English chairman, and the Rev. Dr. Nevius, of Chefoo, of the American Presbyterian Mission, equally so for the American.

The gentle and dignified modesty of the former, and the distinguished courtesy and parliamentary skill of the latter, secured to the Conference the utmost of success—the daily progress of its elaborate programme and course of business. The first paper was read by Dr. Y. J. Allen, of the Anglo-Chinese College, Shanghai, a very able presentation of the changes in China, external and internal, during the thirty years of special foreign intercourse. This marvelous progress was hastily sketched. Its political aspects were gathered about the "Ex-territoriality Clause of the Treaties," which had wrought out far more than was contemplated, and still held in germ the potency of future progress. With such a masterly review of the external situation the Conference began in high hope its work of many sessions, each crowded with intense thought and vigorous expression.

The first half hour of each morning session was devoted to a season of prayer and communion with God. In these meetings there appeared the deeper sentiments of the spiritual life of these earnest workers. From the morning sessions the Conference drank inspiration and quickening. Out of them flowed that tender spirit of mutual sympathy and Christian forbearance for which the Conference will ever be memorable.

The business of the Conference was greatly facilitated by the appointment of a "Business Committee," or Committee on Committees. This was a novel feature of procedure to our English friends, though well known to the Americans.

Business was pushed forward steadily under the stress of the work to be accomplished.

Each day had its special topic, which was followed as closely as possible until the pressure of business or debate crowded it forward. The general topics were: The Scriptures; The Missionary; Women's Work; Medical Work and Charitable Institutions; The Native Church and the Relation of Missions to the Chinese Government; Education; Literature; Comity in Mission Work

and Ancestral Worship; Results of Mission Work and Outlying Fields.

The first of these topics was the theme for Thursday. *Résumés* of six papers were read giving historical summaries of the versions, and discussing the feasibility of securing a standard version or versions of the Bible. These papers, with the debates that followed, and the final unanimity of result, proved to be by far the most interesting and practical feature of the Conference. A second point of great interest was "How far can the Romanizing of the text of Scripture be made useful." The paper of Mr. Gibson, of Swatow, was a very elaborate and complete statement, favoring the far wider use of the Roman letter in giving the Scriptures to the common people, especially in the regions of special dialectic varieties.

The question of printing brief annotations and explanations with the text of Scripture was presented by Dr. A. Williamson.

There is a growing feeling among the oldest and most careful missionary workers that the Bible, issued freely in parts, without note or comment, is often unintelligible to the slowly moving Chinese mind. A vigorous debate followed the paper, the trend of which was toward a demand for a Bible that may be self-interpretive by suitable, though brief, explanations and annotations.

Thursday evening the Conference listened to an address from Dr. Wright, of London, Editorial Secretary of the British and Foreign Bible Society, the author of *The Hittite Kingdom*, formerly a missionary at Damascus. They heard also Mr. L. D. Wishard, College Secretary of the Young Men's Christian Association, who has been many months in Japan, China, and India, organizing the work of his society.

The third day of the Conference was given to the topic, "The Missionary." Mr. Hudson Taylor read a brief abstract of his paper on "Missionary Qualifications." Rev. David Shiel, the English chairman, read a remarkably full and clear review of "Lay Agency in Chinese Missions." The sudden growth of the Inland Mission, and the increased favor in which this feature of its labor is held, added special interest to this admirable paper. The Conference emphasized by speech and by its vigorous appeal for a great increase of laborers the wise and necessary expansion of some form of lay agency, in order to reach effectively the people of this vast empire.

"How to Reach the Heathen" was the topic of the afternoon, treated in three papers, by Drs. Nevius and Henry and Messrs. Lowry and James. One of the speakers was the Rev. Y. K. Yen, of the American Protestant Episcopal Church, Shanghai. Mr. Yen is a Chinaman educated many years since in America, a most ready and fluent speaker in English as well as in the native tongue. He was accorded the most cordial welcome. His remarks, replete with wisdom, good sense, and vigorous statement, were greeted with great applause. His thought was: Western civilization is marked by diversity, Chinese civilization by uniformity. The Chinese have physical inactivity, mental inactivity, spiritual tor-

por. With such a load upon them they need to be treated with wise gentleness. Prejudices should be considered. The missionary must not hold himself too aloof from his native Christians. The people are slow and dull of understanding. Let only the naturally kind, loving, and forbearing come to be missionaries.

The discussion following the papers centered on the question of lay agency. Mr. Hudson Taylor's desire to see recruits for every Mission on a great scale was echoed in varying forms by every speaker, resulting finally in an appeal which should reach all Christian lands, urging a great advance in the number of workers for this vast and open field.

Friday evening the Conference listened to an address on "The Relations of Christianity to Universal Progress." The address was by the Rev. Arthur H. Smith, of the American Board Mission, Pang-chuang, Shantung. For an hour and a half the fine audience listened with unwonted interest to a profound and brilliant characterization of Christianity as the secret force of all human progress. Mr. Smith has earned a wide reputation as a brilliant writer. The sweep and range of his remarkably fluent thought held the audience closely, while quaint and graphic illustrations alike delighted and convulsed his listeners. "This," said the chairman, "is the gala night of the Conference." The evening address is summed up in the closing sentence: It seems a preposterous idea for missionaries to undertake the regeneration of this vast empire of China. They have the clear faith that the change will come.

Saturday was "ladies' day" and "women's work." Five papers were read in the morning on general view of women's work, girls' schools, best methods of reaching women. A pathetic interest attached to the first paper by Miss Safford, who was very feeble in health, and for whom special prayer was offered. The papers of Miss Nopes, of Canton, and Miss Haygood, of Shanghai, with that of Miss Rickets, were received with special favor. The subject was continued in the afternoon by able papers on the "Training of Christian Women," by Miss Murray, Miss Field, of Swatow, and Rev. Arthur Smith, of Pang-chuang. In the discussion Dr. Williamson expressed the feeling of the Conference. "The permanent Christianization of China depends upon the women of China. We shall never win China till we have won the women." The work of women was emphasized by the presence of nearly two hundred ladies, many of them distinguished in their several lines of work. The cordial reception accorded them by the Conference evinced the realization of the modern ideal that women may stand side by side with men in the large and intelligent labor of giving the Gospel to the world. The discussion was signalized by a very suggestive paper by Dr. J. I. Nevius, by remarks of Mr. Hudson Taylor, and by Dr. Allen, who bore testimony to the rapidly changing sentiment among the Chinese as to the need and worth of female education. The Chinese are becoming ashamed of their neglect of women. The presence of educated ladies from abroad has effected this. The

influence of Chinese who have lived abroad has had a good effect. China is not the country it was thirty years ago. At the close of the session the ladies held a meeting by themselves, which resulted in very practical plans for the future work.

The evening of Saturday was devoted to memorial remarks upon the members of the former Conference who had passed to their reward since 1877. Some twenty and more of these were lovingly remembered.

The first Sabbath was signalized by a communion service in the Southern Methodist Episcopal church, a large and commodious native building. Rev. Dr. Faber, of the Basel Mission, led the service in tender and fitting words. The English cathedral, with its noble service, was largely attended by those who were privileged to hear Bishop Burdon, of Hong-Kong, in the afternoon, and Bishop Moule, of Mid China, in the evening. The Union Church was filled to overflowing to hear very admirable sermons from Rev. Arthur H. Smith, in the morning, and Dr. Wright, of London, in the afternoon. A devotional service was held at 8 P. M. in the chapel of the China Inland Mission.

The second week of the Conference opened on Monday with reception of reports on Bible distribution and on vernacular versions. The papers of the day were on "medical work" in the morning, and "charitable work" in the afternoon. The discussion of the former elicited the strongest commendation of the medical work, and testimony as to its large usefulness as an evangelizing agency. Professor E. P. Thwing, of Brooklyn, providentially present, bore testimony to the value of medical service. Mr. Lees, of Tientsin, spoke in loving memory of Dr. McKenzie, whose spiritual life had left its blessed impress, whose technical instruction was having good result in the positions of usefulness of his former students. One of them is in attendance on the seventh prince.

The afternoon was devoted to work for the blind, deaf, and dumb. Rev. Mr. Hartman's paper on "Orphan ages and Asylums" was replete with wise suggestions. Rev. W. H. Murray, of Peking, gave a simple review of his work for the blind, and of his system of using the Braille dots, adapted to the Chinese written character. He introduced a pupil, who showed great facility in reading from the stereotyped dots, and played upon the organ, to the special delight of the audience. A committee was appointed to secure unity of method in teaching the blind.

The papers of Dr. Whitney on "Opium Refuges" and of Dr. Dudgeon on "The Use of Opium" elicited vigorous and prolonged discussion. The Medical Missionary Association memorialized the Conference on the evils of the sale of morphia and of opium pills in the cure of the opium habit. A new evil has suddenly arisen. A morphine in place of an opium habit alarming in its tendency. The Conference accepted the judgment of the Medical Association and passed its resolutions.

Tuesday morning, the sixth day of the Conference, brought us to the topic, "The Native Church," with

three papers, by Rev. Mr. Ledeler and Drs. Corbett and Graves. The report of the Committee on Bible Distribution brought on the first of the long and interesting debates which characterized the Conference. It proves to be a wide-spread conviction that the "Bible without note or comment" is less serviceable to the Chinese than if it were supplemented by explanatory notes and brief comments. The question as to whether the Bible Societies can give assistance in this matter was the point of discussion. Dr. Wright, of London, showed what the British and Foreign Society could do.

The vigorous discussion resulted in a resolution showing that "the great majority of the missionaries in China are of the deliberate and decided opinion that the Scriptures, without note or comment, are in most cases unintelligible to the Chinese," and that brief notes and comments are necessary.

The afternoon papers, on "Service of Song," by Mr. Goodrich, of Tung-chow; on "Relation of Missions to the Chinese Government," by Rev. T. Richard; and on "Self-support," by Mr. Mason, were briefly summarized by their authors. Mr. Ledeler's paper on "Dealing with Inquirers" was discussed in a practical way. The Rev. Mr. Yen again elicited the applause of the audience by his direct and wise remarks. The Chinese have hazy ideas about God. They have too many gods. A Chinese lad in America received a letter from his father saying: "Your 6 mother is well." What can a man who has six mothers know of a mother's love? Rev. H. G. Jones, of Shantung, showed his methods of self-support in developing church life as grounded in practical wisdom.

Tuesday evening was unique. Written questions on practical subjects of mission work were briefly answered by designated persons. An immense amount of useful suggestion and practice was elicited.

On Wednesday it became evident that the papers to be presented, since they were already printed, must be limited to a shorter time. The morning was given to discussion of the papers on "Relation to the Chinese Government" and "Self-support." The report on Lay Agency, one of the most significant and far-reaching importance, was heartily accepted. The topic of "Education" was presented in three summaries of the elaborate papers of Mr. Plumb, Dr. Mateer, and Mr. Sheffield. The discussion which followed was of importance equal to the urgent theme.

Thursday's session opened with a report of the Committee on Opium, and on the "Wen Li" version of the Bible. The Conference awaited the latter report with absorbed interest. It proved to be the central point of interest and effort. For forty years there has been divergence of opinion and usage as to the style in which the Bible should be issued. New personal elements had been introduced within recent years. The members of the committee feared it would be impossible to unite on a report. This first report, advising a new union version of the Mandarin Bible, with the promise of like union in other versions, was the sign of mutual

concessions and agreements. In the explanation of the chairman of the committee the Conference saw the end of a discussion and debate of forty years.

The chairman, Dr. Nevius, called upon the Conference to rise and sing the Doxology. As the other chairman said later, in prayer, there was the touch of the divine Presence. Many voices were silent, and tears of sweet gladness flowed freely. The Conference had not come together in vain. From that moment onward to the end of the sessions tender and beautiful unity and harmony marked the discussions and debates. God was present as the blessed Guide through his divine Spirit. Dr. Wright, of the British and Foreign Bible Society, expressed his extreme gratification that his purpose in coming to the East was to be so happily completed. He showed how earnestly the Bible Societies desired a union version. The papers on "Literature" were then briefly presented, followed by fitting discussion. The question of a uniform terminology, presented by Mr. J. Fryer's paper, was one of prime interest and importance. "Christian Literature," in three able papers, was the topic of the afternoon. The appeal of the ladies, to be sent to "The Christian women of the British Empire, the United States, Germany, and other Protestant countries," was received. It was signed by two hundred and four ladies assembled at the Conference, and is a witness of the vigor of the work the women are doing and planning to do.

Thursday evening was devoted to addresses from representative bodies through their delegates. The greetings of the National Congregational Council were conveyed by Rev. H. D. Porter; those of the Hawaiian Evangelical Association by Rev. Alvin Ostrom; of the Christian Community of Korea by Rev. F. Ohlinger; Miss Ackerman, the representative of the World's Women's Christian Temperance Union, entertained the audience in an address of an hour, showing the wide reach of this effort of noble women to rescue the perishing.

On Friday, the ninth day of session, the report on opium was taken up and duly discussed. Mr. Muirhead again presented the report on versions, detailing the plan for a high classical revision. The report on the Easy "Wen Li" version was taken up and adopted unanimously. The Conference joined in a prayer of thanksgiving over this remarkable unanimity.

The Conference had agreed to have a photograph taken. A fine staging was prepared for the group, and the members had mostly taken their seats upon the high bamboo staging. Suddenly the staging gave way, and the whole company of men and women were precipitated in an indescribable mass to the ground. The terror was sudden. It was met in silence. A merciful Providence shielded the company from the appalling prospect. A very few had slight injuries, one or two quite severely. It was an occasion for sincere and profound gratitude that the escape from mortal injury was so signal. The Conference, in assembling, recorded their sense of gratitude in a fitting resolution.

In the afternoon the report of the Committee on the Mandarin Version was adopted without debate and

with absolute unanimity, as was the report on the High "Wen Li." The triumph of Christian courtesy and mutual concession for the sake of a universal good was never more clearly seen. It will remain the lasting witness to the spirit of union shown by the Conference. The report on "An Annotated Bible" was also adopted with nearly equally unanimous feeling.

The social element at the Conference was one of its pleasant features. At 5 P. M. on Friday the Conference accepted the invitation of the China Inland Mission to meet at their new and fine quarters. Here in Hong Ken, on the Woo Sung road, the China Inland Mission have a noble monument to their work in a pile of buildings recently completed. A long two-story building with a central chapel, and adjoining wings fronts the road. Another two-story building with apartments for one hundred guests stands at right angles to the main building on the north side of the large quadrangle. This fine property, costing \$40,000, is the gift of two of their wealthy and self-supporting missionaries. Here on the large expansive lawn the Conference met for a social union, ending with music and fitting addresses.

The business of the Conference now demanded more time, and the days of session were extended into the following week. Friday's papers on "Division of the Field," "Amity and Co-operation," were read on Saturday afternoon, and the exhaustive papers on "Ancestral Worship."

The second Sunday was made noticeable by eloquent sermons by Professor Thwing, of Brooklyn, and Dr. Henry, of Canton, and a service "for the deepening of spiritual life," held in the chapel of the China Inland Mission. This was largely attended, and showed the deep and tender harmony of Christian fellowship in the sacred burden and consecration of the missionary life.

On Monday, the eleventh day of session, the election by ballot of the executive and permanent Committees on Versions occupied much time, with reports on memorials to the government. The paper of Dr. Martin, an abstract of which had been read, met with the very pronounced disapproval of the large majority of the Conference. To this majority ancestral worship meant superstition and idolatry. The conclusion of Dr. Martin's paper, so diverse from the elaborate study of Dr. Blodget, was the occasion of a strenuous debate, the only ripple upon the calm sobriety of this now historic gathering. The debate was extended into Monday evening, and characterized by energy and scholarship in its discussion.

Tuesday, May 20, was the final day of the Conference. The remaining papers were briefly read and were briefly discussed. The permanent committees, with representative men, were duly elected. The Conference pronounced itself as clearly opposed to the concession in the matters relating to ancestral worship.

The last session was held Tuesday evening. Rev. Dr. Blodget was in the chair. He expressed the universal judgment in speaking of personal friendships and of the

sense of divine guidance. He related an incident. In the autumn of 1860 Gordon, of African fame, was in Tientsin, and Major Gray, of the British Army. Gray was a devoted man, a dear friend and assistant of the speaker. Major, now Colonel Gray, at Singapore a few years since, had a visit from Gordon returning from his last visit to China. Gordon told Colonel Gray that he, under God, was the human instrument leading himself to the Saviour. How great the hidden influence of a single devoted life!

An experience meeting followed, the elders testifying in considerable numbers to the blessing received from this meeting. Finally the minutes were brought forward and signed by the chairman amid the silence of the audience. All joined in singing, "God be with you till we meet again," and with the benediction the Conference came to an end.

It is difficult to gather into a brief paragraph the result of this memorable Conference. It had met with great hope of result, yet with some uncertainty and fear. Its personnel was noticeable. The fathers of mission work in China, those of forty-five, forty, thirty, twenty years' standing, were largely represented—noble men with a blessed record of service behind them. The multitude of women, with their strong and resolute purpose, urging their work onward, were a distinct element in the assembly. The missionary physicians, representing the philanthropic work of modern Christians, were a force in the sessions. And the large company of recent additions, young men and women, were the sign that this effort has still a career of forty years before it. A large proportion of the Conference wore the native dress, many of them being women. The China Inland Mission is no longer peculiar in this respect.

The result of the Conference must be abiding. The re-translation of the Bible in three necessary versions, upon a common text and a common basis, will be a vast work of abiding usefulness. The wise and fruitful harmony of this result will make the missionary body an increasing power in China.

The Committee on Christian Union will move toward the point of unity which the Church universal sees looming in the near future before it.

The synthesizing of effort and the unifying of methods of Christian nurture in the churches, in education, and in literature, will illustrate the coming decade, the last of the century, with an increasing momentum of Christian purpose in uplifting China.

The three separate and yet united appeals for one thousand men, preachers, educators, laymen, women, will arouse the young at home to a consecrated enthusiasm for bringing the people of this vast empire to Christ.

The impression which the foreign mercantile world in China will receive from this assembly will no doubt be great. They can no longer affirm that such a body of earnest, faithful, vigorous, brilliant, cautious, intellectual, and deeply spiritual workers are unworthy of high regard, and that their work is futile.

The officials of China will be impressed with the

significance of Protestant Christianity as never before. A new and great epoch of successful effort is now opened for the Church in China. The tide of spiritual life and effort is flowing in with a new intensity. Let the Christian Church at home double the ardor of its desire in prayer, in gift, in personal effort, and this Conference shall have proved of peculiar blessing, not merely to those permitted to participate in it, but to China and to the Church universal.

These from the land of Sinim. May the twelve hundred workers here be the witness of the speedy and fruitful result of this nobly spiritual and harmonious Conference!

Tientsin, May 31, 1890.

Life in Siam Described in a Mission Band.

BY IDA BUXTON COLE.

(A regular meeting of the Boys' Mission Band; president, secretary, and seven members being present. The president and secretary are seated at a table, others seated in a semi-circle. Each boy rises as he speaks.)

PRESIDENT: We will now listen to the secretary's report of our last meeting.

SECRETARY: (Rises and reads, giving the name of the town and date of the previous meeting.) The boys met this afternoon with Ned Clark and organized the Boys' Mission Band; object, to instruct ourselves in the gospel work in foreign lands, and to add our mites of influence and money in helping bring the world to Christ. The subject of the next meeting will be Siam, its people and religion; each boy to inform himself on the topic assigned him, our president to commence by describing the country.

PRESIDENT: (Rising.) Are there any errors or omissions in this report? (Pause.) If not, I declare it approved. (Taps on the table.) I will now introduce the subject of the evening. Siam is a small kingdom of 190,000 square miles, its greatest breadth is 450 miles, its smallest 50. It is in the north torrid zone, within the tropics, and is called "the heart of Farther India." It has six large rivers and several smaller ones; the people travel mostly by boat, although they now have some good roads. It is one of the most fertile regions of the earth, and its fertility is due in great measure to the annual floods which cover the country about three months of the year. During this time the rivers overflow, the streets are so full of water that the houses and trees look as if they grew in the river, and people sit in their houses and fish. Of course, all travel is then by boat. Some one has called this state of things "Siam in solution." During the rest of the year the climate is good; they have two seasons—hot and cold, or wet and dry.

Bangkok is the capital; it is called the Royal City. Many of the houses are floating houses, either moored to the bank or supported by piles driven into the mud; in other respects it must present a European aspect, for it has its custom-house, electric lights, cable, letter delivery, gas, telephone, and telegraph. Telegraphic communication was opened in 1883, and was an important event in Siamese history. Siam lacks manufacturing enterprise; they depend upon China for the manufacture of their raw material.

Their language is very different from ours, having only words of one syllable; five tones are used, so that one word can really be five different words. Case, tense, number, and person are indicated by tone and gesture; this makes it a diffi-

cult language to learn. They spell as they please, having no rules to trammel them; they write from left to right, running all the words together, showing the beginning and ending of paragraphs by marks.

SECRETARY: Siam is governed by a king whose power is almost absolute; no queen is allowed to reign and the kingdom is not hereditary like that of England; when a king dies the royal councilors select a successor. They have second kings who have no responsibility and no direct power; they live elegantly, have courts and harems, also one third of the revenue, and are often made sovereigns in case of the king's death. The king must serve as a Buddhist priest, if only for a few days.

Some of their recent kings have been very liberal toward Protestant faith, and also to European customs. King Chu-lalang-korn has traveled considerably, and wears a half-European costume. He studied English under the famous missionary, Mrs. Leonowens. To express his friendliness for our government he had his yacht and ships draped in mourning at President Garfield's death, and sent his royal princes to the American consulate with messages of sympathy.

Sometimes the king is called Lord Buddha, as the priests claim him to be a descendant of the prophet. He practices polygamy, and may choose any woman in the realm for his wife except his own mother.

NED: The people of Siam know nothing of home-life as we do; they have no meal-time, but eat whenever they are hungry. Each person washes his own rice-bowl and turns it upside down to dry. They use a great deal of betel, which is made of creca-nut, cera-leaf, lime, tobacco, camphor, and turmeric. Men, women, and little children chew it, and it is given to little babies; it blackens the teeth and mouth, and cracks the lips so badly that they are swollen and bloody; black teeth are considered the mark of beauty. Some of the younger Siamese who have been taught by the missionaries will not use betel; their friends deride them, saying, "Any dog can have white teeth." The betel-chewers are more disagreeable than our tobacco-users, for they are constantly ejecting the saliva, which is red as blood. At weddings betel is the principal gift; it is an insult not to offer it to your guest. Old folks who have lost their teeth get younger jaws to partly masticate the precious cud before they use it.

The Siamese are lazy; ask a man what he does for a living, and he will tell you he lives with his wife, father, or mother, as the case may be. They are given to gambling and vice. The nobles live in brick houses, the middle class in wooden, the lower in mud. Every house must have three rooms. The kitchen has no chimney, and the smoke gets out as it can. Very little furniture is the rule, and housecleaning is unknown. The families who become Christians are taught domestic comfort, and begin to know what a home is.

WILL: The priesthood form a large class; they are considered sacred, and live in monasteries or wats. These wats are very extensive, containing the temples and the priests' houses, which are built in rows. The priests go out during the day, followed by temple boys carrying bags in which food is collected. The priests eat, sleep, talk, walk, and dress by rule. Their ideas of sinfulness are different from ours; it is a sin for them to till the earth, to let rice fall while eating, to kindle a fire, to cook rice, to make a noise with the lips when chewing. Their heads are sacred, so they cannot wear hats, but an umbrella and fan hide their faces from the wicked multitude. Their robes are yellow; when a priest is dying this robe is torn from his body, lest it be defiled by death. They may leave the wat whenever they choose. Sometimes a man

who wishes to get rid of his wife becomes a priest, thus surrendering all family ties. After a while he leaves the wat and his former wife has no claim upon him.

FRANK: It is evidently easy for a Siamese fellow to get rid of a wife, but it is a great deal of trouble for him to get her. He must not ask for the bride—a fortunate thing if he is bashful; his friends obtain the parents' consent, then he must purchase her. If she is a slave he must pay her master, if not, her parents take the money. He must also give them trays of betel and other gifts. Sometimes a short marriage ceremony is performed, but often they are considered married when the money is paid. A man may sell his wife or leave her whenever he chooses.

CHARLES: I find that what I had thought a modern idea, namely, that of cremation, has always been the custom of the Siamese; those who die of cholera, or who commit suicide, are buried before cremation; those put to death for crime are thrown to the dogs and vultures. A rope is tied about the waist of the dead body so that its ghost cannot return, money is put in the mouth, and betel in the coffin. Their coffins are made of slats. The service lasts seven days, as they believe it takes the soul seven days to get to heaven. Before the coffin is put on the pyre it is carried round it three times, in order to confuse the ghost, so that it may not return that way; then a cocoa-nut is broken and the milk poured over the body, the fire is lighted, and torches, tapers, and fire-crackers are ablaze. After cremation the bones and dust are put in an urn and kept as sacred relics. Cremations are not sad affairs; even the relatives of the dead go about joyfully, joke, and compare the mirth of the present event with others; puppet shows usually form a part of the ceremony.

WALTER: The Siamese are said to be unusually kind to animals, being forbidden to kill any living creature, but their kindness is not so great as many suppose; they will wound an animal even to death and then laugh at his dying agony. They gain credit for kindness because they send animals to the wats to be in the priests' care, but it would be far more humane to kill them, for they are sadly neglected, being half-starved. Although Buddhism makes animals "consecrated beings," it is not, as you plainly see, as humane as our American Society for the Prevention of Cruelty to Animals. White animals are revered, especially the dove, monkey, and elephant, because Buddha, in his transmigration of soul, inhabited white animals. The white elephant, or yellowish pink it is really, is an object of great homage; the king keeps one, and if he is ill the whole kingdom are anxious; if he dies, general mourning follows. At times he is kept in great pomp, when he bathes officers of rank walk beside him carrying a huge gold and crimson umbrella over him and fanning him with golden fans.

MORTON: Their religion is Buddhism, they were converted to this faith by monks from Ceylon in 638 A. D., and here Buddhism is in its purest and best state. We see its incompleteness to reach human needs, for vice, heartlessness, and paganism are all practiced; they have no reverence for their services, but laugh and chat while the priests are preaching. Theaters and gambling often accompany the services, although they acknowledge these to be wrong. They are idolaters, and believe their idols fell from heaven. Some of these idols are very large and costly, and are sacredly guarded; whoever profanes one is severely punished, a code of rules having been formed to mete out justice; thus, whoever melts one for its gold or silver must be put into a furnace and treated as he treated the idol; if he steals the golden plate he is taken to the public square, where his skin is stripped from his body.

Although followers of Buddha, they know little of him.

Their sacred books are almost unknown. Edwin Arnold has written a beautiful poem, "The Light of Asia," which we admire, but it is not the Buddhism of to-day; they have no light, no Saviour, no purity; only a superstitious priesthood, a degraded people, and darkened minds.

SELEY: But the "Light of the World" has come to Siam. The first effort made toward its conversion was in 1819, when Mrs. Judson translated the Catechism and had it printed, this was the first Christian book printed in the Siamese tongue. Missionaries have gone there and the work has been blessed. In 1870 the king issued a proclamation giving his subjects liberty to choose their religion. So faithfully has the mission work been done that an ex-king said: "Siam has not been disciplined by English and French guns as China, but the country has been opened up by missionaries." Christian schools are growing in number, medical missions have been established, and churches are leading many to the feet of Christ, asking, "What must I do to be saved?"

PRESIDENT: What a blessing it is to live in a Christian country! How gratitude for our advantages should prompt us to do more and more for the evangelization of the world! "Go, preach the Gospel," is the command, and laborers are ready to obey the voice, but "how shall they preach except they be sent," is a question Paul asked years ago and which we repeat to-day. Will you give your mite to help "them that preach the gospel of peace?"

(All repeat in concert.)

"Only a drop in the bucket.

But every drop will tell.

The bucket would soon be empty

Without the drops in the well.

"Only a poor little penny,

It was all I had to give;

But as pennies make the dollars,

It will help the cause to live.

"God loveth the cheerful giver,

Though the gift be poor and small,

What doth he think of his children

When they never give at all?"

Collection.

Comparison of Gifts.

It is probably true that the poor, as a class, deny themselves more than do the rich that they may give in charity. The smallness of their offerings compared with those of men who have abundance should not blind us to the fact that often they give most generously. We have seen a story recently of a Scotch woman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury.

The good woman thought to herself, "I have long done very well on my porridge, so I will give this sixpence also to God." This fact came to the knowledge of a missionary secretary who, at a missionary breakfast not long after, narrated the incident. The host and his guests were profoundly impressed by it, the host saying that he had never "denied himself a chop for the cause of God."

He thereupon instantly subscribed twenty-five hundred dollars additional, and others of the party followed his

example till the sum of eleven thousand dollars was raised before they separated. It was a remarkable result of the gift of the sixpence, of which the good woman was duly informed. And notwithstanding this fine sum of eleven thousand dollars from some rich men, it is altogether probable that the old lady's gift, measured by the labours of the sanctuary, was larger than that of any one of them.—*Missionary Herald*.

Gypsies.

BY JEAN PAUL

1. Gypsy is a corruption of Egyptian. It was formerly believed that the gypsies were emigrants from the banks of the Nile. Some held that they had followed Moses in the famous exit from the dominions of the Pharaohs; but, not being Jews, they had not been allowed with them to enter the Promised Land. Thus they had become cosmopolitan marauders.

2. Romanists circulate the story that at the time of Herod's persecution, when Joseph and Mary, with the child Jesus, had fled to Egypt, certain people had refused to entertain them. For this God had punished them with exilement from their native country, consigning them and their progeny to perpetual vagabondism.

3. It is now generally conceded that the original home of the gypsies was India. Their language, the Romany, is an offspring of Sanskrit and identical with the Hindustanee. They came to Europe by way of Egypt, the Moslem invasion facilitating their transit from Asia to the neighboring continent.

4. The God of their Indian ancestors, Brahma, is neither known nor worshiped by the gypsies. In fact, they are without any religion whatsoever. Words signifying God, soul, eternity, etc., are not found in their language.

5. One who studied the history and characteristics of the gypsies well assures us that their code of morals is contained in three maxims, very familiar among them:

(1) No matter as to strangers, but be true to your people.
(2) Men are free, but wives must be faithful to their

husbands. (3) With our kindred we must deal honestly; as to strangers, debts should not give us any concern. Generally they are lazy, dirty, thievish, treacherous, revengeful, fond of strong drink and tobacco. The embodiment of wandering rogues.

6. The gypsy women, bodily chaste, are said to excel the men in roguery. They are wily soothsayers, kidnapers, selling, administering poisons, acting as go-betweens. Men and women, in colonies of fifty or more, governed by dukes and knights, wander from country to country on byways, finding temporary domicile in forests and deserts, from whence, in small squads, they frequent the cities for purposes of theft, etc., etc. Of tawny skin, high cheek-bones, black eyes, shining black hair, thin lips, dazzling white teeth, their limbs excel in

elegant proportion and agility. Of brilliant intellect, their rare gifts seek employment in knavery. Not less than four million gypsies infest the forests and mountain defiles of Europe and America.—*Texas Christian Advocate*



A GYPSY OF SPAIN.

The nations are coming,
O Saviour, to thee,
The sin-blinded eyes
Thy glory shall see.

The light of the world
Is our Lord, our guide,
Till we reach the bright
Heaven,
With thee to abide.

Destroying Idols.

The Rev. A. Hargert of the Santhal Mission, India, tells

the following: "A Hindu came here a few days ago for medical treatment. He said that in days gone by he owned and worshiped seven idols. His eldest son got ill five years ago, and, although he went on his knees to his gods and begged ever so hard, they would not move a finger to alleviate the child's suffering or comfort his soul. The child died, and he was mightily perplexed, and tried his best to keep on good terms with these wretched gods. Three years ago his second child got ill and died; daily he offered sacrifice and bowed very often to appease the wrath of these miserable idols, but all in vain. Then the enraged father caught hold of the idols and utterly destroyed them, and threw them in the ditch; there they lie now, as they have lain for three years, covered with rubbish and despised even by the village dogs."

Monthly Missionary Concert.

Next month our subject will be South America, and in December we will report concerning the United States.

For the year 1891 we shall make some changes, intending that during the year the latest information from our missions shall be presented to our readers. Two months will be devoted to our missions in the United States. The subjects for the Monthly Concerts for 1891, which we hope will be studied in all our Sunday-schools and churches, notes on which will appear in this magazine and *Little Missionary*, will be as follows:

January	THE WORLD
February	AFRICA
March	MEXICO
April	INDIA AND HINDU.
May	MALAY
June	AFRICA
July	UNITED STATES
August	UNITED STATES
September	UNITED STATES
October	UNITED STATES
November	UNITED STATES
December	UNITED STATES

Scandinavia.

Scandinavia comprises Sweden, Norway, and Denmark.

Sweden has an area of 170,979 square miles, and a population, December 31, 1888, of 4,748,157. The State religion is the Lutheran, and most of the people belong to that faith. The reigning king is Oscar II., who was born January 21, 1829, and succeeded to the throne September 18, 1872. He married, June 6, 1857, Sophia, daughter of the Duke of Nassau. She was born July 9, 1836.

Norway has an area of 123,205 square miles, and a population in 1875 of 1,806,900. The Lutheran is the national Church. The reigning king is Oscar II., who also reigns over Sweden.

Denmark has an area of 14,124 square miles, and a population, January 1, 1886, of 2,108,000. The established religion is Lutheran. The king is Christian IX., who was born April 8, 1818, and succeeded to the throne November 15, 1863. He married, May 26, 1842, Louise, daughter of the Landgrave of Hesse-Cassel. She was born September 7, 1817.

Mission work in Scandinavia by the Methodist Episcopal Church was commenced in 1853, but now there are no foreign missionaries sent there by the Missionary Society.

The statistics of the Methodist Episcopal Church in Scandinavia are as follows:

Sweden, 70 native ordained and 26 native unordained preachers, 12,952 members, 3,051 probationers, 15,547 Sunday-school scholars. *Norway*, 29 native ordained and 11 native unordained preachers, 4,159 members, 601 probationers, 5,039 Sunday-school scholars. *Denmark*, 10 native ordained and 8 native unordained preachers, 1,534 members, 248 probationers, 2,708 Sunday-school scholars.

Beginnings of Methodism in Sweden.

BY REV. M. E. CARLSON.

On the corner of Bröstu and Gryttare Streets, not far from the Haymarket, in the north part of Stockholm, stands a little chapel. Its style is not the common church style of Sweden. It is simple and plain, without spire or bell, without ornaments and embellishments. Notwithstanding, it is a very lovely little chapel. And at service time you would find people from all the streets in flocks hastening to it and entering through the doors as if every one were afraid of coming too late. Very soon you would hear the cheery voices of about two thousand people, accompanied by a little organ, singing the Lord's praise. The whole service is not in the ceremonial manner of the State Church, but in your own familiar manner. And if you should ask, "What little chapel is this?" we would answer, "This is the Bethlehem Chapel, the first Methodist chapel that ever was built in Sweden. Samuel Owen, a warm-hearted Methodist from England, having erected a factory in Stockholm and brought laborers from England, petitioned the king and was allowed to provide an English pastor for his people in Stockholm. Of course he asked for a Methodist pastor. The first Methodist pastor sent to Stockholm was a Mr. Stephens. And when he had labored for a year or two he was called back to England, and Rev. George Scott was sent in his place.

Pastor Scott was a well-educated gentleman, a warm-hearted Christian, and an able preacher. He learned the Swedish language and began to preach to the Swedish people in their native tongue. He built the Bethlehem Chapel, and preached with power for the multitudes who thronged around him. He not only had a constant revival, but he put himself in connection with the religious people throughout the whole land, and was soon a kind of spiritual rector for them altogether. His course produced enemies, and a mob of tramps, as it was in England in the time of Wesley, and in Jerusalem in the early morning of the first Good Friday. It was the Palm Sunday, the 20th of March, 1842. At the evening service the people had filled the Bethlehem Chapel as usual. The hymns had been sung, the prayer read, and Scott had just commenced his sermon, when the stones came crashing through the windows, and the hoarse voices from drunkards in the mob cried for "The priest, the priest." In the tumult and confusion that arose Scott escaped, through a little door close to his pulpit, to his rooms. The magistrate took the case in his hands, the chapel was closed, and Scott was re-

quested to leave the land. Then he had labored in Sweden for about twelve years. For ten years the Bethlehem Chapel was closed.

But the mantle of Scott was taken up by C. O. Rosemus, a convert and helper of Scott, and in 1856 the Evangelical Fatherland Association was organized and the movement went on in a Methodist spirit under the Lutheran flag. Scott died in Glasgow, N. 1874, mourned by thousands of friends.

After the brothers Hedström and others had commenced to preach to the Swedish immigrants in the United States, many converts returned to see their relatives and friends in the old land, and to tell them about their experiences through faith in Jesus. Hundreds of letters crossed the ocean with the same message. Rev. Albert Ericson was for a time preaching in Stockholm when visiting his native land. John Kihlström, a very gifted man and earnest Christian, afterward a Methodist preacher, was preaching with unusual success in Stockholm without knowing that his religious conceptions were perfectly Methodist. Hundreds of people were longing and praying that God would send Methodist preachers to Sweden. And so the way was prepared. Among those who had been converted at the Bethel ship was a young man, John P. Larsson. He went also home to tell his relatives and friends about Jesus. As he was a gifted speaker and earnest Christian he commenced to preach. And many were through him brought to Jesus. He was soon taken care of by the Missionary Society and was the first missionary of the Methodist Episcopal Church.

In Denmark the Mission had commenced long before, and in Norway the Mission had a good outlook. Rev. C. Willerup, a prominent Danish Methodist pastor, was superintendent for all Scandinavia. He sent Brother Cederholm to Gotland. I have heard people tell that this good brother one day was standing at a spot in Wisby and prayed, "O Lord God, give us this lot and a good church upon it." And just on that spot we now have one of our finest churches. In 1867 Rev. V. Witting, editor of *Sundebudet*, in Chicago, also went home to see his friends. Appointed by Bishop Kingsley, he also stayed in Sweden. He was appointed for Gothenburg instead of Brother Larsson, who was appointed for Wisby and had also to visit Stockholm once a month. The first Methodist Episcopal congregation in Sweden was organized in Stockholm in January, 1868. Soon after a congregation was organized in Gothenburg, then in Wisby, Karlskrona, Kalmar, Wadå, and Skåne. In the spring of 1868 Bishop Kingsley separated Sweden from Denmark and Norway, and appointed Brother Witting as superintendent for Sweden—Central Christian Advocate.

Notes and Comments.

The fiscal year of the Missionary Society closes with October. How much have you given for Missions this year?

The General Missionary Committee will meet in Boston on Wednesday, November 12, 1890, by order of C. C. McCabe, J. O. Peck, A. B. Leonard, S. Hunt, and Earl Cranston.

In our next number will appear an article by Secretary Leonard on "One Missionary Society" giving information as to the organization and work of the Missionary Society of the Methodist Episcopal Church.

It is reported that in France two learned men, one a professor of the Sorbonne and the other the vice-president of the Academy of Medicine, have announced their conversion to Buddhism. It is possible that Oriental heathenism is better than atheism.

Methodist union in China is proposed. We hope it will succeed. With Methodist union in foreign lands the wave of Christian influence and power may reach this land and give us Methodist union at home. Methodism united, enthusiastic, heroic! For this we pray.

On September 6 Rev. Dr. G. F. Pentecost sailed from New York on his way to India to engage in evangelistic work. He is to be aided by a number of helpers from the United States and Great Britain, and the party go at their own expense. It is a hopeful movement.

The Rev. Samuel L. Gracey, D.D., of the New England Conference, appointed U. S. Consul at Foochow, China, sailed from Vancouver about the end of July. He will be warmly welcomed by our missionaries at Foochow; and they can be assured that their new consul and his excellent wife will be in heartiest sympathy with them and their work.

Dr. James L. Phillips left the United States on August 15 to return to India to become the Sunday-School Secretary for India. He has been a successful missionary and will be very efficient in his new appointment. We are indebted to him for many a missionary letter, and hope to often hear from him. His home will be at Midnapore.

The second term for 1890 of the India Theological Seminary, at Bareilly, opened July 9 with a large attendance. A novelty of the school is that forty-five women,

the wives of students, are also pursuing a course of study to fit them to help their husbands in evangelizing India. On another page will be found some particulars respecting the seminary which is doing such excellent work for India. It could do much more if it had more money to support its students.

Our missionary societies are not always sufficiently careful to send out only strong, able-bodied persons as foreign missionaries. This is not only important, but another requisite is noted by the Medical Association of China, which at its meeting last May adopted the following: "Resolved, that we recommend the various Missionary Boards to require *successful revaccination* for mission work in China." This is needful because of the constant prevalence of small-pox in China, and several missionaries have died from the disease.

Evangelical Christendom, of London, in its issue for August, says:

"The Rev. W. Burt, the present Superintendent of the Methodist Episcopal Church in Italy, is a warm friend of the Evangelical Alliance, and we are glad to learn from the British secretary that he took a cordial and active part in the committee at Florence when the decision was taken regarding the Conference to be held there. It is gratifying to us to hear from our correspondents who are not members of that Church that the Methodist Episcopal Mission in Italy was never more prosperous and more hopeful than at the present time."

We have heard some criticisms on our advocacy of "Separate Collections", for our Domestic and Foreign Missions, as though we were advocating a division of our Missionary Society. Surely our article on this subject was not carefully read if such a conclusion was drawn from it. It is true that the work at home and abroad is one, and a Christian will acknowledge this, but the giver of missionary money has as much right to his opinion as to the relative needs of the work at home and abroad as a missionary Secretary, or a missionary committee, and we are glad to know that the desire to have "separate collections" is growing in the Church.

The mission of the Anglican Church to the Nestorians of Persia is called the Assyrian Mission. Its work is not to convert but to educate the native clergy by means of schools and seminaries. The Archbishop of Canterbury, in a recent address, speaks of the Nestorians as being

"beset by two bands of missionaries, the Roman Catholics and the American Presbyterians, both of which bodies are anxious to sweep away all the ancient landmarks, and to absorb them into their own communion." Those who know the facts in the case will not fail to see cause for humiliation in the action of the Anglican Church in the commencement and prosecution of the Mission.

The term of Dr. W. T. Smith, as Presiding Elder of the Council Bluffs District, of the Des Moines Conference, expires this month. We are glad of it. Probably there is no presiding elder more successful in working up the missionary interest. He has seen the district each year increasing in liberality, until now it has passed beyond the *two million line*, and this largely through his persistent and wise efforts. We expect now that Dr. Smith will be appointed to another district, and an equal or a better record made. If each presiding elder in the entire Church should feel the same interest in this great work of missions, it would give us over two millions of dollars, and our work at home and abroad would grandly advance.

These are wise words of Dr. MacLaren, of Manchester, England: "The missionary spirit is nothing more than the Christian spirit turned into a definite direction. And therefore to attempt to excite the missionary spirit without the deepening of the Christian disposition is all lost labor. I have the profoundest distrust of all attempts to work up Christian emotion or Christian conduct in any single direction, apart from the deepening and increase of that which is the foundation of all—a deeper and closer communion with Jesus Christ. By the might of living sympathy with him, and the derivation of his own Spirit within us, we shall have no spasmodic, or galvanized, or partial missionary Spirit; but we shall see the world with Christ's eyes, looking beyond all the surface accident down to the deep, central realities of the case."

Rev. James Mudge, at the meeting of the International Missionary Union, in a paper on "The Evolution of a Missionary Society," said, "The Missionary Society of the Methodist Episcopal Church is only one of the names of the Church, and every member of the latter, from the senior bishop to the youngest probationer, is also a member of the former, having some part to fill in its maintenance. The General Conference, the highest authority, the one body which speaks for the entire Church the world around, elects its secretaries and treasurers and presidents, appoints its

managers and General Committee, revises its constitution and sovereignty, regulates all its affairs. The bishops appoint all the missionaries. The General Committee, meeting annually, selects the mission fields and allots the money, and the Board of Managers, meeting monthly, looks after the details, while the secretaries conduct the correspondence, and set in motion all possible agencies for filling the treasury."

Dr A. T. Pierson says: "We record our solemn belief, after much observation, that, notwithstanding many precious Christian truths held by the Papal Church, it harbors and fosters idolatrous worship of the Virgin, and even of the sacramental water, and where idolatry prevails, under whatever guise, the Spirit of God has never yet been present to convert and sanctify." Here is a reason for sending missionaries to Roman Catholic countries. Surely, idolaters as well as heathen should have missionaries. It is sometimes asked, If this is the tendency of Roman Catholicism, why not have missionaries at work among them in this country? We have, just in the same way that we have in other countries, by the establishment of churches and the sustaining of regular worship. Every Protestant church and every Protestant minister in this land are missionary agencies for the benefit of Roman Catholics, as well as for Jews, infidels, and the heathenizing tendencies of inherited depraved tendencies.

An "Old Missionary" in an article in the *Indian Witness* on "The Demand of the Hour" contends that while money is greatly needed in order to push forward missionary work in India the greatest need is more men of the right kind. He says: "Our missions are undermanned. Old missionaries are overworked and some of them are in great mental distress over the fewness and feebleness of the recruits. A person who may do capably at home may be entirely unsuitable for India, and it should also be borne in mind that a person who cannot succeed at home cannot be expected to succeed here. India is no place for the feeble. No under-sized, narrow-chested, sailow-faced, torpid-livered person should come. No one should go as a missionary who has a feeble purpose. There is no place in the Indian Mission field for adventurers. Those who try mission work as a mere experiment are utterly unfit for it. The linguistically incapable should not come. The man who cannot or will not acquire the language necessary to efficiency is not needed in India. No one without tact should come. Wise, patient, adaptable, progressive men are needed."

Our New Banner and Cry.

Burdened by the tremendous needs of all our mission fields, cheered by the steady and cordial support of presiding elders, pastors, Sabbath-school superintendents, and the entire body of the laity, anticipating the action of the next General Committee, trusting in God, who "always causeth us to triumph in every place," we fling to the breeze a new banner, bearing the inscription:

"ONE MILLION AND A QUARTER FOR MISSIONS BY COLLECTIONS ONLY."

We are learning how to advance steadily and solidly. When we crossed the Million-line Dr. R. S. Storrs, President of the American Board, sent us the message "Let there be no backward step from the front line of this great achievement." It was a message to the Methodist Episcopal Church from the great brotherhood of Protestant Christians who rejoice in our success, and who expect us to hold our advanced position. We will not disappoint them.

In 1884—the year the cry, "A Million for Missions," was raised—the entire income of the Missionary Society was \$731,125. In 1887 Bishop Foss said: "The cry, 'A Million for Missions,' has been changed from a wail of want to a shout of victory." If by 1892 we reach \$1,250,000, we shall have made an increase in the annual income of \$518,875, or \$1,420 per day, not for one year only, but doubtless for all the future, for when the Church reaches the Twelve hundred and fifty thousand dollar line she will never again recede from it.

We therefore invoke the aid of all the friends of the Missionary Society to help us succeed in this great effort. We especially appeal to the vast multitude of Methodist people who have never formed the habit of giving to missions to begin now. Let the increase for which we ask come mainly from you. Be honest with God, and bring in the tithes. Be liberal to his cause. Supplement the tithes with "free-will offerings" until there shall be placed at the disposal of the Missionary Committee the means to greatly enlarge our work at home and abroad.

Never was our spiritual success so great as now. "The best of all is, God is with us." With confidence inspired by your responses in the past, we therefore request every pastor to aid in bringing the district to which he belongs clear up to the apportionment found in the Chart for 1890, and then by a slight advance in each district for 1891 we will find ourselves on the Twelve hundred and fifty thousand dollar line, and our work every-where greatly strengthened and re-enforced.

With confidence born of our experience in the past, we await your response to this appeal.

C. C. MCCABE,

J. O. PECK,

A. B. LEONARD,

Corresponding Secretaries, Missionary Society Methodist Episcopal Church.

Proposed Methodist Union in China.

During the session of the General Missionary Conference lately held in China, a committee consisting of a member from each Methodist Mission in China met to consider the subject of Methodist Union in China, looking to one common form of the rules of church membership, one common course of study for native preachers, one common Methodist Hymn Book, one united Methodist periodical, one common name for the Methodist Church in China. The chairman was Dr. Young J. Allen, of Shanghai, the secretary Dr. David Hill, of Hankow.

The committee adopted the following as a proposed

CONSTITUTION OF THE CHINA METHODIST CHURCH

I. The object of this Union shall be the bringing into closer fellowship, both of spirit and of service, all branches of the Methodist Church.

II. The name of this Union shall be The Chinese Methodist Union.

III. All missionaries recognized by and connected with any branch of the Methodist Churches of Great Britain and the United States of America, and laboring in the Chinese Empire, shall be members of this Union on application for membership to the secretary.

IV. An Executive Board shall be appointed consisting of one president, one vice-president, one secretary, who shall act as treasurer, and a committee of six missionaries, all resident in China, to carry out the object of this Union.

V. The Executive Board shall be empowered to communicate with all missionaries of the Methodist Church throughout the Chinese Empire on all questions in which the united action of such missionaries is deemed, by a three fourth's vote of the Executive Board, to be practicable and desirable with a view to the carrying out of the object of the Union.

VI. The Executive Board shall be further empowered to nominate sub-committees, to whom shall be intrusted the carrying into execution such measures as the Executive Board shall, by a unanimous vote, consider to be in furtherance of the object of the Union.

VII. The findings of all sub-commit-

tees shall be laid before the Executive Board, and if passed by three fourths of such Board shall be forthwith communicated to all members of the Union, as the decision of the Union.

Let us have Missionary Reading Circles.

BY REV. T. J. SCOTT, D.D.

Why do not missionary societies take up the "Reading Circle" idea more fully? There is a grand thing in it. Look at Chautauqua. Tens of thousands of persons are getting real culture from an easy systematic course of reading. The "National Home Reading Circle," recently organized in England, is based on the same fertile idea. This is an age of reading circles and clubs.

Let the idea be applied more definitely to missions. Foreign missions are not supported better simply because the Church does not know about the work in order to feel about it. Set the Church to reading on missions, history, biography, peoples, religions, state and need of the work, duty, etc. All this can be done best by method. Form circles in the churches, organize something, give certificates or seals. With the reading will come light, and interest, and giving.

The thought is perfectly practical, and should be taken up at once. A few hints are here given:

1. A course of two years' reading would perhaps be enough for the present. There should not be so many books as to make it burdensome. As each denomination has its own missionary literature, each can make its own selections.

2. The secretaries and managers of missionary societies can manage the scheme.

3. The scheme could be sent to the pastors of churches to be introduced to their congregations. Reading Circles could be formed of those willing to undertake the course. Each circle should have a president and a secretary, with a few simple rules by which to hold together and get forward.

4. The few books of the course might be held in common, for economy, by each circle, as a circulating library.

5. On completing the course, blanks could be filled out by the readers indicating this fact, and entitling the reader to a neat and instructive certificate.

6. For those who wish it a second course might be provided. Below all a juvenile course might be arranged.

7. This whole thing should be kept simple, practical, and economical. With millions of readers and floods of light a new era would dawn on mission work.

An Appeal from Women in China.

(From more than two hundred ladies, members of the Missionary Conference held in Shanghai in May, 1890.)

To the Christian women of the British Empire, the United States, Germany, and all other Protestant countries greeting:

We, the women of the Missionary Conference now assembled in Shanghai, come to you, our sisters in Christ, with an urgent appeal in behalf of the one hundred millions of women and children of China who "sit in darkness and in the shadow of death."

The work of the women in China has been prosecuted at the oldest stations for about fifty years, at first chiefly by the wives of missionaries; but in later years single ladies have largely augmented this working force. There are now ladies engaged in educational, medical, and evangelistic work in China. Much has been done by them, many lives have been uplifted from the degradation of idolatry and sin, many sad hearts comforted, many darkened minds enlightened, and much solid good effected. But our hearts are burdened to-day with love and pity for the millions of women around us, our sisters, for whom Christ died, still unreached by the sound of the Gospel.

Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness, as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and *that* we plead—the constraining love of Christ. We, who are in the midst of this darkness that can be felt, send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ our Saviour that you come at once to our help.

Four kinds of work are open to us:

1. There is school work in connection with our various missions, which in many cases the men have handed over to the women in order that they themselves may be free to engage more directly in evangelistic work.

2. There is a work to be done for the sick and suffering women of China in hospitals, dispensaries, and homes, for which skillful physicians are needed. Most of this work can be better done by women than by men, and much of it can be done only by women.

3. There is work for us in the families of the Church. There are converted mothers and daughters who need to be taught the way of the Lord more perfectly, and to be trained in whatever is necessary

for their full development into lively members of the great household of faith.

4. There is a work of evangelization among women, similar to that being done by men among the people at large. It is not claimed that the evangelization of women cannot be done at all by men—but that there is *more* of it than men can do, there is *much* of it that will never be done unless women do it, and much that men cannot do as well as women can. There is nothing in this kind of work transcending the recognized scriptural sphere of women. Women received from the Lord himself upon the very morning of the resurrection their commission to tell the blessed story of a risen Saviour. What they did then we may continue to do now.

But, you will ask, who are needed for this work? Knowing the conditions of life and work in China, we would answer that:

1. They should be women of sound health, of good ability, and good common sense, also well educated—though not necessarily of the highest education—apt to teach, kind and forbearing in disposition, so that they may live and work harmoniously with their associates, and win the hearts of the Chinese. Above all, they should be women who have given themselves *wholly* to the Lord's work, and are prepared to bear hardship and exercise constant self-denial for Christ's sake.

2. It is desirable that they should pursue a systematic course of Bible study before coming to China, and have some experience in Christian work at home.

Further, we would suggest that they should labor in connection with established missions in order that the good results of their work may be preserved, and that they may have, when needed, the assistance and protection of their brother missionaries.

Open doors are all around us, and though idolatry lifts a hoary head, and ancestral worship binds the people as with chains of adamant, yet with God "all things are possible," and mountains of difficulty melt like snow-flakes before the rising of the Sun of righteousness.

God is on the side of his own glorious life-giving word; we ask you to come in the power of consecration and faith, with sober expectations and readiness to endure hardness as good soldiers of Jesus, and take your share in the most glorious war that was ever waged on earth—the war against the powers of darkness and sin—assured that God will accomplish his own purposes of love and grace to China, and will permit you, if you listen to this call, to be his fellow workers in "binding up the broken hearted, pro-

claiming liberty to the captives, and the opening of the prison to them that are bound."

That the holy and loving spirit of God may incline your hearts to respond to his call is our earnest prayer.

Yours in our Lord,

Signed on behalf of the two hundred and four ladies assembled in Conference at Shanghai:

Mrs. Mary Lees, London Mission Society.

Mrs. A. Elwin, Church Mission Society.

Miss C. M. Ricketts, English Presbyterian Mission.

Mrs. J. R. Watson, English Baptist Mission.

Miss L. S. Sugden, M.D., Wesleyan Mission.

Miss I. Newcombe, Church of England Zenana Mission.

Mrs. E. Tomalin, China Inland Mission.

Mrs. John Ross, U. P. Church of Scotland.

Mrs. W. E. Boothill, United Methodist Free Church.

Mrs. T. C. Fulton, Irish Presbyterian Church.

Mrs. Arthur H. Smith, American Board.

Mrs. J. M. Foster, Baptist Missionary Union.

Mrs. C. W. Muter, American Presbyterian Mission (north).

Miss L. H. Hoag, M.D., Methodist Episcopal Mission.

Miss E. F. Swinney, M.D., Seventh Day Baptist Mission.

Mrs. Eliza M. Yates, Southern Baptist Mission.

Miss Laura A. Haygood, Methodist Episcopal South Mission.

Miss K. M. Tamage, American Reformed Mission.

Miss R. E. Reifsnyder, M.D., Woman's Union Mission.

Mrs. J. L. Stuart, American Presbyterian Mission (south).

Bay View Assembly Missionary Conference.

BY MISS FRANK BAKER.

An interesting factor in the Bay View Assembly was its Missionary Conference, extending through ten days, beginning August 3 with a sermon in the morning or Home Missions, by Chaplain McCabe, and a platform meeting, presided over by Dr. S. L. Baldwin, in the evening, addressed by Rev. C. W. Hunt, of the American Missionary Association, and Dr. W. F. Oldham, Superintendent of our Malaysian Mission. The Bay View Missionary Union is an organic part of this assembly. Dr. Baldwin had charge last year, was asked to return this year, and

unanimously requested to conduct next year's Conference. Among the other workers were Miss Esther Patton, Presbyterian, of India; Dr. Montgomery (Congregational) who has spent some time in the Scandinavian Peninsula; Mrs. Fisher, and our own Ella Hewitt, of Japan; Miss Jane M. Bancroft, to represent the Deerness movement, and Mrs. M. F. Longe our Frontier Supply work, besides two out-going missionaries, the Drs. Jones, en route for China, together with a volunteer for the W. F. M. S., these all bearing testimony and otherwise adding fuel to the missionary fire.

A delightful social feature was when a breeze of love's constant opportunity caught the workers and transferred them to the beautiful cottage of Mr. J. L. Moon, one of Michigan's lumber kings, to be entertained by Mrs. Moon and Mrs. Joy with a daintily prepared piazza tea. The hour was interspersed with singing in Hindu, Japanese, Assamese, and Chinese, all present joining in the Chinese chorus.

Bishop and Mrs. Walden were with us, the bishop kindly assisting in the discussions following Dr. Baldwin's papers, and in all the open Conferences. It seemed very opportune, when Brother Hiatt spoke on the Afro-American question, that there sat on the platform the one who sent the first teachers to the freedmen in the south-land, even Bishop Walden.

With the late David Preston "the morning dawneth," as his wife sent in an application for a lot for missionary headquarters. When this is realized, it will be more practicable to introduce literature in a greater degree, both the free and the kind for sale.

Registration revealed persons from seven States and six denominations.

Through a Physician's Spectacles.

BY W. H. MORSE, M.D.

Rohese à Becket, the mother of Thomas à Becket, weighed her boy on every birthday, and gave his weight in gold to charity. Suppose you weigh your child, or yourself, for "Mission money."

If the saintly Muhlenburg has any descendants, their attention is respectfully called to the realization of the dream of "church unity" in some lands among the missionaries.

Look in the margin of Jer. 48 10. Read "negligently" for "deceitfully." Consider Mission work as God's work, and beware lest the malediction be earned by negligence.

There seems to be danger of the decay of the old faiths in Japan being too sudden. If a forest tree dies and falls,

while yet the sapling in its shade is tender, it might injure it.

Though the Japanese court influence rather favors Roman Catholic missions, the Japanese people heartily distrust a system that is dominated by a foreign power. "Is there not a cause?"

The missionary should not depend much on foreign residents. Gladstone says that he never knew the Englishmen in India to assist any reform, and it is as true the world over.

It is strange, but it is not the high caste Indian convert who develops Pharisaism, but the low caste convert. Farmers say, "curry an underling calf, and her horns grow rapidly."

"Thibet is practically inaccessible to evangelism." Indeed! What is meant by "practically?" Here is a chance for the man who says, "If I set out to get anywhere, I get there."

Shall we believe that "the Roman Catholic who loses faith in his church more naturally becomes a skeptic than a Protestant?" Is that a theory, or is it the truth?

A dervish invariably signs himself "King of Righteousness," and boasts that he has "neither father nor mother, having forsaken them and all else for God's sake."

If a candidate for ordination as a missionary bore the stigma (ungrammatical, yet true) "in publicum mata, in angulis garrula," it were better that he should not enter on the work.

Culture may convert men from false religions, but not to the religion of Christ; and yet there are heathen who do not accept the Christian religion, but do accept Christian ethics.

Sheldon Dibble was quite right in speaking of the practical necessity of conversion to the love of the missionary cause. But then is not every convert a missionary?

If we did but recognize it, one's own family sometimes offers as good an opportunity for missionary work as India or Africa affords. That woman of Sweden will bear to be studied.

"Is it advisable to open new mission fields?" Leave the question to a farmer. Ask him as to extending his cultivation? "Yes," he says, "can't raise too much; room in the barn for it all."

There is at least one man in the British Parliament who is always full of missionary fire, and ready to defend the cause. This is Sir J. Pennaway, of the Church Missionary Society.

"One thousand four hundred and thirty-five newly graduated physicians. How can they possibly live?" That is the annual problem of the medical journals.

Solution: "Room at the top." And that? The mission field, gentlemen.

The missionary has the true idea of the meaning of the phrase, "Proficient in the modern languages." To the scholar it means "proficiency," simply; to the missionary it is "efficiency."

When China talks about "retaliation," it is curious to notice the disposition of the press to define missionaries as "representatives of America and Europe." "Fair in war, fair in peace."

China in account with Great Britain shows a balance sheet, on one side of which credit is given for 35,000 converted Chinese. On the other side 150,000,000 opium-eaters are charged.

Of all places in Paris the Salle Rivole is strangest for the McAll Mission. A dance-house, an anarchist's trysting place, a den of wickedness, a gospel temple, and a house of God.

It is worthy of notice that of the 1,000 to 1,500 Jews who are converted to Christianity every year, the larger percentage are of the educated classes; "ignorance maketh bigotry full."

Come now. Instead of sending "petitions" to the Czar, asking for leniency in Siberia, let's send some missionaries to Russia, if the Bear will permit us to do so.

Germany consents that Great Britain shall have the protectorate of Zanzibar in return for the cession of Heligoland. This protectorate ought to aid in extirpating African slavery.

Wanted.—A home missionary in every home. The inducements of steady work and the approval of conscience are offered. The Paymaster whose service you enter is worthy.

Le Seuer says, "Evolution is simply the current form of scientific opinion." What, pray, is the current form of missionary opinion? Would the original currency "pass" to-day?

I think that there is one trait about the Parsee that would render his acquaintance and example worth the Christian's while. He never defiles fire by smoking tobacco.

They tell us that when Zoroaster was born he laughed instead of crying. Good example for a Christian at the time of regeneration. Have we time for sorrow, brethren of gladness?

"The new minister doesn't take the same interest in Missions that his predecessor did." Who said that? The collection basket. It has the habit of "speaking out" about such things.

"He might have known that he couldn't endure the climate," some one said, commenting on Mr. Gates's recent death in the Soudan. "Yes," was the

answer; "but the endurance meant a living faith."

"A penny to play missions with, papa. You see, the candy store's heathen land. Mr. W. is missionary, and in gratitude for our pennies he gives us candies, which are idols, and we destroy 'em."

"Missions are mismanaged, sometimes." True. The Archbishop of York says that "as there is mismanagement at home, he sees no reason why the Missions are to be exempt from it."

Equivalents are not altogether arbitrary. One man's "missionary mite" may be a penny, while that of another may be hundreds of dollars. It may depend on where it is given.

The Irish Presbyterian Church is doing a good work in India. Its organ, *Woman's Work*, a small quarterly published at Belfast, is about as modest in its "claims" as can be.

Ten years ago, in Nicomedia, Justin W. Parsons was martyred. Grand worker for thirty years. I confess pride at my kinship with him. Lew Wallace "demanded satisfaction." Ten years! Where is it?

WESTFIELD, N. J.

Our Missionaries and Missions.

Rev. B. H. Badley, D.D., the President of Lucknow Christian College, is improving in health, and expects to be able to remain at his post in India, "if not required to do the work of two men."

Rev. John C. Butcher, M.D., of India, writes that on his circuit (Bijnor), during the first eight months of this statistical year, there have been five hundred and forty-nine baptisms.

Rev. E. W. Van Deventer, D.D., was appointed Superintendent of the Nevada Mission, with post-office at Reno, Nevada, at the annual session of the Mission held at Virginia City, Nevada, August 7.

The Lucknow Christian College opened for the new collegiate year on July 7 with seventeen in the freshman class. The prospects for the year are excellent. Funds are needed for both building and endowment.

Rev. Joel A. Smith writes from Ogden, Utah, August 5: "We are in the midst of a revival of great power in our district tabernacle near this city. People are leaving their harvest-fields and coming to seek God. Scores are being converted."

Rev. S. P. Craver, D.D., President of our Puebla School, in Mexico, is asking for aid in the support of students. Eighty American dollars will support a young man in this school for a year except his clothing,

and \$1,200 will endow a perpetual scholarship.

Rev. K. Miyama, for several years a worker in the Japanese Mission of the Methodist Episcopal Church, and a member of the California Conference, has been transferred to the Japan Conference, and is now at work in Japan. He is a successful evangelistic worker.

Rev. Dr. C. S. Long, of our Japan Mission, writes: "During the last year or two the attendance at nearly all the Mission schools in Japan has materially fallen off, a fact which can only be explained on the grounds of the renewed activity of the Buddhists, and the energy and ability with which they are pushing the cause of education."

Rev. John R. Hykes, writes from Kiu-kiang, China, that he is not returning to the United States as announced, and says: "I am still at the front and in the thick of the fight, never in better health, never more thoroughly enjoying my work, never more hopeful and enthusiastic as to the final issue of our conflict with the powers of darkness in this great land."

Several of the superintendents, as well as missionaries, connected with our large Western Missions are members of the Colorado Conference. Among the superintendents are Rev. D. L. Rader, D.D., of Arizona; Rev. T. C. Iliff, D.D., of Utah; Rev. G. H. Adams, of Arizona; Rev. T. L. Wiltsee, of the New Mexico English Mission, and Rev. Thomas Harwood, D.D., of the New Mexico Spanish Mission.

The following changes in post-office addresses have taken place in Japan: Rev. J. G. Cleveland, from Yonezawa to Hiro-saki; Rev. H. W. Swartz, M.D., from Tokyo to Hiro-saki; Rev. J. Wier, from Hiro-saki to Hakodate; Rev. W. S. Worden, M.D., from Yokohama to Nagoya; Rev. C. W. Green, Rev. C. S. Long, Rev. I. H. Correll, absent on leave in the United States; Rev. D. N. McInturff and Rev. M. N. Frantz, transferred to the United States.

The Rev. Y. Honda, a Japanese, "a man of fine social qualities, liberal education, and extraordinary natural ability," has lately returned to Japan from the United States, where he had been pursuing some special studies. He was formerly a member of the Japan Conference, and had located. At the last session of the Conference he was re-admitted. He has recently been elected President of the Anglo-Japanese Methodist Episcopal College at Aoyama, Tokyo.

Rev. H. G. Appenzeller writes from Seoul, Korea: "We work in Seoul exactly as though no edict prohibiting Chris-

tian worship had ever been issued. The evangelistic work is gaining. We have re-opened our Sunday-school, and instead of a straggling attendance of from ten to fifteen, we have now from forty to forty-five, not counting those who stand at the doors and windows. The meeting for women is more largely attended than the one for men, the attendance being over one hundred."

Rev. Wm. Curties writes from Blacktown, Madras, India: "There are three vernacular Sunday-schools connected with our charge here with a registered number of nearly three hundred scholars on the rolls. These schools are in three different localities, and the children are taught from the Berean Lesson leaf and our church catechism. The school meeting in the pavilion (the largest) was in existence before our coming here, as also the day-school, but we have since opened another primary day-school and hope to report success. We could do more work if there was money enough to employ additional helpers; and there are places here where other societies are not working. In addition to the school work some evangelistic labor is bestowed. We have two regular preaching-places, and both needy ones, where we do not clash with any other society. The native assistant on this charge is an excellent brother and faithful in his work."

Departure of Missionaries.

The following missionaries sailed from San Francisco, per steamer *Oceanic*, September 4:

For North China: Rev. M. L. Taft, wife and child, returning; Rev. I. T. Headland and wife; T. R. Jones, M.D. and Mrs. Stella B. Jones, M.D.; Miss Rachel R. Benn, M.D.; Miss Ida Stevenson, M.D.

For West China: J. H. McCartney, M.D., and wife.

For Korea: Miss Rosetta Sherwood, M.D., and Miss Margaret Bengal.

For Japan: Miss Grace Tucker and Miss Kate A. Livingston.

The Rev. L. N. Wheeler, D.D., formerly connected with our China Missions, went by the same steamer to assume the duties of agent of the American Bible Society for China, with head-quarters at Shanghai.

Foreign Missionaries at Home.

The following connected with our foreign missions are now in the United States:

INDIA.

Rev. Thomas Craven, Evanston, Ill.

Rev. D. W. Thomas, D.D., Haverstraw, N. Y.

Rev. W. W. Bruere, Mount Tabor, N. J.
Rev. T. S. Johnson, M.D., Pingree Grove, Ill.

Rev. A. Gilruth, Haverhill, O.

Rev. A. E. Winter, Mt. Liberty, O.

Rev. J. T. McMahon, Lima, N. Y.

Rev. A. W. Rudisill, D.D., 2209 North Calvert Street, Baltimore, Md.

Rev. C. W. Simmons, Fairfield, Ia.

Rev. J. H. Garden, Stratford, Ontario, Canada.

BURMA.

Rev. S. P. Long, Union City, Pa.

MALAYSIA.

Rev. W. F. Oldham, D.D., 411 Grant Street, Pittsburg, Pa.

JAPAN.

Rev. C. S. Long, Ph.D., Chattanooga, Tenn.

Rev. C. W. Green, Dover, Del.

Rev. Irvin H. Correll, Williamsport, Pa.

CHINA.

Rev. J. H. Worley, 2229 N. Street, Lincoln, Neb.

Geo. B. Crews, M.D., corner Fay and Gallup Streets, Denver, Col.

Miss Vesta O. Greer, University Place, Lincoln, Neb.

Rev. O. W. Willits, 93 Locust Street, Detroit, Mich.

Rev. C. P. Kupfer, Goshen, Ind.

MEXICO.

Rev. Levi B. Salmans, 315 North Noble Street, Indianapolis, Ind.

BULGARIA.

Rev. J. S. Ladd, 1126 Herkimer Street, Brooklyn, N. Y.

The India Theological Seminary.

The India Theological Seminary of the Methodist Episcopal Church is situated at Bareilly, N.-W. P., India. The course is three years. There is a Normal department for training Christian teachers.

Professors.—Rev. T. J. Scott, D.D., and Rev. F. L. Neeld, B.D.

Instructors.—Rev. H. L. Muckerjee and five others.

The students are trained in the Hindustani language, which is spoken by one hundred million of souls. One hundred and sixty-five native missionaries and forty Christian teachers have been trained and sent out. The present attendance is eighty-six.

From \$30 to \$40 a year supports a student; \$1,000 founds a perpetual scholarship; \$50,000 additional endowment is urgently needed. Sums in any amount may be sent through the Missionary Secretaries, 150 Fifth Avenue, New York, or

S. A. Keen, 100 Washington Street, Chicago, Ill.

For further particulars address

REV. T. J. SCOTT, D.D.,

Bareilly, N.-W. P., India.

Closing Exercises of the Foochow Anglo-Chinese College.

BY REV. G. H. SMYTH.

The closing exercises of the Anglo-Chinese College, in Foochow, China, took place on the 25th of June. They were of more than ordinary interest this year. Besides the usual exercises connected with the closing of the school we unveiled three fine portraits made for us by Garber of New York. One was of Tiong Ahok, Esq., another of J. M. Cornell, Esq., of New York, and the third of H. B. Chamberlin, Esq., of Denver. These three gentlemen deserve to be remembered by the students and friends of this college. Mr. Ahok is the founder of it, Mr. Cornell gave the fine telescope, made by Warner & Swasey, of Cleveland, which is now on its way out, and Mr. Chamberlin gave \$500 to purchase apparatus, the first gift of the kind ever made to us.

A number of friends, Chinese and foreign, met with the students and teachers on closing day to witness the unveiling. The British Consul, who is the President of the Board of Trustees of the college, presided. The portraits were appropriately draped with flags. Addresses were made by the president of the board, the president of the college, the Rev. Dr. Sia Sek Ong, the Rev. Dr. Sites, and the American Consul. The portraits were then unveiled. It was an interesting ceremony to us all, but especially to our Chinese friends, who had never seen any thing of the kind before.

Mr. Ahok, I regret to say, was unable to be present, being kept at home by serious illness. For two of the portraits the college is indebted to the kindness of two American friends, and for the other to Rev. N. J. Plumb and Rev. W. H. Lacy, of this Mission.

The term which this ceremony brought to a close was an unusually prosperous one in many respects. There had been much sickness, but the students had done much excellent work. They were tired out, of course, and enjoyed the prospect of rest. Ninety-eight were on the roll during the term.

Much excellent religious work was done by two or three of the older students. One of these gathered about him a class of eighteen of the younger boys, with whom he met regularly every Sunday evening.

A notable event in the life of the term

was the visit of Mr. L. D. Wishard, of the Young Men's Christian Association. He spent a week here, addressed the students of the different schools, and gave a new impetus to the work of the Young Men's Christian Association of the college. His visit will long be remembered as one of the most profitable ever made here by a foreigner.

The students have gone to their homes, and unusual quiet prevails in these lively school-grounds. Let us hope that they may all return refreshed for the work of the next term, and that among so many who are here receiving a higher education than many of their fellows there may be some who may prove a blessing to large numbers of their less fortunate countrymen.

Annual Meeting of North China Mission.

The nineteenth annual meeting of the North China Mission of the Methodist Episcopal Church was held in Peking, China, beginning June 10. The superintendent, Rev. H. H. Lowry, presided.

The work of the year had generally been prosperous.

Twenty-eight day schools with 338 pupils, and 4 boarding schools with 263 pupils, were reported.

There had been an increase of three hundred and forty-five members and probationers since the last annual meeting.

The following were the appointments of the English-speaking members:

SUPERINTENDENT, H. H. LOWRY.

PEKING DIST.—W. T. Hobart, P. E.

Peking, Asbury Chapel, O. W. Willits; Southern City, M. L. Taft; Chang Ping Chow, F. D. Gamewell; Peking Hospital, W. H. Curtis, M.D.; Student of the language, Dr. Jones; Jeho Silver Mines Medical Work, D. E. Osborne. Peking University, L. W. Pilcher, president; F. D. Gamewell, professor; Preparatory School, Miss Hattie Davis; Theological School, M. L. Taft, professor. Dr. Crews and Miss V. O. Greer, absent in United States.

W. F. M. S.

Superintendent of Girls' Boarding School and Evangelistic Work among Women, Miss A. D. Sears; Assistants in Girls' Boarding School and Evangelistic Work among Women, Miss Mary Ketring and Miss Anna E. Stears.

TIENTSIN DIST.—W. F. Walker, P. E.

Tientsin, Wesley F. Brown.

W. F. M. S. WORK.

Isabella Fisher Hospital and City Dispensaries, Miss A. D. Gloss, M.D.; Evangelistic Work among the Women and Girls' Schools, Mrs. C. M. Jewell; Assistant in Evangelistic Work among the Women and Girls' Schools, Miss F. O. Wilson.

SHAN TUNG DIST.—H. H. Lowry, P. E.

TSUN HUA DIST.—G. R. Davis, P. E.

TSUN HUA Methodist Episcopal Hospital, N. S. Hopkins, M.D.

W. F. M. S. WORK.

Medical and Evangelistic Work among Women, Miss E. G. Terry, M.D.; Superintendent of Girls' Boarding School, Miss L. G. Hale.

LAN CHOU DIST.—J. H. Pike, P. E.

Japan Methodist Episcopal Conference.

On July 10 the seventh annual session of the Japan Conference was begun in Tokyo, Japan, Bishop Newman presiding.

Rev. B. Chappell was received from the Methodist Church of Canada. He was lately married to Miss Holbrook, a missionary of the Woman's Foreign Missionary Society.

Rev. D. N. McInturff and Rev. M. N. Frantz were transferred to Conferences in the United States.

Seven young men were admitted on trial.

The statistical reports did not show much gain in membership, but there had been a gain in the amount raised for self-support.

The following are the

APPOINTMENTS.

AOMORI DIST.—J. G. Cleveland, P. E.

Akita, G. Yamada; Aomori, H. Kawasumi; Hiro-saki Circuit, T. Ikeda; Odate, T. Noda. To-o Gijiku, Hiroaki School, H. W. Swartz, J. G. Cleveland.

HAKODATE DIST.—J. Wier, P. E.

Fukuyama, T. Fujita; Hakodate Circuit, K. Nakagawa, H. Takami; Otaru, K. Sawai, one to be supplied.

C. W. Green, absent on leave.

NAGASAKI DIST.—J. C. Davison, P. E.

Fukuoka Circuit, T. Otake, Y. Takahara (supply); Kagoshima Circuit, C. Nakayama, S. Tomita; Kumamoto Circuit, S. Kurimura; Nagasaki, S. Kimura; Sendai and Agune, R. Ushijima; Yanagawa and Miiki, M. Shiroru; Yatsushiro Circuit, T. Kikuchi. Chinsai Gakkwan.—D. S. Spencer, principal of English department; H. B. Johnson, principal of theological department; E. R. Fulkerson and Charles Bishop, instructors.

NAGOYA DIST.—W. S. Worden, P. E.

Gifu, K. Ichidu; Nagoya: First Church, K. Miyama; Second Church, to be supplied; Nichiwo, K. Kaneko; Shuncho and Ebimura, to be supplied; Tahara, supplied by Shimizu; Toyohashi, S. Yamada.

C. S. Long, absent on leave.

H. Yamaka, left without appointment to attend one of our schools in the United States.

SENDAI DIST.—S. Matsumoto, P. E.

Morioka, T. Hasegawa; Sendai, S. Matsumoto, K. Hiraoka; Shirakawa, I. Honda; Yamagata and Tendo, K. Iida; Yonezawa, M. Yamaka.

TOKYO DIST.—J. Soper, P. E.

Jose Circuit, C. Nagano; Saku Yama, to be supplied; Tokyo, Aoyama, Y. Honda; Asakusa, to be supplied; Ginza, S. Ogata; Kanda, K. Ishizaka; Mita, to be supplied; Tsukiji, T. Tamura; Yotsuya, H. Hirata; Urawa, to be supplied; Utsunomiya, K. Kosaka; Tokyo Gospel Society, to be supplied.

Y. Honda, President of Ei-wa Gakko (English school).

Philander Smith Biblical Institute, M. S. Vail, dean; professors, G. B. Norton, J. F. Helknap, T. Yamada; college and preparatory departments, professors, J. W. Wadman, R. Chappell.

Other missionaries to Japan not members of the Conference, J. O. Spencer, dean; Jennie S. Vail, Harriet S. Alling, instructors.

I. H. Correll, absent on leave.

YOKOHAMA DIST.—G. F. Draper, P. E.

Honjo, S. Horigome; Iida, to be supplied; Kanagawa, to be supplied; Kawagoye, K. Yamauchi; Kumagae, K. Nakada; Matsumoto and Azusa, T.

Okada; Matsushiro and Nagano, B. Omiki; Odawara, K. Nakazawa (supply); Oiso, T. Komoriya (supply); Shimamura, N. Moriyasu; Takato and Sakashita, G. Suzuki; Tobe, Y. Ninomiya (supply); Yokohama, E. Aibara; Yokohama Gospel Society, to be supplied.

Churches and Societies.

Rev. J. H. Fitzsimons is going out to China as the missionary of the children of the Irish Presbyterian Church.

The American Board reports the death of Dr. McBride, one of its missionaries in North China. He had been in the mission only one year.

Rev. A. D. Young and wife, late missionaries in Japan of the Reformed Church in America, have joined the Protestant Episcopal Church.

Miss A. V. Wilson, sister of Bishop A. W. Wilson, has gone to Mexico to become the principal of the Chihuahua Southern Methodist Institute.

Baptists of Sweden are about to organize a Foreign Mission Society, which they intend to put in co-operation with the American Baptist Missionary Union.

The Seventh-Day Adventists have built a missionary ship for use among the islands of the Pacific. It is named *Pitcairn*, and was launched on July 28 thirty miles above San Francisco.

The Rev. N. W. Utley, of the Japan Mission of the Methodist Episcopal Church, South, was married to Mrs. Mary S. Childers on July 9 at Eddyville, Ky., and left on the next day for Japan.

The newly appointed Corresponding Secretary of the Woman's Foreign Missionary Society of the Methodist Protestant Church is Mrs. J. J. Murray, 125 North Liberty Street, Baltimore, Md.

Rev. Dr. A. Coke Smith has resigned the position of Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, South, and Rev. W. H. Potter, D.D., of Georgia, elected in his place.

The Freedmen's Aid and Southern Educational Society reports that its total income last year was \$266,684, an increase of \$45,466 over last year. It is an eminently useful and successful organization.

The sixth annual meeting of the Japan Mission of the Evangelical Association was held in Tokyo, Japan, commencing June 26, 1890. The statistics reported 378 members, 15 itinerant preachers, 3 local preachers, 6 church edifices, 2 parsonages, 15 Sunday-schools with 51 officers and teachers and 400 scholars, 79 catechumens, 120 applicants for baptism.

The Church of England Mission has not yet been established in Korea, although it has been nearly a year since Rev. Charles Corfe, D.D., was consecrated in Westminster Abbey by the Archbishop of Canterbury as the first Bishop of Korea. The consecration took place October 31, 1889. The Bishop has made an appeal for missionaries to volunteer for that field.

The Free Church of Scotland, with its 335,000 members, raised last year from all sources for foreign missions proper £96,107 16s. 3d; for conversion of the Jews, £7,524; for continent of Europe, £6,285; for the colonies, £3,515, making the whole missionary revenue for the evangelization of the world outside of the United Kingdom, £113,431 16s. 3d. The native communicants number 6,620. The total number of Christian agents is 825. Its foreign missionary staff consists of 51 ordained missionaries, of whom 32 are married, 8 medical missionaries, 23 professors and teachers, 38 females.

The first annual British Provincial Synod was held recently at Ockbrook, Derbyshire, being attended by fifty-five ministers and deputies. Bishop W. Taylor presided, and the proceedings were untroubled by any specially "burning questions." It was decided to issue next year a new periodical—*The Moravian Messenger*—and recommended that, as the term "United Brethren" is no longer exclusively used by the denomination, on all public occasions and in the publications the term "the Moravian Church" should be employed. Among the ministers ordained was Becker Shawe, called as missionary to Tibet. Rev. C. E. Sutcliffe, of Gracehill, Ireland, was consecrated Bishop of the Brethren.—*The Christian*.

The Wesleyan Conference of New South Wales has decided to accept the invitation of Sir William Macgregor to establish a mission in New Guinea. The proposal has been taken up with great enthusiasm in the colony. A district has been mapped out so as not to conflict with existing agencies; it is proposed that the mission be established on the Louisiades and D'Entrecasteaux Groups at the east of New Guinea. The Society for the Propagation of the Gospel will select a district at the east end of the island on which to begin a mission. The missionaries of the London Missionary Society, who have occupied portions of the island since 1871, are in perfect accord and sympathy with them.—*The Christian*.

The Secretary of the Board of Foreign Missions of the United Presbyterian Church reports respecting the missionaries of that Church: "Rev J. P. McKee,

of Gujranwala, in the India Mission, having found a respite and change from his work advisable, has taken a brief furlough. He landed in New York on July 4, and passed on immediately to his home in New Wilmington, Pa. He expects to return to his work in September. Dr. Lansing is improving at the homestead of his early life, Lisha's Kill, N. Y. Rev. Dr. Watson and family are at Sussex, Wis. He is understood to be preparing to return to his mission field in Egypt next September. Misses Mary L. Work and Mame R. Martin, new missionaries, will set out this fall for their work, the former in Egypt the latter in India. Rev. Wm. Harvey, after being over thirteen years at his work in the mission in Egypt, returned with his family for a season of rest. He arrived in New York on July 11. His principal address while home will be Monmouth, Ill. Miss Anna V. Thompson, of the same mission, returned with him, and will also have her home while in this country principally in Monmouth, Ill. Miss Thompson, it will be remembered, is a daughter of the venerable Rev. David Thompson of that city."

Presbyterian Missionaries at Home.

The Church At Home and Abroad furnishes the following list of ordained foreign missionaries of the Presbyterian Church now in this country who are available for service in delivering missionary addresses:

India—Rev. James M. McComb, Carlin, Nev.; Rev. F. J. Newton, Chambersburg, Pa.; Rev. G. H. Ferns, Hillsdale, Mich.; Rev. Joseph Graham, Wooster, Ohio; Rev. Thomas Tracy, 197 Spink Street, Wooster, Ohio.

China—Rev. Wellington J. White, 244 South Fifth Avenue, Mt. Vernon, N. Y.; Rev. A. A. Fulton, Ashland, Ohio; Rev. F. V. Mills, Windsor, Conn.

Japan—Rev. A. V. Bryan, 20 Lawn Ridge, Orange, N. J.

Spain—Rev. Egan Wachter, 2618 Tremont Avenue, North Minneapolis, Minn.; Rev. E. P. Dunlap, New Wilmington, Pa.; Rev. C. A. Berger, care of Rev. T. B. Van Eman, Canonsburg, Pa.

Laos—Rev. S. C. Peoples, M.D., 530 West Monroe Street, Chicago, Ill.

Persia—Rev. J. M. Oldfather, Rockville, Ind.

Syria—Rev. T. S. Pond, 53 Fifth Avenue, New York; Rev. W. W. Eddy, D.D., care of E. Wells, Esq., Delavan, Wis.

Brazil—Rev. G. W. Chamberlain, Northfield, Mass.; Rev. J. P. Howell, Allentown, N. J.; Rev. J. M. Kyle, Xenia, O.

Chili—Rev. J. M. Alar, care of Robinson Brothers, Fourth Ave., Pittsburg, Pa.

Mission Lands.

Dr. Mendenhall reports that there is reaction in France against materialism and skepticism.

The reports from Turkey show that Armenian Christians are crying for deliverance from Turkish misrule.

New edicts against the Jews in Russia have not been published, but edicts promulgated in 1882, and never enforced until now, are causing much suffering.

The American Board has opened a mission among the Albanians at Koritcha. The missionary reports a congregation of four hundred. The Greek clergy are much opposed to it.

The *Missionary Herald* for September says "During the last fourteen months no less than one hundred former Romanists have been received to the five evangelical churches in Austria."

Dr. Underhill says the Baptist Missionary Society have resolved not to pay the native agency in Africa, but to teach the natives that it is their bounden duty to voluntarily spread the news of salvation.

On the 27th of June 38 young men were graduated from the Doshisha, the American Board college at Tokyo, Japan, 28 of them from the Collegiate Department, and 10 from the Theological Department.

The revival influence that is passing over the American Board Missions in Turkey has reached Cesarea. At Mardin, on the first Sunday of June, thirty persons were received into the Church on confession of faith.

Sir Charles Atkinson says that the Brahmo Somaj has done and is doing splendid service in India in opposing and counteracting impure Christianity, and while the system stops short of vital Christianity it is the avowed enemy of infidelity, materialism, and immorality.

A missionary writes from Japan that in many places the Buddhist priests go from house to house and request the people to sign a paper promising to do all they can against Christianity, to use all the means in their power to overthrow the efforts of Christians, and to seal this promise with their official stamp. If they refuse, their business is injured and they become unpopular with their neighbors and friends.

The *Missionary Herald* for September informs us "Rev. Dr. Elias Riggs is devoting his time and strength to the development of a Christian literature for the Bulgarians. His translation of the Scriptures into their language was completed

in 1871. He is now preparing a Commentary on the New Testament, a work for which no man is better fitted. Several other works are also in preparation. Most urgent appeals have come from the Mission for means to publish such works and to give them a wider circulation."

The *Indian Witness* of June 14 says: "Pandita Ramabai has made many friends for work in South Canara, her birth-place. Orthodox Brahmins of Mangalore heard her pleas for the 600,000 (or more) widows of India. This was a concession. A decade since they would not have listened to one who has broken her caste and embraced the religion of Jesus Christ. But their interest was not pocket-deep. No subscriptions for the manifold needs of her *Sharada Sakhan* in Bombay were forthcoming from even the wealthiest well-wisher. Doubtless this seeming penuriousness was due more to fear of caste castigations than to real parsimony."

A Berlin correspondent of *The Pall Mall Gazette*, writes: "There can be no doubt that the orthodox Protestant party, so long ill-treated by Bismarck, and neglected for the more powerful Catholic Center, is rapidly gaining ground. The Evangelical Social Congress, held a few days ago, is significant in this respect. The Evangelical Church has not for many generations made itself so much felt in all departments of public life as it does now. It is the decided ambition of the emperor and the empress to make the imperial crown a Protestant one, just as that of the Middle Ages was a Roman Catholic one depending on the good will of Rome. As yet the imperial dignity is not a Protestant one by constitution, but only in so far as it is connected with the Prussian crown, which can only be worn by Protestants."

Progress of Protestant Missions in Alaska.

BY REV. SHELDON JACKSON, D.D.

In 1881 Presbyterian Missions commenced in south-eastern Alaska. The Moravians followed in 1885 to the valley of the Kuskokwim, and in 1886 to the valley of the Nuskegak. In 1886 the Episcopalians and Roman Catholics commenced in the valley of the Yukon. In 1885 the Friends established themselves at Douglass Island, and the general government commenced a system of day schools. In 1887 the Swedish Lutherans opened missions at Unalaklik and Yakutat; and in 1889 the Methodists entered Unalaklik.

In the fall of 1889 Lieutenant Commander Charles R. Stockton, U. S. N., who had just returned from a cruise in the Arc-

tic, called my attention to the degraded condition of the Esquimaux in northern Alaska. I brought the facts to the attention of Dr. W. T. Harris, U. S. Commissioner of Education, who entered heartily into the plan of establishing schools among them. The region being so remote and barbarous Dr. Harris preferred placing the schools under the supervision of well known missionary organizations. As the Moravians have been so successful in educating and civilizing the Esquimaux of Greenland and Labrador, the oversight of the schools was first offered to them. Having their hands full of work in south-western Alaska they very reluctantly declined the offer.

I then visited the missionary societies in New York city, with the following result: Point Barrow was taken by the Presbyterian Home Missions Society, Mrs. Elliott F. Shepard, of New York city, generously pledging the necessary funds. Cape Prince of Wales was taken by the American Missionary Association (Congregational), the Congregational Church of Southport, Conn., contributing the money; and Point Hope was taken by the Protestant Episcopal Mission Society. These three places represent the largest settlements upon the Arctic coast of Alaska, and are central points from which to reach the nomadic population in the interior.

It is proposed to erect this season a small school building and teacher's residence at Cape Prince of Wales, and also at Point Hope, and next season a similar building at Point Barrow. For the present year the teacher at Point Barrow will be compelled to utilize as best he can buildings belonging to the government and the Pacific Whaling Company.

Through the special permission of the Hon. Wm. Windom, Secretary of the Treasury, and the courtesy of Captain M. A. Healy commanding, I am allowed transportation on the United States revenue marine steamer *Bear*, which is under orders to visit the Arctic and re-provision the refuge station at Point Barrow.

The teachers, with their supply of provisions for a year, and the lumber and other material for their school buildings, will sail from San Francisco, about June 1, on the steam schooner *Jennie*. The *Jennie* will convey them to Fort Clarence, near Behring Straits, where they will be transferred to a "whaler," and thus reach their destination. I expect to meet them upon their arrival, and assist them in getting started.

The teacher for Point Barrow is Professor L. M. Stevenson, of Versailles, O. At that most northern settlement of North America he will experience alike the long arctic day and night of nearly

three months each. His outlook on the seaward side, both summer and winter, will be the great perpetual ice-fields, stretching indefinitely toward the North Pole. Spring and fall before his front door great whales will play, as they pass up and down the coast, and the walrus and seal flounder upon the ice-floes; while in winter an occasional polar bear will prowl around his dwelling.

In July and August the wind drives the great ice-field from the shore, and a channel is made for the venturesome revenue cutter bringing the annual mail and supplies for the station. To this same region come each summer from thirty-five to forty whalers, carrying about fifteen hundred sailors.

For a few weeks or months, according to the season, all is life and stir, then the great ice-field swings back to the shore—the gate is shut and the village is cut off for another twelve months from all communication from the outside world.

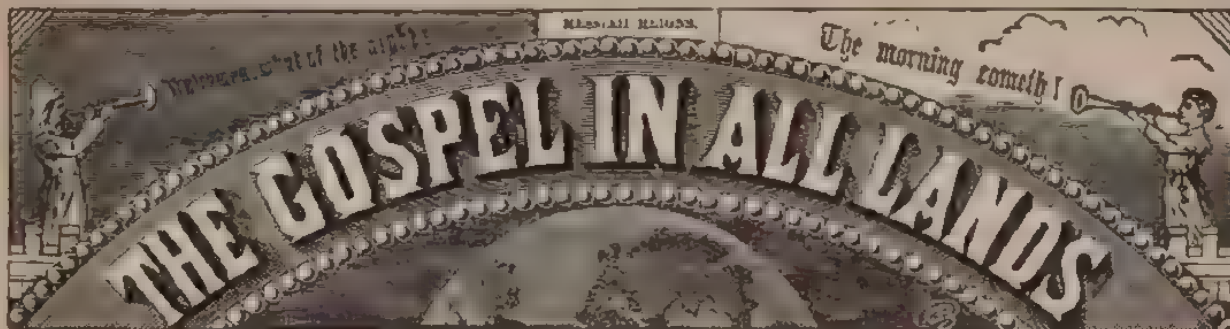
The season is usually from two to three months, although in 1879, and again in 1886, the ice-gate remained shut, and no vessels were able to reach Point Barrow.

The natives are said to be filthy and degraded. But it is a cause of profound thanksgiving that consecrated men have been found who are willing to go to them with the Gospel that alone can lift the natives out of their dirt and barbarism, light up their cheerless and joyless lives, and bring hope to their hopeless hearts.

A few weeks ago I made a call through the religious press for two or three gentlemen teachers for that distant field, and twenty-four persons volunteered, among whom were twelve ladies. Professor L. M. Stevenson was selected for Point Barrow, Dr. Briggs, of Pennsylvania, for Point Hope, and Professor W. T. Lopp, of Indiana, and Professor H. R. Thornton, of Virginia, for Cape Prince of Wales. These men in their isolation and self-denial are commended to the constant remembrance of Christians. Let daily prayer ascend in behalf of themselves and their work.

"New World of Central Africa."

The New World of Central Africa, by Mrs. H. Grattan Guinness, is published by Hodder & Stoughton, of London, and by F. H. Revell, of New York and Chicago, price \$2. It gives much information concerning the people in the vicinity of the Congo, and a history of the first Christian mission on the Congo from 1878 to 1890. Its maps and illustrations add to its value. Fourteen rules are given to aid one in living in Central Africa. These are formed from the experience of the missionaries and the writings of Mr. Stanley, and will no doubt be beneficial if closely observed by missionaries and settlers. A list of the present missionary agencies in the Congo Free State is appended, with some descriptions of the missions. Three of these are Roman Catholic. We regret that the author feels obliged to speak so disparagingly of Bishop Taylor's Missions on the Congo. The Bishop, now in this country, speaks hopefully of them, and declares that they give evidence of ultimate success.



Eugene R. Smith, D.D.,
Editor

NOVEMBER, 1890

Fifth Ave & 20th St.,
New York City



BUSH NEGROES OF GUIANA.

Poetry and Song.

Lend A Hand.

BY F. J. STEVENS.

Are you in the market waiting
While the world's great fields are white,
Effortless your strength abating
Since you use it not aright?
Lend a hand! The work is growing,
And the Master's service calls;
On his fields your toil bestowing
Ere the night inactive falls.

Hasten! Join the reapers willing
With full purposes of heart;
Since it is his will fulfilling,
Cheerfully do well your part.
Lend a hand! The work is growing,
And the Master's service calls;
On his fields your toil bestowing
Ere the night inactive falls.

Faint not, though the days are weary;
Murmur not, though they are long;
Love will make his service cheery,
Love will fill its hours with song.
Lend a hand! The work is growing,
And the Master's service calls;
On his fields your toil bestowing
Ere the night inactive falls.

World, Work, Story.

South America.

BY C. W. DREES, D.D.

Area..... 6,954,326 sq. miles.
Population..... 34,453,026.

Geographical Position.—The continent of South America lies mainly between the fortieth and eightieth meridians west from Greenwich and the tenth parallel of north and the fifty-sixth of south latitude. In relation to other great divisions of the earth's surface it is well to note that the meridian of the west coast of South America coincides in general with that of the east coast of North America, while the meridian of Cape Blanco, the most easterly projection of the continent, passes within nine hundred geographical miles of the west coast of Africa.

Its figure on the map is seen to be that of an immense *ham*. It is joined to North America by the narrow Isthmus of Darien, or Panama; is surrounded by the Caribbean Sea, and the Atlantic and Pacific Oceans, and stretches farther south toward the Antarctic Continent, if such there be, than any other land, not excepting Australia or New Zealand.

Physical Description.—The great Andean mountain system extends north and south from the isthmus to the straits, its parallel ranges in part closely crowded together and in part separated, as in Peru and Bolivia, by

extensive table-lands often from eleven to thirteen thousand feet above the level of the sea. The steep of the western coast-range plunge sharply down into the Pacific, whose waters are in general of great depth even close inshore. The Eastern Cordillera is also very precipitous; but from its base stretches away the vast level continent with its treeless *pampas*, its trackless, impenetrable forests, and its mighty rivers until the rugged masses of the Brazilian coast-range are reached and passed and we look upon the waters of the Atlantic washing the shelving beach.

The river systems of South America are the greatest in the world. The Magdalena, the Orinoco, the thousand-armed Amazon, the San Francisco, the Plata with its Uruguay and Parana and Paraguay, the Colorado and the Negro, drain the vast area and are ready to bear to the ocean the limitless tribute of a wealth of a natural resource as yet inconceivable.

All climates and all known and many as yet unknown products are to be found within the perimeter of this great continent.

Political Divisions, Area, and Population.—Originally divided by arrogant papal assumption between Spain and Portugal, the arbitrary line traced upon a map which reflected the ignorance of those who drew it could not control the future march of conquest and colonization. Revolution, independence, mutual jealousy, and greed and recent war have affected the political aspect and territorial division of the continent. There are still many unsettled questions relating to international boundaries.

Counting the three Guianas as one, South America is divided into eleven countries, whose area and population, according to most recent data given in *Whitaker's Almanac*, are as follows:

COUNTRIES.	Area, Sq. Miles.	Population.
Argentine Republic.....	1,095,013	4,200,000
Bolivia.....	472,000	2,300,000
Brazil.....	3,219,000	14,000,000
Chili.....	256,850	2,715,000
Colombia.....	331,420	3,500,000
Ecuador.....	248,380	1,100,000
Guianas.....	142,952	370,038
Paraguay.....	145,400	476,000
Peru.....	405,040	2,970,000
Uruguay.....	72,112	700,000
Venezuela.....	566,159	2,121,988
Total.....	6,954,326	34,453,026

The dominant race and language are those of the Spanish and Portuguese conqueror and colonist. The race, however, has been modified by intermarriage with the Indian tribes, and there is a large population, difficult to state in exact numbers, who perpetuate the race and the languages of the original inhabitants. We have, therefore, as elements going to make up the population, whites, Indians, and *meztizoes*, the latter term applying to the mixed race arising from the two former. To these must be added Negroes, Creoles, and *Zamboes* living in Brazil, and in less numbers in some other sections.



SUGAR LOAF MOUNTAIN, NEAR RIO DE JANEIRO.

Portuguese in Brazil, and Spanish in the remainder of the continent, are the languages of civilization and commerce. There are, however, millions of natives who speak only the Indian languages. Of these there are many tongues and dialects, among which are specially to be noted, for their development as languages and the wide areas they cover, the *guarani* and the *quichua*. The former was and is the language of the aborigines and the present Indians of much of Brazil, Paraguay, the Bolivian and Argentine Chaco, and Corrientes. The latter was the official and predominant language of the Empire of the Incas, whose territories extended from Quito, in Ecuador, to Santiago del Estero, well down into Argentine territory.

Guarani is more used to-day among the Paraguayans, and in so important a city as Assumption, than Spanish. Quichua is the common language of probably not less than four millions of people.

Discovery and Exploration—The greatest names and many of the most romantic adventures of modern discovery and exploration are connected with this part of the world. Columbus discovered the main-land near the mouths of the Orinoco in 1498. Sebastian Cabot, Magellan, Balboa, Pizarro and his fellow adventurers, with many others, carried forward the work. Yet after nearly four centuries the continent still holds many secrets which have yet to be wrested from her. Our own generation can recount in their pursuit many an enterprise of heroic daring and brave endurance and tragic death. Still there remain vast areas untraversed, mighty forests unpenetrated, great rivers, known at their source and at their mouth, whose course is, as yet, only conjectured, many human dwellings and haunts to which the first rays of

civilization and Christianity have still to be carried.

Religion.—All round the continent, and as far inland as civilization has reached, Roman Catholicism is the accepted religion, and in most of the countries is in direct alliance with the state. The pope claimed and entered into this inheritance just as he was losing such territories in Europe. The sword and the stake, under the direction of the Inquisition, were employed to establish and maintain his power. As elsewhere, heathen superstitions were merely glossed over by so-called Christian terminology and dress. Resort was had to a thousand inventions of apparitions and miracles to win the acceptance of the ignorant and superstitious natives, and these half-pagan beliefs and customs constitute, together with blind, unquestioning obedience to an ignorant and

corrupt priesthood, the religion of the masses. Few, indeed, go beneath and beyond these to lay hold of the fundamental saving truths of Christianity. Even the few who may be called intelligent Catholics are taught that their beliefs must be determined by an infallible pope, who is above Scripture because its authorized interpreter, and that grace divine can come to them only through priestly hands and outward sacramental forms.

Not only is there the call for the reformation of nominal and corrupt Christianity, but we also hear the inarticulate cry of millions still in the utter darkness of paganism. There is in the heart of the continent a wide and populous territory untouched by civilization or the Gospel. Roman Catholicism has been shown incapable of lifting these native races to any high condition. The simple preaching of the Gospel can do it.



CATHEDRAL IN GUAYAQUIL, ECUADOR.

The Argentina as It Is.

BY REV. ERNEST G. WESLEY.

Settlement of the long-disputed claims of Chili and the Argentine Republic, made in 1881, gave the latter the whole of Patagonia east of the Andes, making in all an area of over 1,120,000 square miles (by some estimated at 1,200,000 square miles, both estimates being in all likelihood too small), the lowest estimate giving a country more than one third the size of the United States, with a population of less than 4,000,000, instead of about 25,000,000, its possibility compared with the present population of this country. Aspiring to be to South America what our nation is to North America, the republic promises to fulfill the expectation and hope of its citizens; its population in 1849 being but 935,000; in 1869, 1,710,000; and at present date over 4,000,000.

Of this area and population about one half the area is comprised in three territories, Gran Chaco to the north, Pampas and Patagonia to the south, with perhaps 200,000 of the population, of whom over one half are Indians or of mixed descent; the remaining area and population being contained in the fourteen provinces which with these territories form the republic. Of the inhabitants, not Indian, a fair estimate gives thirty-four per cent. as foreign, or of foreign birth, Italians, Spanish, and French forming over eighty-five per cent. of the foreign element.

Education is taking rapid strides since the presidency of Sarmiento (1868-1874), under whose administration (one of the purest, strongest, most patriotic, and progressive the country has yet enjoyed) public schools quadrupled, trade and revenue doubled, immigration rose to 95,000 annually, and the whole Republic was lifted to a higher level. In 1869 but 82,671 were enrolled in the schools; in 1887 the number falls little short of 230,000, showing that the improvement under Sarmiento has continued. In round numbers, the number of public and private schools is given at 3,000. of which about eight per cent. are private.

Immigration is also on the increase, having risen from 4,658 in 1858 to 289,014 in 1889. When we remember the proportion of inhabitants to the square mile is less than three, or fifty times less than that of Europe, and seven times less than that of the United States, we begin to realize something of "what will be" in the Argentine Republic as the years roll on. And it is probable that the far larger part of its population in the future (as is now the case) will be nominally Romanist, in reality semi-infidel, unless evangelizing agencies are greatly increased. The time to carry out this work is now, for every one who has labored for souls in Romish countries well knows the peculiar difficulties of the work. Whatever may be the tendencies of Romish education and morals elsewhere, the tendency in the South American republics is downward, and this will not be denied by the leading thinkers among the natives themselves.

Agriculture is also on the advance. The Republic, which but a few years since had to import all its wheat and grain, is rapidly assuming an important position among grain-producing countries, its exports having risen from an insignificant amount in 1872 to, in 1887, 361,000 tons corn, 238,000 tons wheat, and 81,000 tons flaxseed. Naturally, increased attention to such an industry somewhat retards, and perhaps lessens, increase in exports of hides, wool, tallow, etc., but this is more than counterbalanced by the grain increase.

Of foreign residents it cannot be doubted that the English and American element, though but a small part of the foreign population (not over six or seven per cent.), occupies the foremost place as regards social and commercial importance; Germans follow second, then the French. Italians, though numerically at least one third of the whole, are mostly of the laboring class, supplying the bulk of masons, boatmen, peons, proprietors of small market-gardens, milkmen, etc. This fact, the social and commercial position of the English and Americans as a class, adds another fact in proof of their duty to at once redouble every effort to use their influence for Christ and his Gospel.

The rivers of the republic, chief of which is the river Plata with its two main tributaries, the Parana and the Uruguay, with several smaller streams, especially the Vermejo, Rio Salado, and Rio Negro, open the eastern and portions of the western provinces to navigation. (Patagonia and Pampas have also several rivers navigable many miles by small craft.) By steam a traveler can ascend from Montevideo to Cuyaba, in the Diamond district, and capital of the Brazilian province of Matto Grosso, a trip of over two thousand miles. The scenery up the Plata and Parana Rivers is not to be easily excelled by that of any other region. High bluffs, at places over two hundred feet; many islands, on which may sometimes be seen tigers and crocodiles; beautiful estancias, occasional rapids and small whirlpools, tropical vegetation, groves of palmetto palms and orange, here and there the ruins of an old Jesuit mission, saladeros, with magnificent hill and forest scenery along the upper course of the river, being among the "sights."

The Paraguay, in addition to scenery, brings us past many scenes of fierce conflict, drenched with blood during the war of extermination waged by Brazil, the Argentine Republic, and Uruguay against Paraguay, 1865-68; Cerrito, Curupaiti, Humaita, Villeta, Asuncion, with many other spots, recalling memories of an almost-continuous battle from Cerrito to the capital.

The Uruguay River, also rich with scenery, has its historical memories, especially Paisandu, ever remembered for its heroic defense by General Gomez against the Brazilian forces. The streams of the Uruguay are also rich in their abundance of onyx, carnelian, and jasper, the river itself being navigable by good-sized steamers nearly seven hundred miles above Buenos Ayres, and beyond this by smaller vessels.

The city of Buenos Ayres covers over two thousand

acres, and forms a parallelogram divided by wide streets into *cuadras* (squares) of one hundred and fifty yards, less than one hundred streets in the whole city crossing each other at right angles, making the losing of one's self almost impossible. Rivadavia Street divides the eastern and western streets, and from their intersection with Calle Rivadavia these receive different names; the streets running north and south extending between two and three miles.

Buenos Ayres is doubtless the finest South American city, the modern buildings and architecture being equal to that of most American cities. Its chief drawback has been its miserable harbor accommodation, making it necessary for vessels of one thousand tons and over to

by the cumbersome "*diligencias*" (omnibuses, now superseded by horse-cars), whose slow speed and rolling, jolting motion were peculiar to themselves!

Romish religious processions, though less patronized than twenty years ago, are still seen. Twenty years ago it was a common sight to see dozens prostrating themselves before the advancing crosses and banners borne by priests and monks on festival days; also to see children kneel before a priest in the open street to receive his blessing; also for the pavements to be deserted by the natives when the tinkle of a little bell carried by an attendant gave warning that a priest drew near bearing the consecrated host for a dying Romanist.

The annual Easter appearance in front of the Cabil-



SCENE ON RIO DE LA PLATA.

anchor six and seven miles from the city, thus exposing them to the destructive force of the *pampero*. The harbor improvements of Engineer Manero, when completed, provide a canal three hundred feet wide from the outer roads to basins and docks where the largest vessels can enter to receive and unload cargo.

Much of that which formerly added to the picturesqueness of the streets of Buenos Ayres is of the past; modern improvements have taken the place of the patriarchal *serenos* (night watchmen), who made night hideous with their prolonged cries of the hour and weather, neither of which could be depended upon. The water-carriers have also disappeared with their noisy carts and cracked bells; even the old-fashioned, badly paved, terrifically jolting streets (concave in the middle) are of "*auld lang syne*." Well do old residents remember them, so firmly are the memories impressed

do of the richly robed and jeweled images of Christ, Mary, and Joseph, guarded by soldiers, before which all had to bow themselves (if not kneel), and at least remove hats, used to be most familiar. Thanks to the progress of evangelical truth (chiefly through the unwearying efforts of the Methodist mission, which is the only mission really attempting to save the Romanists), these superstitions of Rome are being relegated to former days, when the light of Christ's Gospel was far more dim than now; her own statesmen no longer hesitating in public to acknowledge the blessings of evangelical truth. Priests, monks, sisters, images, processions, shrines, feast-days, etc., however, all remain, relics of superstition, which, fighting every inch of the ground, is falling back with slowly lessening numbers in its ranks.

City life in South America needs no description, being the same as elsewhere, of course modified by

Spanish customs, the temperament of the people, the climate, and environment. The religious and moral life is not high—higher than in former days, but still below par. Much of this lower religious and moral tone is due to race, climate, and surroundings; much more is due to the errors of Rome and their influence upon a brave, hospitable, patriotic people; some part is farther due to the unbelief, religious apathy, and by no means pure lives of many foreigners moving in high commercial and social circles, who, instead of resisting, bow before the tide of irreligion and worldliness, to be stemmed only by the power of a deep, earnest, living acceptance and teaching of spiritual truth.

Outside the cities, on the sheep and cattle farms as well as in the smaller country towns and villages, foreign influence does not bravely and openly resist the general tendency toward irreligion. The natives, weary of the errors of Rome, which their courtesy allows them to tolerate, but their intelligence does not allow them to believe, are inclined toward infidelity. "I know Romish teachings are false; I had no other religion, so became infidel in opinions," is a sentiment commonly expressed.

Excepting those districts where grain is now cultivated—about five million acres being under cultivation—the chief business of the people is cattle and sheep raising. In the republic, in 1888, there were about 23,000,000 horned cattle, 5,000,000 horses, and not much short of 100,000,000 sheep. Cattle farms vary in size from three to thirty square miles in extent. Some *estancias* have 10,000 horned cattle, divided, generally, into herds of from 2,000 to 4,000 head, managed by about four men. Cattle are purchased at from three to five dollars a head. Sheep *estancias* are smaller; one of 3,000 acres will support from 6,000 to 10,000 sheep; flocks managed by one shepherd vary from 1,500 to 3,000.

The natives, called "guachos," are, in the great majority of cases, without education, religion, or morals;

in battle brave, picturesque in dress, skillful in the use of bolas and lasso, matchless horsemen, enduring great fatigue, firm in friendship, eternal in hatred, hospitable to strangers, lazy in work, prone to drink, to gamble, to indulge lust and passion, the *guacho* stands by himself as a specimen of humanity. They live, as a general thing, in two-roomed huts or *ranchos*, the frame-work of wood, plastered with mud and thatched with *paja*, a native grass, at times (?) giving refuge to innumerable fleas, a smaller number of scorpions, centipedes, with an occasional tarantula.

These *ranchos* are seldom burdened with much furniture—a few rough stools, quite often oxen's skulls instead, a table, some sheep-skins for a bed, or a hide stretched from four stakes, and thus held five or six inches above the earth floor, with an *asador* (iron spit, some four feet long), a stew-pot, frying-pan, "*hombilla*," and several gourds will more than furnish an ordinary *ranchito*. Here the *guacho* lives; and in such a hut, perhaps somewhat improved, lives many an English and American shepherd; the *puestero* being quite often his own cook, butcher, cobbler, tailor, housemaid, carpenter, etc.

Native shepherds seldom trouble the priest to perform any marriage ceremony. In such huts they bring up their children, live, and die, without any knowledge of God or religion beyond a few pious ejaculations, the names of a few saints, and the application of the term "*hereje*," heretic, to any and all non-Romanists.

Are the foreign *puesteros* much better? Of course they are in education, early training, memories of old days, thoughts, and occasional longing for better things; but the religious life of hundreds of foreign-born shepherds is very little better than that of the ignorant and depraved *guacho*. The temptations to drink and sensuality are so great—temptations increased by the very occupation of a *puestero*—that the percentage of those who live religious or even untarnished moral lives is not

what it would be were this class looked after by itinerant workers.

Well do I now recall one instance of this—a young Englishman, my fellow-companion in a *puesto* for a few days after he reached camp. The first evening he asked me if I objected to his reading the Bible and prayer, adding, "If you do not, I don't want to fall into the life I see all leading." Gladly indeed did I welcome such a companion; yet, in less than three months, his religious aspirations and, so far as the "then" was concerned, all the influence of



A GUACHO'S HOME AND FAMILY.

religious training was swept away by the force of evil associations about him. His case is one of hundreds; for out of many puesteros I met on the plains I am unable to recall six who kept themselves pure.

In the cities the percentage of young men, not professed and active Christians, who turn from religious and moral training to the paths of evil is no less. A party of twelve young men is now vividly recalled to memory, every one of whom failed, within six months, in sustaining pure manhood. This colony of young men, each having from \$500 to \$1,000 capital, reached Buenos Ayres with high hopes; but within the time named all had plunged into dissipation, which laid several in the English cemetery and morally shipwrecked the rest—but one instance out of many with which I was, from the position I held in the city, personally familiar, all showing the even greater need of warm, earnest, loving Christian influence in the cities and camp-life of Argentina than in our own land, where the need is also so great.

Let me offer a picture of the first puestero I ever met. The sun was uncomfortably hot as I drew near camp, one of a party of several just beginning shepherd life. We had ridden at a scarcely slackened canter about eight or ten leagues from the river town where we disembarked early in the morning. Hot and tired, we resolved to make for a puesto seen in the distance. Drawing rein near the *palingue* (tie-posts), we saw no signs of life, except a horse tied under the *paja*-thatched *remada* (shed). At length something came to life inside the hammock under the veranda of the hut; out of the hammock rolled a young man of about twenty, dressed in a very old pair of cotton trousers, showing evidences of scanty application of soap and water. In addition to this article of dress the puestero possessed a flannel shirt minus one sleeve and a part of the other, an uncombed, hatless head, shoeless and stockingless feet, a spare body, bronzed by exposure to the sun, a belt—in the holster of which hung a revolver—holding trousers and shirt together with a generally reckless appearance completing a not in the least overdrawn picture of our host (whom I soon found to be the representative of a good old English family, deceived into such a life and ashamed to report his failure).

Once awakened, his natural politeness at once reasserted itself. Invited most courteously to dinner, we refreshed ourselves on the usual fare—mutton, hard biscuit, and *mate*, the South American substitute for tea, and a most refreshing and agreeable drink when once naturalized to its use. The chief difficulty about dining was the fact of having but two forks, three knives, four or five plates, a cup, and a glass among six of us. Our host, referring to his small stock, remarked he expected a supply by the next bullock-cart, which came from the city many leagues away. After dinner came the usual smoke, cutting tobacco for cigarillos, making them, filling and unfilling pipes, exhaling smoke to the poisoning of God's pure air as well as to the annoyance of the one who had several years before abjured its use.

Reference has been made to the *mate*. Properly speaking, this is the name of the small gourd which, emptied of its seeds, is used as the cup out of which to drink, or rather to suck, the *yerba*. About two or three tea-spoonfuls of *yerba* are placed in the *mate*-cup, with a little sugar (many preferring *mate amarga*, sugarless); on this boiling water is poured, and after a moment or two the liquid is sucked up a small tube, having a perforated bulb at the lower end, called a *bombilla*.

My first experience of *mate*-drinking was among natives, several of them being as dark as Africans. It is the duty of the one who prepares it to draw up the liquid until the small pipe is clear; the *mate* is then passed round, being filled after each has emptied it, all using the same *bombilla*. It requires some will-power to place the *bombilla* in one's mouth and to suck the *mate*, almost boiling hot, without first wiping the tube after it has just left the lips of the by no means clean-lipped host; but to do this would be an insult. *Mate* as the drink (too often *caña*, a native whisky, is the preferred beverage), *farina*, mutton, and beef, an occasional *armadillo* baked in its shell, portions of the *carpincho* (river hog), with occasional game, constitutes the ordinary bill of fare. The water is generally bad enough to almost justify fear of bad results from its use alone; yet the writer kept to the use of water and still lives.

In many of the larger cities are Protestant churches or congregations; but a glance at the map will show how small must be their influence upon the country at large, and more particularly upon the thousands of English-speaking puesteros and estancieros upon sheep and cattle farms in the interior. It is true that occasionally news is brought that a clergyman will hold a religious service at the estancia of Don Enrique B. Hile, or some one else, on such a Sunday. It is also true that on such rare occasions the Protestant puesteros, and most likely several of the estancieros from within a circuit of twenty-five or thirty miles, will ride over to the service, have dinner with Don Enrique, and return. But the influence of such services is not lasting, the services coming at too long intervals.

Often at the few and far between services I have seen tears trickle down the bronzed cheeks of the hearers as some sweet memory of the past was awakened or some tender spot was tenderly pressed by the message of Christ. But just as often have I known the tide of sensual passion sweep all such feelings away within a week.

The time must come when ministers of the Gospel will have their regular itinerancy, passing from estancia to estancia preaching the Gospel, and staying at each estancia a few days to visit the puesteros. Unless the character of puesteros has greatly changed, such men, if they live what they preach (for these shepherds are quick indeed to detect the ring of false metal), would be well received by hundreds and by thousands who are now wholly separated from any and all able to counsel them regarding the soul's deep hunger and its longings, which they themselves know cannot be either satisfied or quenched by the yielding to sinful pleasures.

In such work a knowledge of Spanish would not be necessary beyond what could be picked up in six months. An earnest faith, a loving heart, a pure Gospel thus used would without doubt win hundreds back to Christ. But, let me here add, such work must be done by men; for it would demand many leagues of horseback riding over prairies destitute of roads, and through *arroyos* (rivers), across which are no bridges; there would also be constant need of putting up in native ranchos and in *puestos* where there was no female, either native or white, varied with occasional "sleeping out at night," and the encountering of terrific thunder-showers in which the lightning flashes incessantly, and the rain descends in a veritable deluge for several hours at a time.

I add this because I have been questioned regarding this matter several times by ladies who thought themselves called to the South American field in this evangelistic work. As teachers—for American lady teachers have the preference—there is room for a large amount of educational work along Christian lines. It would be, however, best for all ladies having this purpose in view to find out whence comes the call, and then to determine whether they are called.

But this article, interesting in sweet memories to the writer, may by the reader be already judged too long; the writer therefore closes with much unsaid.

Methodism in Buenos Ayres in 1890.

BY MISS ELEANORA LE HURAY.

As the writer has had the privilege of a personal acquaintance with the Methodists of Buenos Ayres (pronounced bu'en-os a'i-res) for more than two years, she can lay claim, if not to a right to discuss them and their surroundings, at least to a friendship with them and a knowledge of the things whereof she would speak. And how marvelously one's opinions, likes, and dislikes can change in the short period of two years! Almost as rapidly, indeed, as the city itself in its strides toward all that constitutes the seeming glory and pride of the nineteenth century: to be foremost in the race of civilization, jostling against one's neighbors and so longing to outdo them.

Even to effect a landing in the port of Buenos Ayres in those earlier days of our acquaintance was not without its perils; to turn one's face homeward equally so—unless you should be among those whose ignominious lot it was to leave the brave old city in a one-horse cart, pulled out to your row-boat over the sloping sands of the river, whence all the water seems to have taken a temporary farewell. Unenviable fate and undignified, even though it be a Methodist bishop who thus makes his exit.

But these days are long since passed. One lands now in as commonplace a manner as heart could desire at the wharf amid the usual crowd of shipping; for time is flying, and what was good enough for the gentle Bonairenses of 1888 is far beneath the dignity of an Italian peon of 1890.

It is a grand thing (and I speak advisedly) to have founded a mission in a free, progressive republic, where liberal views and the enlightenment incident to this same nineteenth century have chased into utter darkness and oblivion the views of the fifteenth and sixteenth centuries.

It is true this is still a Catholic country—no one would be so blind as to urge the contrary; but Catholic as it is said to be, Catholic as it is, I would ask no fairer field, or more unprejudiced, in which to preach Christ Jesus.

When you think of a Spanish Catholic, is not the portrait you would paint that of some somber, cruel believer in the Inquisition, some bigoted follower of Loyola, faithful unto death, some fanatic who would as willingly draw a knife from under the folds of his shrouded cloak as he would toss off a glass of claret with a friend? That may have been the Spaniard of last century, of fifty years ago, but it is no portrait of the Spaniard I have known, of the Spaniard of to-day in Buenos Ayres.

Not long since the Methodist pastor of our English congregation in this city established what is known by the name of the North American Normal School—a school well appointed with the best North American ladies as teachers and a liberal course of study. Open alike to English and Spanish families, the result was a large proportion of the latter chose to patronize the institution, which, favorably spoken of by the press and highly approved by members of the city school-board, is one of the evangelical institutions well known and appreciated in this Catholic city.

Taking up the *Prensa* or *Nacion*, the two great Argentine daily papers, one may at any time see such a notice as the following: "Evangelical services at Corrientes 718, Sunday 12, by the Rev. Dr. Thomson, pastor; theme, 'Consequences of Incredulity.'" Many a Spanish gentleman, reading the above notice, is filled with a laudable curiosity to hear the well-known orator, and, leaving aside for the evening the attractions of a fine theater, wends his way with many others of like mind to the temple, a commodious building but a few steps from the theaters and like places of attraction. On entering he may be somewhat astonished to find the seats already filled by those there before him; other friends or strangers like himself are availing themselves of the standing room along the walls, while extra seats are being brought in by the guardian or sexton and placed in front of the pulpit.

There is a deep hush when Dr. Thomson arises, and in a ringing voice reads with solemnity the opening lines of some good old Methodist hymn. His voice is electrical, and the electric current is passing through the vast audience; there is no inattention or drowsiness now, but every one is on the alert. Besides his notes the doctor frequently carries a copy of some daily paper, from whose columns he may quote some inaccurate statements concerning his own Church, some disloyalty, some fraud which has drawn down his righteous indig-

nation. His theme may be some Catholic desecration of sacred things, as a description of scenes witnessed outside the cathedral during holy week; and fired with enthusiasm, armed with biting sarcasm, the orator in this mood can do with his audience as he will. Not unfrequently an ex-priest is in the congregation; a reporter; many a free-thinker finds his way among the humbler and more devout believers; and it is a notable fact that while in most of the Spanish churches the congregation is composed largely of women, our evangelical meetings are in great part made up of men.

Could you see the crowds surging out of the church and filling the streets as they pass, remembering that this is one only of several Methodist services held the same evening in different parts of the great city, you could not but ask, Is this the Catholic Buenos Ayres? Can it be true? Yes, but not the Buenos Ayres of the past; Buenos Ayres of 1890.

Independence Day in the Argentine Republic falls on the 9th of July. It is observed by all in ways suited to the various nationalities here represented, but with great brilliancy and gusto by the Argentine school-children. Children in Buenos Ayres are favored mortals, nothing being too good for them, their admiring parents think; hence the children also celebrate Independence Day, if not like their elders, at least in a body as school-children. The enormous evangelical school-room, once itself an old theater, capable of great possibilities in the way of accommodating every body and his friend, was in its element on the night of the ninth. Flags of many lands adorned the walls; shields bearing the arms of the fourteen provinces, with portraits of generals celebrated in history, contributed to the brilliancy of the occasion, and the children—what an army of children! "Que tanto de chiquilines!" cried the admiring parents. Was ever occasion more propitious? What applause as the Patria entered bearing the national flag! To what wild enthusiasm the audience attained during the speech of Dr. Wood to this army of Sunday-school children! The leading daily papers next day spoke of the celebration of the evangelical school, and the number of visitors was computed at not far from eight hundred.

This was the particular *fiesta* of the Paseo de Julio children, only one out of some half-dozen equally well-known Sunday-schools.

And have Sunday-schools found such favor among the Argentines? They have indeed; even the Catholic school of the *Misericordia* now has its session on the Sabbath at the same time as ourselves, and hopes to proselyte our children by offering them caramels.

Two other of the most important institutions of the Church have lately been set on foot in the city: the theological seminary and a training-school for teachers, the latter the work of the Woman's Foreign Missionary Society. Both having been started only last year, they cannot lay claim as yet to a large number of students; but the need for them was imperative, and their success in the future will be great. The free day-schools—one for

boys, another for girls—do not lack in numbers, and have the reputation consequent on long standing; these were the ragged schools befriended years ago by Sarmiento, who procured on their behalf a subvention from the government, and which are frequented in great part by the Italians living along the river-side. Many of these children, so lately from Italy, cannot speak Spanish correctly, and but for the mission would run wild about the streets, a set of veritable little Arabs as New York city can boast; but, reformed by the influence of school and Sabbath-school work, they become disciples of the religion that has saved them.

Old-fashioned class-meetings are also characteristic of Buenos Ayres Methodism. Faithful class-leaders have divided the city into districts, each one of which has its weekly meeting, and to the poor, hard-working Italians and Argentines the class and prayer meetings are their one and only recreation. During the week of prayer in the early summer mornings and in the cool of the summer evenings these leaders and their classes, old and young, rich and poor, gather together expecting an outpouring of the Spirit, and living to witness with every recurring year a most gracious revival.

Only one word more before closing.

Buenos Ayres Methodism has elements of prosperity, resources in itself that augur well for its future. Not many weeks since some liberal-hearted donor, making personal sacrifices for the Church so well beloved, signified to the pastor a readiness to contribute the sum of \$10,000 for the advancement of the work, \$6,000 toward the erection of a separate church building for the Spanish congregation, and \$4,000 for the purchase of property for the training-school of the Woman's Foreign Missionary Society.

With such a testimony of appreciation, can we be less than reanimated in the midst of our toil, looking for a glorious recognition of the cause of Christ in this Spanish Catholic republic in a day not now far distant? To his name be all the glory!

Buenos Ayres, July 30, 1890.

A Sabbath in Montevideo.

BY C. W. DRIES, D.D.

Three quarters of an hour's ride on the street railway, and a ten minutes' walk, carries us from a missionary's home in the city of Buenos Ayres to the south dock of the new port of the capital city of Argentina, where we step on board the *Jupiter*, river steamer, bound for the neighboring capital city of Uruguay, Montevideo.

Very different this stepping from *terra firma* to the deck of your steamer, securely moored in deep water to the finely built wharf, from the old method, which was in vogue up to within a few weeks, of first embarking from a landing-stair in a small boat bobbing up and down on the chopping waves of the great river Plata, to be rowed thence several hundred yards through shallow water to get along-side your steamer. A still greater

contrast from the mode of embarkation to which Bishop Walden had to submit when he was leaving us at the close of his late visit to the South American Mission. He had to be carried in a cart through the shallow water to the small boat and thence to his steamer. Great improvements are going on in this old yet new South America; and not least among them is this new port of Buenos Ayres, with its series of inclosed docks along the river front, and its north and south basins and deep-water channels, so that the great ocean steamers, which formerly had to anchor a dozen miles away, hull down on the horizon, can now come close to the new warehouses where their cargoes are to be received.

Our steamer, the *Jupiter*, is not one of the finest of the Glasgow-built boats which the great Scotch company, called "The Platense Flotilla Company," has plowing the tranquil waters of the great river system which has its outlet through the river Plata; but she is sufficiently comfortable for the single night's journey which will suffice to carry us to Montevideo.

The night passes in quiet, and only by the not very severe rolling and pitching of the boat in the early hours of the morning are we reminded that this "Silver" River, twenty miles wide at Buenos Ayres, sixty at Montevideo, and a hundred and twenty between the capes at its mouth, is really a great estuary opening out to the sea—the widest river mouth, unobstructed by islands, in all the world.

With the earliest light of the Saturday morning we reach the outer roadstead of Montevideo Harbor; and, passing between the mount, on which stands a lighthouse, and the point of the long peninsula, on which lies the old city, enter the bay, where lie many vessels of all descriptions save the great ocean lines, which must stay outside in deeper water.

We are soon at anchor. The health and customs officers come off to us, for we are in a country foreign to Argentina, which we left last night, and, all formalities observed, we are at liberty to take any one of the little boats whose owners are vociferating and wildly gesticulating about the gangway in a lively competition for patronage. We are soon ashore, and, after undergoing a perfunctory examination by the customs inspector of our itinerant's traveling-bag, take a street-car for a brother itinerant's house, where we know a warm welcome awaits us.

Montevideo is a very attractive city. It is well laid out, with streets only a trifle too narrow in the older part of the town. It is well paved and solidly, if not elegantly, built. There are many very imposing and handsome edifices. An air of thrift and cleanliness pervades the whole city, and there are very few indications of the existence of any abjectly poor class among its people. Well-dressed, prosperous-looking men and handsome-featured women abound in the streets. It is a population where the characteristics of the races of southern Europe predominate, with no admixture of aboriginal American feature or complexion.

Montevideo is a city of 200,000 inhabitants, but no parallel could be drawn between its development

and that of Chicago. It is of no mushroom growth, but has taken a respectable period to reach its present state. It was nearly a hundred years old when the Pilgrim fathers bent the knee upon Plymouth Rock, and when the thrifty Dutchman cast out his lines over Manhattan Island.

It is the capital city, and the chief and almost the only port of import and export for the Republic of Uruguay, with its 72,000 square miles of area and its population of 700,000 souls. It is also the *entrepôt* of a widely extended commerce, which extends far up the Uruguay, the Parana, and Paraguay Rivers into the very heart of Brazil.

It is a port of call for all the lines of steamers which come to the river Plata. English, German, Dutch, Belgian, French, Spanish, and Italian ships, to the number of fifty or sixty, call here each month.

The amount of intellectual activity, the spirit of independence and tolerance generally prevalent, have made this an inviting and fruitful field for our mission work. To give some view of the present state of that work is the further purpose of this letter.

This is the superintendent's quarterly visit, and, after a busy day of consultation with the preachers and the missionaries of the Woman's Foreign Missionary Society, the Saturday evening brings together the members of the Quarterly Conferences of the two pastoral charges into which the city is divided for the purpose of our Spanish work. For convenience, and for the better training of the younger official body, the two circuits are united for Quarterly Conference purposes.

Here is Brother George P. Howard, pastor of Montevideo Circuit, including the old city and that portion of the new town which extends eastward along the river. He is a native of Buenos Ayres, son of American father and English mother, converted in the old First Church in Buenos Ayres. He is faithful, spiritual, and successful, having, in addition to his Spanish work, the care of a small but interesting English congregation, which we hope may grow into a self-supporting church ere long. His assistant in this large and heavy work, both Spanish and English, is George G. Froggatt, a native of Buenos Ayres, of English parentage, also a fruit of our South American Mission. He spent two years in the Ohio Wesleyan University, and is a member of the New England Conference.

Here is also Brother Antonio Guelfi, preacher in charge of Aguada circuit, comprising that part of the city which lies north and west of the bay. He is of Italian family, but a native of Argentina, thoroughly converted, active, and useful.

We have in the official board two local preachers, two exhorters, Sunday-school superintendents, stewards, and trustees. The secretary of the Quarterly Conference is a young but already successful Doctor of Laws. We have a broker and commission agent, a bank employee, merchants, and artisans. They go through the business intelligently and thoroughly.

The stewards' accounts show \$217 raised for pastoral

support during the first six months of the calendar year by the Spanish and English congregations of the old circuit.

They have paid all incidental expenses of worship, met the claim of the city government for repaving in front of the church, put in new ventilators to improve the comfort of the congregation, and met other items, including the insurance on the church building. They show a good balance on hand in the benevolent fund, and have about \$2,500 to the credit of their church building fund for the improvement of the new lot in the eastern part of the city.

The class-leaders give good reports, one of them referring with manifest emotion to the clear conversion of one who is to be baptized and admitted into the church to-morrow. The Quarterly Conference closes at half past ten after a profitable session.

Sunday dawns with a clear sky, brilliant sun, and fine, bracing atmosphere. This is our mid-winter day here under the Southern Cross, and we have sharp frosts but no snow. Nor is the cold severe enough for the latter.

Our winter days, when bright, are just like the bright cold days of late autumn, with a little nip of Jack Frost, such as serves in the latitude of the Northern States to presage the lower temperature of real winter.

Half past eight o'clock finds us in the church for the first meeting of the day. About a hundred persons are present, and the service, after introductory singing and prayer, takes the form of a testimony meeting. In little more than half an hour twenty-six brief, clear, and pointed testimonies are heard from men and women who know the power of a present salvation. Then eight adults, candidates with others for admission into the church, come to the altar to receive Christian baptism.

They are well-dressed, intelligent persons, mostly heads of families, and the church joins with them in the prayer of faith that, as they receive the outward symbol, the inward spiritual grace may be abundantly given to them.

An interval for the ten o'clock breakfast, usual in these countries, and we are again in the church for the regular worship of the English congregation, which on this occasion is followed by the communion service. About eighty persons give close attention to the gospel message.

The communion service is followed quickly by the English and then by the Spanish Sunday-schools. In various sections of the city are held during the day five additional Sunday-schools, thus making seven Sunday-schools for the city, with an aggregate attendance, under normal conditions, of about four hundred officers, teachers, and scholars.

At seven o'clock we are assembled again for English preaching, before the close of which the church begins to fill up for the eight o'clock Spanish service, at whose opening every seat in the body of the church is occupied, a goodly number are in the galleries, and the

congregation numbers not far from four hundred and fifty souls.

After introductory exercises a brief discourse is given upon the significance of membership in the church, and the twelve persons are admitted into the full fellowship of our Zion. Then follows a very impressive communion service, in which about one hundred and twenty persons participate as communicants.

The services of the day close with an account given by the writer, just returned from a missionary journey to the west coast of South America, of the signally successful work in Callao, Peru, of Brother Francisco Penzotti, a convert of this church, and long one of its body of lay workers. So ends a busy and a happy day.

Allow in the above for the special form given to some of the services on the occasion of the superintendent's visit, and add to the list three preaching services which were omitted in different parts of the city, in order to bring the congregations together, and you have the ordinary Sunday's activities of our mission in Montevideo.

During the week in the Central Church are held two prayer-meetings, two class-meetings, a Bible study, and a children's class, while in other places of meeting there are held not less than seven meetings of different kinds, but all gospel meetings. House-to-house visitations, and the work of a Bible colporteur, must be added to the account, and last but not least in importance, where all forms of work are indispensable, the faithful, self-denying and indefatigable labor of Misses Hyde and Bowen, of the Woman's Foreign Missionary Society, having under their care six day-schools, with their corps of native teachers and more than three hundred pupils.

Such is a brief but approximately complete statement of the missionary activities in regular prosecution in this capital of Uruguay.

A noteworthy feature is the amount of regular and systematic work prosecuted by unpaid agency. For all the work referred to, except the schools, there are but three persons who receive their living in connection with their ministry. These are the three brethren above mentioned. Their support is contributed to by their people year by year to an increasing amount. We hope that the old charge will soon become self-supporting.

The work done has not been in vain, as is attested by the existence of organized societies, numbering one hundred and seventy-one members and ninety-three probationers, which numbers will be increased before the year of grace shall close.

From this commanding center the lines of gospel influence are going out through all the interior of Uruguay.

This Montevideo church has given workers to Brazil, Paraguay, and Peru, and follows her children in their far-distant fields with loving prayers and sympathy. May her offshoots be multiplied yet more for the glory of Christ and the salvation of souls!

3,000,000.

Three Millions of Indians Waiting for the Light.

BY REV. A. M. MILNE.

When we say that there are three millions of aborigines in South America waiting for the first ray of gospel light



AN INDIAN OF PARAGUAY.

the thought will strike most people that these comprehend all the uncivilized tribes of Brazil, the Chaco of Paraguay, the Pampas of Argentina, Patagonia, and Tierra del Fuego—wandering savages speaking scores of different languages. Such, however, is not the case. We say nothing of the million of "wild" Indians of Brazil, for among some of these on the Amazon we understand that something has been attempted by the

South American Missionary Society. Neither do we include the Chaco Indians of Paraguay; among them also this society is at work. Nor the Indians of the Pampa, now almost exterminated; nor the three different tribes of Patagonia, now reduced to less than a thousand souls; nor the Fuegians, also numbering less than a thousand and speaking three different languages. Among one of these tribes, the Yaghans, numbering about three hundred persons, the South American Missionary Society is at work and has translated into their language the gospels of Luke and John and the Acts.

We refer to the descendants of that once famous race, the subjects of the Incas, who, prior to the Spanish invasion, were much farther advanced in civilization than they are to-day. Speaking of the treatment that they received at the hands of the Spaniards, who had been welcomed with their characteristic hospitality, the historian says: "The ills that were suffered by the Indians were so many and so great that it is impossible to conceive of them. They killed them, robbed them, and enslaved them, without necessity and without motive. For forty years they treated innocent creatures with the cruelty of hungry wolves, tigers, and lions; oppressed and destroyed them by all the means they could invent. . . . The inhuman policy of the conquerors has caused to die twelve millions of Indians. The greed of gold has been the cause of this horrid butchery. The conquerors have not known any other god, and to fill themselves with riches they have treated as vile refuse the people who received them as messengers from heaven."*

We know very well that fifty years ago D'Orbigny computed the descendants of the subjects of the Incas at barely the half of three millions, but when we remember that the united population of Bolivia and Peru, to say nothing of Ecuador, is given in the statistics at five and a quarter millions, of whom fifty-seven per cent. are pure Indians and twenty-two per cent. Mestizos—mixed—also speaking Quichua, and that this is allowing Bolivia the same proportion of whites that the published statistics give to Peru, it will be seen that the estimate we make is much less than the reality.

The Quichua language prevails from Santiago del Estero in Argentina to Quito in Ecuador, a distance of more than three thousand miles. It has dominated the Spanish and become the vernacular of the mixed race, as it is of the Indians. In many parts it is generally spoken by the whites. Since the Spanish Conquest the progress of the Indian has been in the line of deterioration and moral degradation. Nor could it be otherwise; they are downtrodden by the land-owners, who hold them as serfs; they are wronged by corrupt authorities, that always give the right to the man who has money; and they are oppressed by the clergy, who can never drain contributions enough out of them, and who make the children render service to pay for masses for deceased parents and relatives. The Gospel is the one and only lever that can help them out of their misery. That it

* R. Las Casas, quoted in *La Historia del Peru, bajo la Dinastia Austriaca*, by Sebastian Lorente, p. 2.

can do it there is no question. What the Gospel has done for others it can do for them. The only question is, Who will take it to them? If the South American Missionary Society considers it worth its while to give its energies to three hundred souls speaking a language that will be extinct, with all the other languages of that region, in a very few years, will no missionary society be willing to give some attention to the three million descendants of the subjects of the Incas, who speak one language, and one that can never die?

Missionary Outlook in Bolivia.

By CHARLES W. DREES, D.D., SUPERINTENDENT OF SOUTH AMERICAN MISSION.

The geographical situation of Bolivia I need not describe further than to say that it is now a purely inland country. Chili has cut it off from the sea on the west, and Paraguay from the great river on the east. She gives large tributaries to the Amazon, but the difficulties of navigation and of other means of communication in that direction make that outlet of still very remote utility. Bolivia has a very direct interest in the opening of the Intercontinental Railway, and she will have within her territory a longer division of it than any other Central or South American country save Mexico and Argentina.

In variety of mineral and agricultural resources, as in diversity of climate and soil, she will compare well with any of her sister republics.

The population, taken from an officially approved publication for use in schools, is about one million one hundred and seventy-five thousand, divided between whites, Indians, and mixed races, not including uncivilized Indians. Not one sixth are of pure white race. I was assured that in La Paz not more than ten or fifteen families have preserved themselves from mixture of Indian blood, and even that number is problematical.

Not less than five sixths of the people speak habitually and by preference the Indian tongues, of which the *Quichua* is the most important, *Aymara* coming next. The latter prevails in the region of La Paz and some neighboring departments, and is the language of a warlike, turbulent race, which gave the Incas such difficulty to keep in subjection that the latter finally resorted to the expedient, not unknown in sacred and profane history, of transporting the whole tribe to a region distant from their original home and surrounded by faithful subjects. *Quichua* was the most widely used tongue in the dominion of the Incas, and is still spoken from Quito in Ecuador to Santiago del Estero in the Argentine Republic.

The Spanish race, pure or with some admixture of Indian blood, forms the wealthy and ruling class, holding large estates and traditional or actual riches acquired from the mines. The *Cholos* or *Mestizos* constitute in the towns an artisan or laboring class. In limited regions the Indians are still permitted to hold land in community, selling their produce to the towns and serving

as carriers. On the large estates *peonage*, or servitude, exists *de facto*, though not, perhaps, *de jure*. I saw an advertisement in a daily newspaper of La Paz of an estate for sale, the description stating that it comprised such an area, with certain advantages, and *one hundred peons!*

There is a large region in northern and eastern Bolivia which is almost entirely untouched by civilization, inhabited by wild Indians.

The religion of Bolivia is the lowest type of Romanism that I have ever seen, the priests of the worst character, the ignorance of the mass of the people the most dense, and the reign of superstition the most absolute! There are, of course, some who, in the midst of the errors of Rome and the pagan beliefs and customs grafted upon that stock, have some higher views of the great truths of our holy faith, and sincerely seek after God. These are of the higher class who are better educated, in spite of Rome. Among these a very large proportion of the men hold the faith of the Roman pontiff with much of mental reservation and inward protest, which, if they only knew it, and had the courage to profess it, makes them theoretical Protestants. But the mass of the people and the poor Indians are sunk in the grossest idolatry, and hundreds of thousands are unchristianized even in the Romish sense.

Some idea of the faith and worship of the Indians in the rural districts can be formed by the following fables, which are of current belief and which give the predominant cast to the religious life and worship of the people even in La Paz.

The first is of *Our Lady of Copacabana*, the chief devotion of the Bolivian people. The shrine is located on the shore of Lake Titicaca, and is immensely rich in votive offerings brought by thousands from all parts of the country. The image is said to have been carved and painted by the unskilled hand of a poor Indian of Potosi, who brought his handiwork to La Paz and left it for a night in the cell of one of the friars of St. Francis. In the night the monk was awakened by a supernatural radiance proceeding from the image, and was inflamed with a passion of devotion. The morning light revealed to all that the artist hand of angels had perfected the poor Indian's work, and that a strange power had been given it to perform miracles. Not a prodigy in all the catalogue of wonders but has been wrought by this image! It has spoken audible words, and has even stretched out its hand in token of favor and to bestow healing upon more than one poor suppliant. Its shrine is the Guadalupe, the Lourdes, the Holy Loretto of Bolivia.

Another miraculous image is that of *Our Lord of the Girdle*. A poor man had for days bent at this altar, begging relief for his wants, when at last the image spoke with audible words, and taking off his girdle gave it to the petitioner, saying: "Go *peren* this!"

The *Lord of Pardon* is another wonderful image, which, to a despairing penitent upon whom an over-rigorous confessor had imposed an impossible penance,

spoke with the Saviour's words: "Thy sins be forgiven thee; go in peace, and sin no more"—a tale that is very beautiful as an allegory, but whose evangelical significance is utterly lost in blind wonder at the material prodigy wrought by the apparently lifeless image.

There is also a most miraculous Madonna in the Church of San Juan de Dios. A painting upon a roughly stuccoed *adobe* wall, representing the Virgin and Child, was the shrine at which a certain young gambler of La Paz paid his devotions, and where he left a lighted candle before going to his nightly temptings of fortune. For some time he was winner, but finally, after a week of losses, "dead broke," his anger was kindled against his patroness, and, going to her shrine, he plunged his dagger into her face and aimed a blow at the child in her arms, when lo! the image put up its hand to avert the stroke and from face and hand streamed forth blood, which may yet be seen. A great competition arose for the possession of this painting, the Hospitalers winning the day with the argument—than which none could be more conclusive—that, as the Virgin was wounded, she ought, of course, to go to the hospital. So the section of mud wall was carefully cut away, inclosed in a wooden case, and transported to the hospital church.

And these stories were told us not by some poor Indian or ignorant *cholo*, but in all seriousness and with evident faith by a *frate* and by the prior of the Convent of St. Francis, under the shadow of the most magnificent church of La Paz. When I asked Fray Rafael if the Virgin really gave the gambler his first success he answered: "Of course; no matter what crimes the children of the Virgin are guilty of she will protect them, if they have their *intention* toward her. And be it known that Brother Rafael is just finishing his studies of moral theology according to the Rev. Father Gury, and is about to be ordained subdeacon, and will, not long hence, be placed in charge of a cure of souls.

The condition of the Indians aroused our deepest compassion. They have been a subject race and practically slaves since the Conquest, oppressed and peeled on every hand. A gentleman from whose family two men have risen to the presidency of the republic affirmed that their condition is now worse than under the colonial *régime*. He made to me the further remark, which I also had from the lips of another in almost identical words: "The Indian has three enemies—the priest, the *corregidor* (civil authority), and the judge."

From ocular and verbal testimony I am convinced that drunkenness and immorality are fearfully rife among them. Their priests live in shameful violation of their vows of celibacy and chastity, and "like priest, like people" is still a true word.

The Indian feasts and holidays are orgies, lasting often for many days, in which heathen dress and heathen songs and dances are mingled with their supposed devotion to Christian symbols and traditions, and drunkenness and debauchery fill out the scene.

What has Romanism done for them? After three hundred and fifty years they have neither been taught

the Spanish language nor has their own tongue, imperfectly reduced to written and printed forms, been employed so as to put the truths of Christianity into their possession. Here and there a priest or friar—and sometimes dozens of them—has been fired with a zeal of God, but not according to knowledge nor so as to give the true knowledge. Their Church did not command or even permit them to use the sword of the Spirit for spiritual conquest. They learned a few formulas in the language of the Indian, which few of them could otherwise speak, and thus with crucifix and holy-water and consecrated wafer thought to bring the heathen to Christ, or rather to Holy Mother Church. The result is not far to seek—failure, utter failure. One would almost say: If this is the best that Christianity and Christian civilization can do, it were as well to leave them in their heathenism. One of the saddest results of this system is the fact of the prevailing belief, even among intelligent men, that the Indians are capable of nothing better, and that the only hope for the country is in killing them off.

But is this the best that Christianity can do? When shall the Gospel that made the Wyandottes a praying nation, that raised up a preacher like Between-the-Logs, that is transforming Indian villages in Mexico, that has won such triumphs in the South Sea Islands—when shall that Gospel which is the power of God unto salvation be preached in its purity and simplicity amidst these mountains, plains, and valleys?

The constitution of Bolivia forbids *public* worship other than the Roman Catholic, save in colonies of immigrants which may be established. The present administration is allied with the clerical power. There is, nevertheless, a wide-spread liberal sentiment, and a new turn is likely soon to come in the political affairs of the country. There is enough sentiment favorable to liberty of worship to make it possible to secure, as in Chili, Peru, Brazil, and, earlier, in Argentina, practical toleration even before it shall be legally granted. I believe, as do others in whose judgment I have confidence, that a footing can be made good in La Paz, and our work, once begun, in however quiet a way, would become a powerful lever to help on the wheels of liberty and progress. This conviction was expressed to me spontaneously by the editor of one of the liberal newspapers of La Paz.

The time is opportune. The attention of our countrymen is drawn as never before to South America, and South America is looking to us for impulse and guidance. Let us give to these nations *the best* we have—the word of God, the blessed Gospel of his dear Son—and the return will be an abundant one!

There is a material aspect to this matter which many will regard as interesting and important. The trade of Bolivia will not be of much real value to manufacturing nations until the mass of the people become consumers of the products made necessary by the requirements of modern civilized life. Five sixths of the inhabitants of Bolivia consume none of those products, nor will they

awake to civilization until the Gospel begins to work upon them.

The condition of the Indian population of central South America should appeal to the heart of the Christian Church as loudly as that of the inhabitants of Central Africa, for, as I have already indicated, there is a vast area untouched by Christianity in any form, while there are from four to five millions in the region extending from Ecuador to northern Argentina, whose knowledge of the Gospel is of such a defective and corrupt character as to fail to lift them to any higher ground of hope for this world or that to come than that which is occupied by their pagan neighbors.

The practical way to secure a position from which to throw out lines of influence among these people would seem to be to establish missions in the important centers of population where both the Spanish and Indian languages are spoken. Then by God's blessing converts will be raised up who will possess both tongues, and thus the missionaries will find helpers to carry the Gospel out into the regions beyond.

The Bible Society is beforehand with us. Two very important expeditions for the sale of the Holy Scriptures have already been effected, during which an agent and colporteurs traversed the most important lines of communication and visited all the largest cities and towns. Three tons of books, comprising Bibles, Testaments, and separate portions of the sacred volume, have been put into circulation by *sale, not by donation*. A third expedition is now on foot, led by Brother Penzotti, with three colporteurs. We left half a ton of books in La Paz ready for two colporteurs, who, with their families, will soon be living in that city, permanently settled there for the work.

Brother Penzotti, with another colporteur, is now in the rich mining district of Huanchaca, and will go on to Potosí and Sucre, and thence to La Paz, returning to Lima by way of Cuzco and the central table-land of Peru.

The field is wide-spread before us, and the providential call is upon us. The time is come when, as a Church, we ought to greatly widen our plans for the evangelization of South America. I believe that our Methodism is peculiarly adapted to the evangelization of these countries, and I hope the day is not far distant when we shall have set up the standard in every country of South America. May the Lord hasten the day!

Work of the American Bible Society in South America.

BY REV. A. M. MILNE, AGENT OF THE AMERICAN BIBLE SOCIETY FOR SOUTH AMERICA.

The American Bible Society, as may be seen from its first Annual Report, published seventy-three years ago, has from its very organization recognized the claims of South America upon it for the Bible. No longer content with the distribution that it was able to effect through correspondents, as early as 1823 it sent out a

special commissioner, Dr. J. C. Brigham, to circulate the Scriptures in the region of the river Plata, and to investigate as to openings for the future, who, after fulfilling a like mission to Chili, Peru, Ecuador, and Mexico, returned to the United States in 1826.

In 1833 Mr. Isaac W. Wheelwright, brother of the famous railroad builder, was sent as a resident agent on the Pacific coast. In 1840 and onward extensive distribution was effected in Brazil by Messrs. Kidder and Fletcher. In 1855 Rev. R. Montsalvatage was appointed agent for Venezuela and Colombia. In 1856 Rev. D. H. Wheeler was appointed agent for Central America, where he was killed in an effort to propagate the Scriptures. In 1857 Mr. R. Nesbit was appointed for Brazil, and lost his life in an effort to carry the Scriptures to the upper Amazon. In 1858 Rev. D. V. Collins was appointed agent for the Republics of La Plata, who, after several extensive journeys, carried his agency to the Pacific coast. Six years later, in 1864, the present agency was established, the first in South America that has continued without interruption.

We have no statistics at hand to gather up, even approximately, the number of copies of the Scriptures disseminated by the American Bible Society prior to 1864, but it is manifest that in the aggregate it must have been very great. Nor is less manifest the unflagging persistence of the society to give to the countries that have copied the political institutions of the United States the light that has guided these to prosperity and for lack of which Latin America has stumbled so terribly.

LA PLATA AND PACIFIC COAST AGENCY

When this agency of the American Bible Society was established in 1864 the field assigned to it was Entre Rios—one of the frontier provinces that comprise the Argentine Republic—with such other parts as we might be able to reach. From that time, by the blessing of God, the work has continued to expand till it has "become two hands." The eastern now embraces the whole of the old Spanish viceroyalty, represented by Argentina, Uruguay, and Paraguay; while the western takes in the whole of the ancient empire of the Incas, now divided into Peru, Bolivia, and Ecuador.

At the commencement of our work the Bible was one of the rarest of books, and the great majority of those to whom it was offered had never before heard of it. To-day it may be safely said that in the republics of La Plata there is no book of like magnitude so generally diffused.

Independently of what has been done by others, the American Bible Society has, through this agency, at a cost of over one hundred and fifty thousand dollars, put into circulation more than a quarter of a million—more than a hundred tons' weight—of Bibles, Testaments, and integral parts; and that not in large quantities, nor to those who came seeking them, but by patient colportage from house to house, on the roads, in the markets, cafes, etc., and in most cases as the result of personal persuasion. Some of these have gone into all the republics of



South America, but the great majority have been sold in the region of La Plata.

The full result of this extensive sowing is known to God alone. This, however, is apparent, that a number of churches have sprung into existence as the direct outcome of the labors of our pioneer Bible missionaries; and, doubtless, had it not been that the Methodist Episcopal Church has been left alone to garner the abundant fruitage, there might to-day be more than a hundred evangelical churches in this field.

During the past year, notwithstanding depreciated currency, which operated against us, our circulation by sale was the greatest ever reported from this field, being for this section of it 15,497 copies, as compared with 15,434 for the year before, the highest figure up to that time. The number of Bibles and Testaments donated was less than it had been for nine years, but the number of portions donated was greatly in excess of any pre-

vious year. This arose from a special effort made to meet the urgent need of the immigrants, of whom 218,000 entered this country last year. Miss E. Le Huray, of the Woman's Foreign Missionary Society, accompanied by one or two Christian workers, paid regular visits for some time to the immigrants' home, and made a free distribution of over six thousand gospels in different languages, and a colporteur on the railway cars distributed about four thousand more.

We have thus placed the lamp of life a free gift in the hands of over ten thousand immigrants, as they were starting for their new homes, for the most part, in the far interior. As heretofore, we have supplied gratuitously all the mission schools of the Woman's Foreign Missionary Society, as well as the different Sunday-schools, with the Scriptures.

Combining sales and donations, this section of the field has distributed during the past year 28,851 copies of God's word. In our Lord's parable of the sower there are represented the different kinds of soil upon which the good seed has fallen, and many incidents have come to hand during the past year showing that it may lie dormant for a long time and after all produce fruit.

PARAGUAY.

The official language of Paraguay is Spanish, but the great majority of the inhabitants speak also the Guarani; indeed, in some of the interior towns there are many who do not understand Spanish. For these the Scriptures

have yet to be translated, and even prior to this they have yet to be taught to read, for if we were to-day prepared to put the Bible into their hands in Guarani there would be none who could read it save such as have learned to read through Spanish. It is now more than twenty years since the American Bible Society incorporated Paraguay as an integral part of this field, and from that time till now it has been visited from time to time by the agent and colporteurs.

Some three years ago a mission of the Methodist Episcopal Church was established in Asuncion, the capital, under the charge of Rev. Juan Villanueva, who, in addition to his other duties, kindly keeps a depository of our books. Steps are being taken just now for the establishing of permanent colportage under the direction of the missionary.

BOLIVIA.

Up to the present time there has been no Protestant

mission in Bolivia, and the great majority of the people are, in regard to spiritual life, in as gross darkness as the inhabitants of Central Africa. We have been overcome with emotion at the sight of heathen rites practiced in the streets of La Paz. The Romish clergy persecute the Bible-seller but tolerate the heathenism of the Indians so long as they pay their tithes.

In the markets of some of the chief cities of Bolivia there may be seen every morning a Franciscan friar, surrounded by a crowd of Quichua Indians, waiting their turn to hire him to say a *Padre Nuestro* in Latin for them, which costs five cents, or ten if accompanied with an *Ave Maria* and a few drops of "holy water," which he carries in a tin vessel under his gown and sprinkles on the people by means of a small paint-brush.

For a long time this country was regarded as inaccessible to the Gospel. The first to take the Scriptures there in modern times was noble José Mongiardino, a colporteur of the British and Foreign Bible Society. When he got to Sucre in 1877 the authorities interfered and he had to turn back. On the way he was betrayed and assassinated near to Cotagaita by men he had befriended. Many of the natives thought that his death was justly laid to the charge of Romanism, but this could never be proved, though it was true that the *vicario foráneo* of Cotagaita protected the murderers.

Two later efforts on the part of the sister society were frustrated by Romish persecution, and if our own attempt immediately after was successful we entirely disclaim that it was due to any superior wisdom or capacity on our part, or to any other power than that which delivered Peter out of the hand of the man who had "killed James, the brother of John, with the sword." As for Peter, so for us, "prayer was made earnestly of the Church unto God." Indeed, all the success that has attended the work in this field has been due more to the prayers of the people of God than to any other cause, and we embrace this opportunity to beg every believer who reads this to help us by their earnest petitions. The agent or colporteurs have made two different journeys from Buenos Ayres to Peru, traversing Bolivia from the south-east to the north-west, besides entering it twice from the Pacific. An expedition has recently been made to it which will result, we trust, in establishing permanent work in La Paz and Sucre, the two principal cities.

With the exception of Santa Cruz, which is situated at a distance of twenty-six days' travel on horse-back from the nearest communication by steamer, and still farther from any railroad, we have already visited and canvassed with the Scriptures, from house to house, all the chief towns in Bolivia, and have by sale put into circulation upward of three tons of Scriptures, some of which had to be carried more than a thousand miles on mule-back.

PACIFIC COAST.

After two journeys of investigation in 1883 and 1886, the Pacific coast from the Equator on the north to Chili on the south was, in 1887, added to the La Plata

field and placed under the immediate supervision of the Rev. F. Penzotti as assistant agent, with his residence in Callao. When he undertook to represent the American Bible Society on the Pacific coast Mr. Penzotti was no novice in Christian work. Once in company with the superintending agent he had circumnavigated the continent, and twice he had traversed it from side to side with the Scriptures, besides having occupied different posts in the Mission of the Methodist Episcopal Church in Uruguay and Argentina, in all of which his work had been greatly blessed of God. Besides attending to the work of his agency, he has organized a church which in less than two years has admitted over a hundred members on profession of their faith, and without the cost of a single dollar to the Missionary Society.

We do not propose to give details of this most interesting work, which has set in commotion the hierarchy of Peru; this will no doubt be done by the superintendent; but we would call the attention of the Church to the very important aid that the American Bible Society renders the cause of missions in foreign lands.

Mr. Penzotti's work in the circulation of the Scriptures has been very successful, especially in view of the violent opposition manifested every-where by the Romish clergy. They tolerate the heathenism of the Indians who pay for their prayers and do not withhold the tithes of produce, and they can shut their eyes to the worship of Confucius, but the circulation of the Scriptures is to them the calamity of calamities. As is well known, the coast of Peru in its entire length is one arid desert, save as it is intersected by the valleys, down which run the streams from the mountains; but wherever it is possible to carry water for irrigation the fertility is almost incredible, and, as a consequence, the valleys are thickly settled.

In the valley of the Tambo River, which falls into the Pacific Ocean a little south of Mollendo, there is at a few leagues' distance from the coast an Indian hamlet called Cocachacra, in the midst of one of these densely populated parts. Somewhat more than a year ago two colporteurs of the American Bible Society, J. B. Arancet and José Illeras, the former a Frenchman and the latter a Peruvian, visited Cocachacra on the way to Arequipa. Before they had been long at work the priest so incited the Indians that they collected to the number of about two hundred and threatened to put the colporteurs to death by stoning. Really thinking that they were about to die, Arancet asked permission to pray, and when he had done so he said, "Now, you may do whatever you wish." Just at that moment the local magistrate arrived on the spot and rescued the colporteurs, taking them to his own house and keeping them till the next day, when the fury had somewhat abated, and then sent them away in safety. As soon as Mr. Penzotti heard of this violent outburst he hastened to join them, but they had already left for Arequipa.

Arequipa is situated on the skirts of the volcano Misti, about one hundred miles by rail from the coast, and at an elevation of seven thousand five hundred and fifty

feet above the sea-level. It is built entirely of soft, white lava, which is exceedingly light and can be easily wrought into shape with a hatchet. It has thirty thousand inhabitants, and is regarded as the most Catholic city in Peru; that is, the most ultramontane. The first day after his arrival in this city Mr. Penzotti met with no obstacle to his work and sold a good many books, for there is a general desire to obtain the Scriptures on the part of the people if left to themselves.

Early on the second day, however, while he was in the act of selling a New Testament, the bishop passed by and noticed the book. He called the first gendarme he saw and ordered him to take Mr. Penzotti in charge. On being asked at whose instance he was acting, the policeman answered, "At the bishop's." Mr. Penzotti told him that it was the first time he had heard of the police being under the orders of the clergy, and naturally resisted. The gendarme blew his whistle for his superior officer, who politely requested Mr. Penzotti to go with him to the *intendencia*, where he thought all would be speedily arranged. Instead of this, he was detained, together with his two colporteurs, for nineteen days under different pretexts and in violation of four different articles of the Peruvian constitution, and it was only through the interference of the Italian consul at Arequipa and the Italian minister at Lima that he was not thrust among the criminals for an indefinite time.

At the instance of the Italian minister a telegram was sent from the capital asking the reason of Mr. Penzotti's imprisonment. When the *intendente* replied that it was for selling prohibited books he was told that selling prohibited books was no crime, and ordered to set the prisoners at liberty. The same day they were let out, but two boxes of Bibles confiscated by the municipal authorities at the order of the bishop, under pretense that they were smuggled, were not restored for two months. Neither the custom-house clearance seal on the boxes nor the receipt for the duties paid were of any use, but when they found that a claim for damages was about to be lodged that included the books at full value they returned them after they had reported that they had been burned.

Mr. Penzotti has a staff of some eight colporteurs, most of whom have been converted through his own ministry since he went to the Pacific coast. Last year he put into circulation 2,791 Bibles, 2,873 Testaments, and 5,746 integral portions, making a total of 11,410 volumes, which, together with the circulation of the central depository at Buenos Ayres, brings up the circulation for last year to 40,261 volumes, and this, added to that of former years, makes the circulation for this agency up to the close of 1889 amount to 267,701 books, with \$53,982 08 United States gold as proceeds of the sales.

CHILI.

Since the organization of the Valparaiso Bible Society the operations of the American Bible Society in Chili have not been direct, but by rendering aid to the local organization in the way set forth in the following extract

from the *Twenty-Fourth Report and Historical Résumé of the Valparaiso Bible Society*: "The Secretary of the American Bible Society wrote: 'If you want help to enable you to do more, do not hesitate to call upon us either for books or money. We are very desirous to do more for South America if we can only know how to get at it.' Accordingly, there have been received from this society from time to time sums of money varying from \$500 to \$1,000 per annum, and still more frequently grants of Scriptures, especially in Spanish."

In response to applications made to us from different parts of Chili we have during the current year made arrangements which, we trust, will greatly extend and systematize our work in that most interesting part of South America. Besides co-operating with the Valparaiso Bible Society we expect to do important work through the missionaries at Santiago, Concepcion, and Serena.

Santa Fé de Bogota.

BY HON. N. F. GRAVES.

The city of Santa Fé de Bogota, in the Republic of Colombia, is always called Bogota here. The town is admirably located upon a vast plain, and surrounded by high mountains. The plain is 8,750 feet above the level of the sea. It has a climate not anywhere surpassed, with a mean temperature of about fifty-eight degrees. It is so clear that the great mountain peaks can be seen many miles away.

The towers of the great cathedral and other public buildings can be seen at a great distance from the city; but most of the buildings of the city are low, and the town does not appear to good advantage in the distance.

The beautiful capital has a population of about one hundred thousand, and has many attractions, but is isolated. It is 700 miles from the coast, and very difficult of access, requiring more time to reach it from the coast than it does to go from New York to London; but it is a little world by itself, and seems to have a wonderful charm for all those who live in it. The way to reach it is up the river by steamer and over the mountain passes on mule-back, which is difficult and dangerous, for mules will sometimes slip and fall, and the passes are very steep. Some who are strong make the way on foot, and some are carried by the natives on chairs.

The great plain upon which the city is located is one of the most fertile in the world. It produces fruits and flowers, as well as all kinds of plants, and vegetables of almost every variety. The rainfall is abundant, and thousands of streams, clear as crystal, come dashing down the mountain-side, fertilizing all the plain.

There were vast herds of cattle on these green fields, where nature has been so prodigal of her gifts that there seems nothing more to be desired. It is one of the fairest plains that the eye ever beheld.

The people of the city read the news, as well as the rest of the world. It is far away upon the mountains, but the telegraph-wires stretch across the valleys, and

over the mountains and rivers, down to the coast, and away to New York, and to all the important towns of the country. The streets of the city are badly paved and most of them quite narrow; but many of them have a stream of clear water running in the gutters. The roads leading out from the city are very bad, and during the rainy season are hardly passable at all, and travel is substantially at an end.

December is the coldest month of the year, when warm clothing is needed as much as it is at the North. The great cathedral is near the center of the city, near the capitol, that has already cost \$1,000,000 and is still unfinished. The great square of the Constitution, often called the Grand Plaza, is centrally located, and is a fine park and a place of great resort. The bronze monument of Bolivar stands in this plaza. The Congress was not in session, and I had no opportunity to see how they appeared; but their low courts were orderly, and the decisions of the judges are well considered. The bar of Bogota is quite celebrated and would honor any bar, and the judges any bench.

In many of the streets the second story projects over the sidewalk, forming an arcade, making a delightful shelter when the sun is hot, or when there is a pouring rain.

These are the better buildings in the business part of the city, and are mostly of brick. Most of the dwellings are constructed of adobe and are only of one story. There is added to many of these dwellings balconies of many different styles of architecture, but they look unique and pleasing.

The exteriors of the dwellings are very plain; but the interior is generally quite attractive, and nearly all are well furnished and some of them elegantly. The furniture is imported, and is brought on mule-back over the mountains at great expense. It is said that very few cities of the size of Bogota has so many fine pianos. The cost of the freight on them from the coast is more than the original cost. The people are very fond of music. The streets of the city are too narrow for carriages or carts, and the wealthy and fashionable use sedan chairs. Many of the business houses and dwellings use gas; but the streets in the city are generally badly lighted, and most of the people who go out in the evening carry lanterns.

There is a line of street-cars about ten miles in length that leads out to the small village of Chapinera, a pleasure resort. On Sundays and holidays the cars are crowded all day. The street leading to the village is thronged the whole distance with a gay multitude, some on horseback, but more on foot. These people are splendid riders, and like spirited horses. The little village is given up to pleasure. It has a race-course, and many places of amusement, with many restaurants and saloons.

This people have been under papal influence for 300 years without any one to call their attention to the better way. They have had no liberty of conscience, but have been held by the priests to a strict adherence to their

systems, so that the beginning of the work of our missionaries was very difficult indeed. The government did not oppose them, but the priests did. They threatened those who attended the service at the mission-house or the school with excommunication.

The Mission was begun in 1856. The great mass of the people were ignorant and superstitious. The Mission began with services in Spanish Bible-classes and night schools.

The civil war began in 1860, and the city was held by what was called the Roman Party; but, after a sharp conflict, the Liberal Party prevailed, and the Jesuits were banished and driven out of the country. During all this strife all communication was cut off with other countries, and for some time every thing was in an unsettled condition, and the work of the missionaries was greatly hindered and delayed. Missionaries were added from time to time, and the New Testament was translated into Spanish, published, and circulated among the people. A church was organized, and a goodly number of members were added. The Woman's Foreign Missionary Society contributed the sum of \$5,000, and a church, school-house, and other buildings were erected. The church now has a good congregation and sustains regular services, and the schools are well supplied with scholars. The girls' schools gather most of their pupils from the best families, and have become popular and prosperous. The priests have so long resisted all the reforms that have been introduced that they have lost influence with the people, and the Mission has been strengthened and a good work is being done. The need is not only an open but an interesting one, and many laborers are needed to speak the words of life to the multitudes who are ready to listen to religious truth.

Present Condition and Outlook of the South American Methodist Episcopal Mission.

BY REV. CHARLES W. DREES, D.D., SUPERINTENDENT

Readers of Reid's *Missions and Missionary Society of the Methodist Episcopal Church* cannot have failed to note the very early period in the missionary activity of the Church at which the needs of the great continent to the south of us were recognized. Says Dr. Reid: "The very earliest documents of the Society make mention of the expectation of seeking, as one of the first enterprises of the Society, to give to South America a pure and vital Christianity." This statement is followed by interesting details of facts and dates which led up to the establishment of the Mission in South America almost simultaneously with that in Africa.

Probably this early awakening of interest in "our South American cousins" was strengthened, if not occasioned, by the great development of commercial intercourse with them through our mercantile marine, as well as by the sympathy naturally established between our older republic and the young nations which had just thrown off the yoke of subjection to European monarchies,

and were remodeling their institutions after our own. May it not be hoped that the re-awakening of interest, and the renewal of effort to re-establish international comity and commerce between American nations, will lead to a corresponding revival of solicitude for their religious welfare?

The history of the South American Mission has been marked by periods of great discouragement, occasioned by the disabilities and limitations under which the work was prosecuted, and by the meagerness of the results attained. Happily, those disabilities have been removed in almost the whole field, and such fruits have been gathered as entitle this Mission to be called one of the eminently successful missions of our Methodism.

It is hoped that the following rapid review of the present condition of the Mission may confirm this statement, and give some adequate conception of the vast field upon which we are entering. It will be most conducive to this end to present the work under its great geographical and national divisions.

I. ARGENTINA.

Area, 1,095,013 square miles; population, 4,200,000. Salient facts with reference to this part of our field are: its vast extent—equal to about one half the area of the forty-four States of the American Union; the rapid increase of population, about 230,000 immigrants arriving in the year 1889; the cosmopolitan character of the people—all European nationalities represented; complete religious liberty, no restrictions being put upon our worship, our schools, or our press; an atmosphere of intellectual activity most favorable to our cause—it being easy to win the attention of large numbers of the people, and to gather the children into Sunday-schools. A rapid sketch of the work requires us to touch the following points:

1. *Buenos Ayres*.—A city of half a million inhabitants, with its lines of influence through all these countries. It is the center of our mission work, and the place of residence of the superintendent. Two pastoral charges comprise many activities.

The First Church is the old mother-church of the Mission. Its fifty-four years of history are lustrous with the devoted service of Dempster, Lore, Goodfellow, Jackson, and Thomson. The present pastor is the Rev. T. H. Stockton. His work is in English, and is entirely self-supporting in the strictest sense. Besides the usual church and Sunday-school work in the beautiful church-building, preaching and prayer services are conducted in two other places in the city, and the pastor gives his active co-operation to the Sailors' Mission, and to the maintenance of gospel work in the important suburb of Belgrano. A flourishing young men's association is exerting a most salutary influence under his wise guidance. A school of high grade, with an attendance of nearly a hundred young people from the best families of Buenos Ayres, has been founded by the efforts of Brother Stockton, and it is hoped that it will become a permanent church institution.

This old church has been fruitful, maintaining the standard of vital godliness, provoking many others to good works, and bringing forth many witnesses to the saving virtue of the Gospel. Three of her sons are among the most eloquent, successful, and widely influential preachers of the Mission in the Spanish work. She still brings forth fruit: last Sunday at the re-opening of the main audience-room, newly decorated and repaired, four of the children of the church came forward to give their hearts to God, and to join the heavenward-bound company.

The Spanish Mission Charge is under the care of Dr. J. F. Thomson, a convert at the altar of the First Church. The work comprises regularly established preaching and prayer services in the Spanish language in the central church and four other places in different quarters of the city. Six Sunday-schools, an Italian service, an aggressive young men's association, full complement of class-meetings, and other activities, fill out the round of work in the city and immediate vicinity.

To this circuit is attached the work in the important departmental town of Chivelcoy, ninety miles from the city. This work is rapidly developing under the faithful labors of Louis Farrarini, a thoroughly converted and deeply spiritual man. Dr. Thomson visits this work every two weeks. He has also held public meetings, very largely attended, in Chascomus and Pergamino, where, as in every important town in the province, the way is open for our Gospel work.

Buenos Ayres is the center of our *connectional* interests.

The Theological School is under the presidency of Dr. Thomas B. Wood, who has under his care seven young men who are in training for the ministry. It is hoped this number may be greatly increased, and the future development of this most indispensable agency provided for.

The Mission Press.—This is under the immediate care of the Rev. W. T. Robinson, who is also attached to Buenos Ayres Circuit, and to the teaching staff of the theological school. The enlargement of the printing operations of the Mission has been due to contributions amounting to about \$1,500, secured by the writer in the United States in 1887. These have been supplemented by donations from a friend in this city to the value of about \$1,000 in machinery. The press issues two weekly papers, one being *El Estandarte*, the general organ of the Mission, and the other, *La Aurora*, a child's paper. Since its re-organization the press has issued about 1,600,000 pages of books, tracts, and periodicals; and about \$4,200 has been received from sales. The demand for our publications is very great, and one of the urgent needs of the Mission is an enlargement of resources for this valuable work.

1. *Woman's Foreign Missionary Society's Work in Buenos Ayres*.—Miss E. Le Huray has charge, conducting with native assistance two schools with an aggregate attendance of nearly one hundred pupils. Visiting the Immigrants' Hotel—the Castle Garden of Buenos Ayres—and other similar work, in which she has co-operated

with one of the women of the native church, has taken a part of her time, and given occasion to many interesting incidents.

2. *La Plata*.—A city of 30,000 inhabitants, with a dozen palatial buildings of very imposing appearance for public service, and generally well-built residences, situated thirty-five miles south-east from Buenos Ayres, is the capital of the province of Buenos Ayres. Here we have a modest temporary chapel, English and Spanish preaching and Sunday-schools, and a wide field for future development. The pastor is the Rev. Joaquin Dominguez.

3. *Mercedes*.—Rev. Silvio Espindola, pastor. We have here a beautiful church, to whose erection the people contributed most liberally. The church is composed of earnest and devoted believers, and among them are several heads of families, redeemed from the lowest depths of intemperance. One of them is superintendent of the Sunday-school, and supplies the pulpit in the absence of the pastor.

4. *Mendoza*. Six hundred miles westward is the chief city of the Andean provinces, the new Mendoza, risen from the ruins caused by the earthquake which destroyed 12,000 of her inhabitants, leaving but one survivor out of three. Here we have a beautiful church, a company of earnest believers, an attentive congregation, and many witnesses of salvation. Rev. C. W. Miller is missionary, and Rodolfo Griot assistant. From San Juan, the birth-place of Sarmiento, I have just received a most urgent appeal to send them a preacher.

5. *Rosario de Santa Fé*.—Returning from Mendoza, and turning north-eastward so as to strike the Parana River, 200 miles above Buenos Ayres we reach Rosario de Santa Fé, the second city of the republic, a flourishing port for transatlantic commerce. Here center three lines of work:

The English work, under the Rev. J. M. Spangler, is entirely self-supporting, and is a center of many activities. There have been many conversions here.

The German work, under the Rev. R. Garber, is self-supporting, except for the rent of the pastor's house. It promises to give us the nucleus of German Methodism for South America.

The Spanish work, under the Rev. Lino Abeledo, is steadily prosecuted under great difficulties from lack of suitable accommodations. There is a goodly company of witnesses for Jesus.

The outlying points of this work are at Carcarana and Canada de Gomez, points we have reached on the march for Cordova, the great center of priestcraft in these countries.

6. *San Carlos*.—Work was done among nominal Protestants in this place many years ago, and was resumed three years ago on a self-supporting basis. Preaching in French, German, and Spanish is done by Brother Wehmüller, a man of God, young, but of heroic mold. He has been the target of much opposition, such as our Methodism meets in some quarters in Germany and Switzerland; but he stands firm as a rock, and God has

given him the hearts of the vast majority of the people. A school recently established is meeting with deserved success, and is reaching the Italian population, which is a large part of the community.

7. *Parana*.—On to Santa Fé and across the wide river Parana, we come to the city of the same name, the capital of Entre Rios, the Argentine Mesopotamia, 400 miles by river from Buenos Ayres. This circuit, with Juan Robles and Carlos Lastrico as preachers, comprises the very interesting congregation in Parana, with most striking fruits of "amazing grace" which cannot be here detailed, the work in Tala, the central town of the province, with lines of itinerant work touching Villa Urquiza, La Paz, Colon, and many other places.

Before passing to another great division of our field, mention must be made of the

Woman's Foreign Missionary Society's work in Rosario.—This work was founded and maintained with an utter devotion and self-sacrifice by Misses Chapin and Denning, now in the United States. It comprises a girls' orphanage and boarding-school, with two day-schools. Not less than 200 girls are in these schools as day pupils, with more than twenty inmates of the "Home." The work is now under the care of Miss Elsie Wood and Miss Virginia Disoway, with needed assistants.

II. URUGUAY.

Often called, from its position on the east bank of the Uruguay River, the Eastern Republic (la Republica Oriental). This is the second national division of this continental mission-field. Its area is 72,112 square miles—about equal to Ohio and Indiana; its population, about 700,000.

1. *Montevideo*.—The capital city, beautiful for situation, handsomely built, with a population of 200,000, in which the Spanish type is more pronounced than in Buenos Ayres, is the center of our work, ably seconded by the activities of the missionaries of the Woman's Foreign Missionary Society, Misses Hyde and Bowen. In another place the writer has given details of the work in this important center of missionary activity.

2. *Canelones Circuit*.—An outlying district where much itinerant has been done, without gathering results into permanent organization.

3. *Colonia Circuit*.—Our chief interest here is in a most interesting school established in the midst of a Waldensian community. This community has given to the Mission one very promising pastor for Spanish work, and several faithful and successful colporteurs. The school, under the direction of the Rev. D. A. Ugon, is giving advanced instruction to about thirty pupils, who are, by special arrangement with the educational authorities of the country, admitted to the same privileges and degrees as the students of the National University. The young men are doing evangelistic work in Spanish in villages near the school.

4. *Central Uruguay Circuit*.—Trinidad, Durazno, Florida, Mercedes, and intermediate points constitute a circuit which has been worked under a system of faithful

itineracy by the Rev. William Tallon. In Trinidad and Durazno the work has passed beyond the merely preparatory stage, and is taking on an organized form. The people of Trinidad, among whom has been organized the nucleus of a society, are erecting a commodious church.

5. *Tacuarembó*.—A good deal of preparatory work has been done here which we are not now able to follow up, owing to lack of prepared workers.

III. PARAGUAY.

From Buenos Ayres we must travel by steamer 1,100 miles up the rivers Plata, Parana, and Paraguay to reach our next great division and its central station at Asuncion (Assumption), the capital of Paraguay. The area of this country is 142,000 square miles, and its population less than 500,000. Doctor Francia and Lopez are names that signify for history a series of events almost without a parallel in the world's history. The issue of it all was to be seen in a country which only a few years ago was almost utterly devastated, and its population reduced to less than one fourth its former numbers. War, pestilence, famine, and the insane cruelties of a remorseless tyrant had well-nigh left the country to return to its savage state. The religion and morals of the people were, and to a great extent still are, utterly indescribable in their degradation. The country is, however, struggling upward, and our little Mission has been and is no unimportant factor in the movement.

With preaching and Sunday-school and day-school Brother Juan Villanueva has been witnessing a good confession these four years past. In recent months a fierce persecution broke out against him and his work; his home and life were threatened with the torch and the assassin's knife. The Lord raised up friends for him. From the members of the Paraguayan Residents' Club, in Buenos Ayres, there went to the government in Asuncion, a petition invoking for our work the protection of the authorities. The result has been the furtherance of the Gospel.

From Asuncion as a center, Brother Villanueva has extended his work to two German colonies in the interior and to Paraguay, until recently the terminus of the railway to the inland districts. The whole field is before us, and the call is for re-enforcements to enable us to make a strong and durable impression upon the people.

IV. BRAZIL.

To the lot of this Mission has fallen the southernmost of the States of the new Republic of Brazil, the State of Rio Grande do Sul, with its capital at Porto Alegre. This field is somewhat larger in extent than Uruguay, and its population is approximately the same.

Our central station is at Porto Alegre, with preaching, Sunday-schools, and three day-schools, all conducted in the Portuguese language. The work has extended to three Italian colonies, where blessed fruits have been gathered in. Brother Juan C. Correa is in charge, with Carlos Lazzare as assistant.

A feature of special interest in this field is the presence of many thousands of negro freedmen, whose

moral and religious condition appeals most powerfully to us for help.

V. PERU.

Not officially defined as belonging to this Mission, the Spirit of the Lord has gone forth before us in a most wonderful manner, and calls us to enter another open door. In August, 1888, the Rev. Francisco Penzotti was appointed agent of the American Bible Society for Peru and adjacent countries. He is a convert of our Montevideo church, and a most earnest and devoted preacher of the Gospel. Enterprising and successful in his special work of promoting the circulation of the Scriptures, he also began to hold meetings as he was able. Souls were converted, and he soon had six of his converts, one of them a man seventy-seven years of age, going from house to house, and from town to town, as colporteurs. In little more than a year he sent word to the superintendent of this Mission that in Callao more than a hundred were enrolled as probationers; there were 200 regular attendants, and the work had grown beyond his ability to care for it without neglecting his special duties as Bible agent. Here was a call too loud to be disregarded, and the writer responded by going to Brother Penzotti's aid. A church was organized in Callao composed of 31 members and 95 probationers, and arrangements were made to prosecute the work.

Such is a rapid review of the work of the South American Mission in this year of grace, 1890.

The Outlook may be inferred from the retrospect and from the present state of the work. The "fields are white," the open doors are before us; Bolivia and Chili and Venezuela invite the Gospel.

The need of the work and its justification are found in the blessed transformation wrought in hundreds of hearts and lives. Tell our converts there are people who say that it is needless to try to evangelize Roman Catholic countries, and they will be filled with an utter astonishment! No need to unchain the blessed word of God, that its open page may illumine this darkness that may be felt? No need to break the bonds which hold prostrate the souls of men at the feet of human confessors? No need to teach the human spirit to look away from mere sacramental forms as vehicles of grace, to the blessed Spirit which is to be poured out upon all flesh? Surely, if the best things of our modern civilization are due to the Protestant Reformation, we owe it to Roman and Greek Christendom, we owe it to ourselves, and to those who shall come after us, to carry forward the work of that Reformation until the Word and the Spirit of the living God shall have full sway over the minds and hearts of men.

August 28.—A telegram just received at Buenos Ayres reports that Brother Francisco Penzotti, of Callao, had been imprisoned and was on trial for preaching doctrines contrary to the state religion of Peru. As his work has been prosecuted within the limits prescribed by a just interpretation of the law, there is reason to anticipate a result which will vindicate his rights and leave the way more open for the progress of the Gospel. It is

probable that even a condemnatory judicial sentence would lead to a reaction in public sentiment in favor of liberty of conscience and worship. Let the Church pray earnestly for our brother who is bearing the brunt of the battle in Peru.

The South American Methodist Episcopal Book Depository.

BY REV. W. T. ROBINSON, AGENT OF PUBLICATIONS.

This Depository, modeled after the different branches of the Methodist Episcopal Book Concern in the United States and Mexico, began its work in a small way, May 1, 1888. Since that date it has, under the fostering care of the South American Mission of the Methodist Episcopal Church, and friends in the United States, been steadily progressing in the great work of printing religious books, tracts, and periodicals, and distributing them widely over the six great republics embraced in Methodist missions in South America, namely: Argentina, Uruguay, Paraguay, Brazil, Chili, and Peru.

The following details will serve to show something of the progress of the work done by the Depository since May 1, 1888, up to July 1, 1890, a space of two years and two months from its foundation.

BOOKS AND TRACTS.

The Depository opened with a small stock of religious books and tracts, and the progress made in this department is shown by the following figures:

During the eight months of 1888, commencing May 1, the receipts from the sale of books and tracts amounted to about \$270, American gold. During the year 1889 from the same source were realized over \$600 gold, and from January 1 to July 1, 1890, there have been sold over \$1,500 worth of books and tracts, making a total of sales to July 1, 1890, of nearly \$2,400.

PERIODICALS.

The Depository publishes two periodicals in Spanish. *El Estudiante*, an eight-page weekly paper, the organ of the Mission, taken under its charge January 1, 1889, and *La Aurora*, a children's weekly illustrated paper, began October 1, 1889. Both papers have been very successful and able exponents of the truth, and have had a wide circulation. An average of 600 copies of the Mission paper, *El Estudiante*, have been sent out weekly to subscribers in all parts of South America. The children's paper has a circulation of 1,200 copies.

From subscriptions to these periodicals were received in 1889 \$700, gold, and during the first six months of the present year over \$1,150, showing that the receipts from this source will have been more than tripled in the course of the year 1890.

BIBLE DEPOSITORY.

A branch depository of the American Bible Society has also been established during the past year in connection with the sale of books and tracts; and now we display in our windows in one of the principal streets of

Buenos Ayres Bibles and Testaments in every language spoken in this great metropolitan city.

We also have branch agencies of our Depository, under the care of the pastors, at every point of our South American Missions, in which Bibles, books, tracts, and periodicals are sold.

PUBLICATIONS.

During the past two years the Depository has printed 808,400 pages of periodicals, and 461,800 pages of religious books and tracts, besides two editions of the Methodist Episcopal Spanish hymn-book of 4,200 copies, containing 226,800 pages; an edition of 1,000 of the Methodist Episcopal Catechism, 36,000 pages; and an edition of 1,500 copies of Conference minutes, containing 82,500 pages, and other smaller items amounting to 46,000 pages; or a total in two years of 1,661,500 pages of religious publications in Spanish, printed and distributed among these republics, which seem to be **hungering and thirsting for the truth which has for hundreds of years been barred out by the hand of the reigning Church.**

PRINTING STOCK.

A few words in regard to the materials with which the Depository is supplied may be interesting to those who wish to aid in this great work.

The Depository has increased its capital, or printing stock, from \$400, gold, in May, 1888, to \$3,000 in July, 1890. Liberal donations of machinery and other material have been made here in the field, and donations of money have been received from friends in the United States. Nearly \$2,000 worth of printing machinery and fixtures have been donated in Buenos Ayres, and over \$700 worth have been purchased by the Depository in this time.

These figures show how important this work of disseminating religious literature is held to be by the friends of missions.

TO OUR FRIENDS.

There is yet a great need of increased capital to carry on and extend the work which the Methodist Episcopal Book Depository has been called to do in these countries. Religious periodicals and other literature in a cheap form constitute one of the most powerful means used for the enlightenment and conversion of the masses of the people. With an increase of \$5,000 in our capital our periodicals could be enlarged, and facilities obtained for scattering 500,000 more tracts annually among the people who are so destitute of the light of the truth as we know it. Infidel and immoral literature has a powerful hold in these countries, and needs to be checked; and can only be checked by a cheap and attractive substitute sent out by religious presses.

Buenos Ayres, August 1, 1890.

REV. E. H. JONES writes from Japan: "The temper of the people toward foreigners is so critical at present, and even tends to become more so, that our work is very much interfered with. There is not the willingness to listen to the preaching of foreigners that there has been."

An Incursion Into Bolivia.

BY CHARLES W. DREES, D.D., SUPERINTENDENT OF THE SOUTH AMERICAN MISSION.

Our visit to Callao came to a close April 12, when we bade good-bye to the brethren there, with the hope that the call to help them in their brave struggle with the powers of darkness will meet with a ready response from our Church. We arrived at Mollendo at noon of the 15th, but, through an unavoidable delay in getting our baggage out of the steamer's hold, we missed the train connecting through to Lake Titicaca and La Paz, and so were thrown back an entire week in our itinerary, for there is but one weekly connection with La Paz. We spent two days in Mollendo and five in Arequipa, 107 miles inland by rail and 7,550 feet above the sea-level.

In Mollendo a school for children of railway employees was opened by the Taylor Mission prior to the war with Chili. It was in charge of a Brother Smith, and had just become self-supporting when the war broke out. Brother Smith was prostrated with typhoid fever, and on the day the Chilians opened fire on Mollendo had to be removed to a place of safety, the exposure causing a fatal termination to the disease. His remains lie in the most desolate grave-yard it has ever been my lot to see. One of the men, who was present at the funeral, told me it would now be impossible to identify the spot of the unmarked grave. Brother Smith left a good name, which is still unforgotten. I have never been in a place, save in one or two interior towns of Mexico, where the reign of superstition and blind submission to an ignorant and corrupt clergy seemed so absolute as in Arequipa. Its appearance and atmosphere are all of the Middle Ages. It is to-day what Pueblo was to Mexico thirty years ago—the stronghold of the power of Rome on this coast. A curious illustration of the influence of the priests over the populace, and of how obedience to such authority turns to blind, unreasoning fanaticism and violence, was given us by a gentleman who has long been a resident in the town.

A few years ago a famous preacher was sent to hold a mission, or protracted meeting, in the place. He swayed the multitude by his words. Among other things denounced from the pulpit was extravagance and fashion in dress. The *plebes* at once concluded that it was a sin to be well-dressed, and next day attacked every man who appeared upon the street in a high hat and frock coat. Several gentlemen had their hats crushed and their clothing torn or bespattered with mud. Others escaped to their club-rooms, pursued thither by the mob, who, when they found their intended victims had again escaped them by a back door, quenched the fires of their zeal by wrecking the place.

It was in this town that Brothers Penzotti, Illescas, and Aranzet were last year imprisoned for nineteen days for selling the Scriptures. The bishop passed by

as Brother Penzotti was offering a Bible to some one. He stopped, looked at the book, and, calling a policeman, gave Brother Penzotti into custody. His companions were also arrested. In open violation of the law of the land Brother Penzotti's books were taken possession of by the authorities, and he and his companions were held in prison for nearly three weeks without trial or formal investigation, until at last, owing to the interference of the Italian Minister Resident in Lima, they were liberated, and most of the books restored by executive order from the central government.

Brother Milne and I called upon the prefect of the department, and, referring to the above occurrence, stated Brother Milne's relation to the Bible Society's work, and expressed our desire to confer with him concerning the circumstances of Brother Penzotti's case and the further continuance of our work.

The official bowed and smiled, invited us to the seats of honor in his reception-room, spoke of the *propaganda as beneficent*, and appointed us an hour for an interview the day following, he being at that moment engaged with other persons present. We were punctual to the appointment, only to find, as we had more than half anticipated, that we were to be deferred till the day following, a method, supposed to be polite, of avoiding the issue, for *el senior prefect* knew very well that the following day we were to set out early for La Paz, and that the appointment for that day, if accepted by us, would involve a week's delay in our journey. So Brother Milne served notice on him in a courteous letter that the work would still be continued in his jurisdiction, and appealed to the constitutional guarantees, under which that work is rendered perfectly legitimate.

We met a number of English-speaking residents and employees of the railway. They all expressed an earnest desire for an English school. Those connected with the railway thought such a school could be maintained, and would soon become self-supporting. Those engaged in business in the town said that it could not be maintained against the influence of the priests in the confessional. Most of this latter class are married to natives, and were compelled to betray their own religious convictions in order to get the sanction of the Romish Church for their marriage. Both they and their wives would like to have their children in such a school as we could establish, but they confessed that their own wishes and the welfare of their children were subject to the control of priests, whom they declared to be, with very few exceptions, both ignorant and immoral. Arequipa is beautiful for situation, lying in a fertile valley at the base of a volcano 19,000 feet high, crowned with perpetual snow, and flanked on either side by two rugged, snowy ranges of about equal height. It is on the highway of commerce, between Bolivia and the coast, and is the principal station of the railway, one of whose termini will be Cuzco, the old capital of the Inca Empire, and the present center of influence over the Indian race. We had an interesting conversation with

a native of Cuzco, and had our desire greatly quickened that the Gospel be proclaimed in that historic place, to that historic people, which still holds with amazing tenacity to the language and traditions of its ancestors. Arequipa and Cuzco must be main stations on the highway which we are to cast up in these lands for King Emmanuel!

The execution of the works contemplated in the Grace-Donoughmore contract in connection with this railway will bring a new impulse to this region and create a large English colony in Arequipa. We must be ready to seize the opportunity now near at hand.

Cuzco will, no doubt, be on the line of the Great Inter-continental Railway, which had such serious attention from the International American Conference in Washington. That railway will open up to evangelization a region inhabited by four or five millions at least, who speak the Quichua language, besides other minor tribes. That road will, if the Church is alive to her opportunity, be a great agency to facilitate the carrying of the Gospel to one of the great areas remaining without the light. The Lord hasten it in his time!

From Arequipa the railway continues its line 218 miles to Puno, on Lake Titicaca, passing the summit at 14,666 feet above the level of the sea, and coming down to its terminal station on the shore of the highest navigable body of water on the globe, 12,505 feet above the ocean. From Juliaca, 29 miles out from Puno, the branch road to Cuzco is in operation for a distance of 82 miles, and this 111 miles of track, together with the remainder of the line now building to Cuzco, and other roads for which concessions have been granted from Puno to Desaguadero, and thence to La Paz and Oruro, will probably form a part of the Inter-continental Railway.

Our journey took us by steamer from Puno to Chililaya, 105 miles, and thence by diligence 45 miles to La Paz, the chief city of Bolivia, and at present the seat of the government, though the legal capital is Sucre. Our voyage across the lake was in a steamer of 100 tons burden, which has been running for twenty years. It was transported from the sea-coast, at Arica, on the backs of mules, and it is said that every bolt-head cost a pound sterling. We passed close under the shore of the famous island of Titicaca, whence tradition makes to spring Manco-Capac and Mama-Oello, progenitors of the Inca race, and founders of a dynasty which ruled over a region extending from Quito to Mendoza and Santiago, and who made the Quichua tongue to be more widely spoken than any other of the aboriginal languages of the western world.

Near Titicaca is the island of Coati, the home of the vestal virgins of the Inca religion. Not far away, on the main-land, is the shrine of Our Lady of Copacabana, the Guadalupe of Bolivia. Before us were the eternal snows of Sorata, Huayna-Potosi, and Illimani, from twenty thousand to twenty-six thousand feet above the sea. Our road from Chililaya to La Paz lay over the upland plain between fields of barley, potatoes, and *quinua*, with

here and there Indians harvesting their crops. We met or passed many natives on foot, guiding their droves of llamas and donkeys, and saw not a few flocks of sheep, under the care of shepherds or shepherdesses. Thus we witnessed a good many characteristic features of the peasant life of the country.

We reached La Paz on the afternoon of April 25. The city lies deep in a ravine, horseshoe in shape, which continues south-eastward until it leads into the Yungas region, as the *tierra caliente* is here called. La Paz is credited with a population of 56,000 souls, a number which is considerably too large, according to the common opinion of thoughtful and observant men long resident there. It had been our intention to spend about four days in La Paz, and then journey down through the country to the railway in northern Argentina, visiting Oruro, Sucre, Potosi, and Tupiza *en route*.

We were obliged to abandon this intention owing to an illness of Brother Milne, which prostrated him for a week, and rendered it impossible for him to undertake the journey of nearly a thousand miles on mule-back which we had planned; so at last we were reluctantly compelled to turn back to the coast and return to Buenos Ayres by sea.

We spent ten days in La Paz, and made the best use we could of the time in securing data bearing upon our work, and acquiring relationships which might be useful to us in forming a judgment as to the opening and establishment of a mission in Bolivia.

We received many kind attentions from the United States Minister Resident, the Hon. Thomas H. Anderson, of Cambridge, O. He and his wife are members of our Church, Mr. Anderson having been lay delegate to the General Conference from the East Ohio Conference. They are consistent Christians, and practice total abstinence in the midst of private and official receptions and dinners, where wine-drinking is universal.

By the kindness of Mr. Anderson we were introduced to several of the representative men of La Paz, and to the representative of the Chilean government, at whose house I had the pleasure of dining. Through the acquaintances formed casually or providentially during our journey I was brought into contact with persons of various views and tendencies, and thus had opportunity to compare opinions and data before making up my own judgment. I had personal conversation with monks of two distinct orders, and with an enlightened and liberal French priest; with mild conservatives and ultra liberals; with worldly men, and with simple-hearted, earnest people who see the evils about them, and would gladly enter upon a better way were it but clearly set before them.

THE First Methodist Episcopal Church of Buenos Ayres began on August 24th a series of special meetings which has resulted in an interesting revival of religion.

The South America Mission.

BY BISHOP WALDEN.

This Mission dates from 1836, being the second foreign Mission of the Methodist Episcopal Church. For a quarter of a century the American people had watched with solicitude the struggle of the Spanish-American States for independence, and felt all the more interest in these states when they issued from the struggle as republics. The attention of our Church was providentially turned to the opportunity of opening a Mission among the English colonists in Buenos Ayres. Early in the century this city had been captured by an English force, which, however, maintained its possession only two years.

This military failure did not prevent Englishmen from gaining a commanding control in the business of the country. So prominent had they become that more than sixty years ago they were active in organizing banks and other financial enterprises. To plant the Church among this class promised, and has proven to be, the open door to a great country.

The first mission of Methodism was to build up spiritual societies where religion was a lifeless formalism. This is pre-eminently her mission in Roman Catholic countries, such as are all the Spanish-American states. To develop a strong spiritual work among the English colonists in the La Plata countries is now seen to have been the best preliminary movement possible.

Practically, we were limited to this form of work for the first twenty-five years by intolerant legislation. Not till after civil order was restored in 1861 could a Protestant service be conducted in Spanish, and though this then became theoretically possible, it could not have been undertaken at once. There was necessarily an introductory work by the colporteur and Bible-reader, which was wisely directed by Dr. Goodfellow, the superintendent. Providence sent to him, among others, a young Scotchman with marked adaptation to this work, Andrew M. Milne, who has since traversed every South American state as agent of the American Bible Society.

While the field was thus being prepared from 1862 to 1866, a young colonist, John F. Thomson, who had been converted in our church in Buenos Ayres, was studying in the Ohio Wesleyan University, the school in which so many missionaries have been educated. On his return he devoted himself with enthusiasm to the then opening Spanish work.

The Spanish work was thus fairly inaugurated a little more than twenty years ago. It is now planted and organized in four republics, Argentina, Uruguay, Paraguay, and Brazil. Argentina and Uruguay are in the temperate zone; Paraguay and Rio do Sul, Brazil, though farther north and nearer the equator, are comparatively healthy. The natural resources of all these countries are varied and rich. Besides minerals, the products range from the cereals of the temperate zone

to the semi-tropical fruits, and sugar is cultivated in the northern portion of Argentina.

The population is heterogeneous, comprising Indians, the descendants of the Spanish conquerors, the *Mestizoes*, and a foreign element representing most of the migratory peoples of continental Europe. In Argentina the ratio of the foreign population is greater than in the United States, chiefly from Italy, Spain, France, Switzerland, Austria, and Great Britain.

This may be properly considered our polyglot Mission. It has congregations among the Spanish, English, German, French, Italian, and Portuguese, and it also has preachers for each of these nationalities. The roll of mission workers here shows a greater diversity in this respect than that of any other of our Conferences or Missions. Among our preachers are natives of Spain, Portugal, and Italy, who were converted at our altars since the Spanish work was begun. All the immigrants from continental Europe very soon acquire the Spanish, so that while most of the services are in English or Spanish, there have been converts gathered from nearly every class of immigrants as well as the natives.

While within the Mission we have preaching regularly in English, Spanish, German, and Portuguese, and occasionally in French and Italian, the chief work must continue to be done in Spanish, the language of every South American state but Brazil and the Guianas.

These facts have a bearing on the importance of this Mission that may not appear from their mere mention. Whether this continent is to be redeemed through a revival or a reformation, it must be mainly through the Spanish language. Nevertheless, the conversion of these immigrants from Italy, France, and other countries must have a relation to the mission of Methodism in Latin Europe; and the possible, yea, probable, importance of this relation may be inferred from the obvious relation of the evangelization of German and Scandinavian immigrants in the United States to the marvelous development of Methodism in Germany and Scandinavia.

And yet this will be but an incident of this field. As the Spanish work in Buenos Ayres has been the key to open the native door in Argentina, Uruguay, and Paraguay, so it will be to every other Spanish state in that continent. Already a Spaniard converted in this Mission is in Peru as Bible agent, and by preaching has gathered a society of converted men and women in Callao. So the truth will reach the other priest-ridden states.

Although our Spanish work was undertaken in 1867, this fact scarcely enlisted any interest in the Church at home until after Bishop Foster's visit in 1874, the first Episcopal visit to that Mission. The results of his observations communicated to the Church, and especially to the Mission Committee, awakened a fresh interest in that isolated field, and may be properly regarded as the inauguration of the new era in its history.

Up to that time the Church seemed almost indifferent even to the long established English work. The

subsequent visits of Bishops Harris and Fowler were each followed by such re-enforcement and extension of the work as appeared needful from an enlarged view of its nature and importance. As stated above, the Spanish work was inaugurated under Dr. Goodfellow. His successor, Dr. Jackson, manifested an equal interest, and the Spanish hymnal he prepared is the only one used in the Mission.

The whole period of his administration, down to 1886, was largely a preparatory period. Not only were converts gathered from the Latin and native races, but some of them were moved to preach, and became efficient helpers. During this period the work of the Woman's Foreign Missionary Society was opened, and the whole Mission became fairly well equipped for aggressive effort.

During the past ten years the growth of this Mission has been as rapid as can be expected from the measure of its support. Beyond question Dr. Thomson preaches in the American church, Buenos Ayres, to the largest congregation in the world that is addressed in the Spanish language. The Spanish prayer-meeting held there every Wednesday evening frequently numbers 200 persons, the majority of whom are men. There is nothing in the condition of things to make this success exceptional, no apparent reasons why it may not be regarded as only the earnest of what may be achieved in every other South American city.

The Spanish society in Montevideo is vigorous and growing. Rosario, Para, and Asuncion are the other commercial points where the work is organized. But we are not confined to cities. A Methodist circuit is organized far out in Uruguay; the work is well established at Mercedes, sixty miles inland from Buenos Ayres; also at Mendoza, at the very base of the Andes, and even in Paraguay, there is a rural work, while Brazil has a circuit.

The helpers referred to comprise both traveling and local preachers. Among other encouraging facts relative to the former is this, that they not only preach well but are efficient as administrators, several of them being intrusted with charges. The Mission has been divinely blessed in no way more significant than by the call of these men to the ministry. The provisions being made on the ground for the Methodistic training of those thus called will strengthen every line of work. Although but a comparatively meager sum has been expended by the parent Board and the Woman's Foreign Missionary Society in school work, yet already teachers have gone out from some of the schools.

If these schools could be provided with adequate property they could be given a higher grade, secure considerable income, and still do a benevolent work even better than now. Hard as it is to maintain Protestant Sunday-schools in Catholic countries, we have successful ones both in Argentina and Uruguay. The encouragement along all the lines suggested is more than enough to warrant the re-enforcement in means and missionaries for which there come most urgent pleas.

Why do We Send Missionaries to Latin America?

BY THOMAS B. WOOD, D.D.

1. "*Go ye into all the world*" (Mark 16. 15). Surely a part of the world so vast as Latin America, so important in itself, and so peculiarly related to us cannot be neglected by us, with this command before our eyes.

1. *Its vastness.* Latin America is larger than Saxon America—more than half of the New World. From north-western Mexico to Cape Horn and Cape Saint Roque it stretches through a quadrant of latitude and nearly as much of longitude.

No other territory exists of such extent with so little diversity of language, historical relations, and moral tendencies—none where evangelical movements can have so vast a sweep.

Of all the grand divisions of the globe it is the most sparsely inhabited, and consequently the easiest to preempt on a grand scale for Christian civilization. At the same time it is the largest and the richest of all sparsely inhabited bodies of land, and hence is the grandest field that the world affords for a new civilization.

No other territory of equal extent has a population so purely European and so ready to welcome Europeans; no other has a range of climate so inviting to settlers from all parts of Europe; no other is attracting a mighty migration from that hive of the highest types of mankind such as is now moving toward Latin America, clearly destined to fill it in every part.

2. *Its importance.* Of all new countries, except the United States, Latin America is the freest from the domination of old countries; freest from the incubus of a remote past; readiest for the *new* results that Christianity is to develop in the *future*. And the new population that is pouring into those countries goes there not to conquer, but to colonize; not to overbear in the interest of a foreign domination, but to assimilate and develop in the interest of the enlarged human welfare, which God has made possible in the New World as nowhere else.

This migratory movement is recent, but it has already acquired a velocity and a volume and a scope which mark it as destined to transcend every thing of the kind known in history. The only phenomenon in the past even comparable with it is the emigration from Europe to the United States. But to-day, with new facilities for travel by sea and land, all parts of Latin America are easier of access for immigration than was our own country when as sparsely settled as they. Meanwhile, Europe, more crowded now than then, and fuller of confidence in the destinies of the New World, is ready to fill with population the vaster expanses of Latin America at a rate unknown in the United States.

Alas! that the Gospel is not abreast of this movement there, as it has always been in the United States. The emigration is chiefly from the *unevangelized* parts of Europe, and to the *unevangelized* parts of America!

What transcendent importance attaches to the enterprise of evangelizing those countries!

Happily, a good beginning has been made by the Churches of the United States, with centers established at the points of greatest strategic advantage, and lines of influence out over all those vast regions. Those lines must be followed up by the most energetic methods known to modern missionary enterprise.

3. *Its relations to us.* The duty of spreading the Gospel over all America rests peculiarly on the Churches of America. European bodies of Christians seem to have no providential call in this direction. True, there is in England a South American Missionary Society, but its chief mission is to look after the members of the Church of England settled in those countries, with a very little work carried on among the savage Indians. Its representatives in South America avowedly make no effort to evangelize the masses of the people. Other Churches have still smaller showings. With one consent they are leaving the unevangelized masses to us. At the same time the American Churches have been entering the great and effectual doors that God has opened in those lands, and with one accord are preaching the Gospel to every creature wherever their work extends. And God has given them great success, gathering converts among the masses, raising up helpers among the converts, opening fountains of self-support, gaining a hold on the public mind—in a word, preparing for the spiritual conquest of all America.

Meanwhile, we are confronted within our own gates by the tremendous problem of Latin American evangelization. In our Territory of New Mexico we have Spanish and Indian elements closely akin to the older population of all the countries south of us, with a new immigration corresponding to the tides of incoming population in Latin America. Accordingly, we are plying all our methods to leaven New Mexico with the Gospel—strong missions in both Spanish and English, with Church Extension aid, Bible circulation, educational work, etc. All this must be pushed forward as part of the evangelization of our own country.

But this work does not stop, and cannot stop, at our national boundary. Beyond this line lies the republic of Mexico, in daily closer contact with ourselves, and demanding daily greater activity on our part to secure in it the moral regeneration that is its crying need. Accordingly, the strongest Churches in the United States are putting forth their energies to evangelize that republic.

But we cannot stop there. Beyond Mexico lie the expanses of Central and South America, with no boundaries anywhere that can serve as limits to the duty of our evangelists to go forward under the divine command, or to follow the Macedonian calls for help from regions beyond, till the whole continent is occupied.

Nor can the great distances diminish the urgency of that command or those calls. On the contrary, the parts of South America that have most engaged the North American Churches hitherto, and promise most for their

efforts in future, are the parts farthest from us geographically—Argentina, Chili, Uruguay, Paraguay, and the southern provinces of Brazil. The work established in them is reaching out northward as that of Mexico tends southward, pointing to the unmistakable design of God that North American missionary agencies must speedily occupy all of Central and South America. School-work, Bible-work, and every form of evangelistic activity must be pushed to the utmost, in the old populations and the new, till the whole of the New World becomes one united testimony to the regenerating power of the Gospel.

II. "*Go . . . teach all nations . . . to observe . . . whatsoever I have commanded*" (Matt. 28. 19, 20). We have been teaching those new nations many things. And they have proven apt learners, accepting both our truths and our errors, just as we have imparted them. An awful responsibility rests on us now to teach them to observe what Christ commanded.

1. *The truths.* We taught them the lesson of American independence, and they have shaken off their colonial yokes till less of Latin America than of Saxon America remains subject to foreign domination; and every-where their spirit of nationality and their aspirations for self-government and their confidence in the glorious future of independent America are fully apace with our own.

We taught them the lesson of republicanism, and their numerous nations have all spontaneously adopted our political institutions, the last American monarchy having recently disappeared, giving way to a federal republic.

We taught them the lesson of constitutional government, and they have made scores of constitutions fully as excellent as those of our own States and nation, basing on them their whole social fabric, exactly as we have done.

We taught them the lesson of popular education, and they are vying with us in efforts to secure its highest results, calling to their aid the best talent that Europe and our own country can furnish. And in connection with their progress in this regard they are developing the use of that mighty agency, the press, precisely on our lines.

We taught them the lesson of opening up new countries by means of railways, and they are multiplying their lines in all directions over their wide, sparsely settled regions, just as we are doing. Uninterrupted rail connection from Alaska to Patagonia is in the near future. Before the Saxon American lines reach the northern end of the continent the Latin American lines will have reached the southern extremity, and interlaced all the isolated parts into one net-work covering all America.

We taught them the lesson of popularizing telegraphs, telephones, electric lights, and useful inventions generally, and they have taken up these things as readily as we ourselves, being as free as we from the Old World conservatism that hinders innovations.

But we have too long neglected to teach them to

observe what Christ commanded? And that lesson they have not learned; nor will they ever learn it till we teach them. With their tendency to copy us rather than Europe, and with European Churches letting them severely alone, the responsibility of evangelizing those nations falls on us with a weight that should make us place them first on the list of the "all nations" to whom we owe tuition in the oracles of God.

2. *The errors.* Unfortunately, we have taught the American nations wrong on many points, and they are suffering from the false doctrines learned from us.

When they were all colonies under European domination they sought for the secret of our greater prosperity, and we attributed it to our *independence*, failing to point to our Gospel. They tried independence without the Gospel, and fell into *anarchy*.

Then they sought for our remedy against anarchy, and we pointed out our strong and ever strengthening government without showing them the Gospel. They tried strong governments without the Gospel, and got dictatorships.

They sought for our remedy against usurpation and despotism, and we pointed to our constitutions instead of our Gospel. They tried constitutions without the Gospel, though they unwittingly copied from our constitutions many things derived from the Gospel. But with unevangelized peoples the semi-evangelized constitutions all failed to work. The failure is universal! From Mexico to Argentina not an instance can be found of constitutional government that is better than a caricature of our system. There is lacking everywhere the *moral power* indispensable for the working of that system. And this lack is everywhere irremediable. Neither a well ordered monarchy, with a truly noble monarch, as in Brazil, nor the multitudes of experiments at popular government, national, provincial, and municipal, in the republics, have found it possible to rise superior to the moral weakness of the people, much less to raise the people to our standard.

They have sought for our remedy against moral weakness in the people, and we have shown them our schools instead of our Gospel. They have tried schools without the Gospel, and as a result are replacing ignorant moral weakness by *educated moral weakness*, but still as weak as ever; they are getting scientific and artistic depravity instead of unsophisticated depravity, but always *totally depraved*; they are suffering from the unabated and unabatable predominance of spiritual wickedness in high places and corruption in all human relations. Increase of education is changing the forms but not the essence of the all-prevailing moral evils. The moral condition of all those countries is hopeless without a regeneration of the masses of the people such as no schooling but that of Christ was ever known to produce.

Withal, our inventors and manufacturers have been making them believe that the regeneration of their people would come with the use of our machinery! And those countries proudly point to their statistics of increase in that respect as proof of *moral progress*! Alas!

what errors. Buenos Ayres, Rio Janeiro, Lima, and Mexico are among the foremost cities of the world in the use of modern inventions, but their moral character is radically the same to-day that it was under the viceroys of Spain and Portugal.

Thus have we led the American peoples astray by failing to teach them that the evangelization of our masses is the *cause* of our moral elevation, and all those other things are only its effects. Thus have we led them to plant the tree of liberty with its branches in the ground and its roots in the air. Thus, after eighty years of struggles for liberty and progress, they have not yet got the idea of evangelizing the masses.

Now, at last, this one thing needful God is commanding us to teach them. And He who has set us to be the instructors of all America, and made all the peoples of America willing pupils under our tuition, will hold us to fearful account if we continue false to this tremendous responsibility.

3. *The moral blindness.* The worst feature of the condition of Latin America is the prevalence of a corrupt priestcraft that holds the masses in bondage, and foment corruption and moral weakness to make its domination more secure. It invokes the authority of God to justify its usurpation, and keeps closed the book of God lest the people see the deception. Those who are religiously inclined bow down to it as willing slaves, and submit to its prostitution and to its tyranny as incidental to their piety. The irreligious are foiled in all attempts to escape from it by its power to affect their personal interests, its dominion over their social and domestic relations, and their own moral impotence made worse by their irreligion. Its organic system is so perfect that nothing can crush it, nor circumvent it, nor undermine it. It laughs at constitutions and laws, at anarchy and despotism, at protests and reforms, so long as it can keep its votaries from seeking salvation in the Gospel. Education, in the atmosphere poisoned by its abominations, helps it on. Railroads, telegraphs, and electric lights lend it their assistance. Free institutions give it free scope for its machinations, and augment its tendency to control the masses, regardless of cost or methods. The only hope is to emancipate the masses by evangelizing them.

Strange that the Latin American peoples have not discovered this long ago! Evidently a moral blindness is upon them, when they can go from 1810 to 1890 striving in vain to learn the secret of our prosperity, and never see that they need, above all things, our religion. Sad blindness!

But stranger and sadder still is the blindness that has happened to us, in that we, through all those eighty years, have not seen our duty to *send them* our religion!

We have been vying with Old World Churches to help evangelize all other continents, heedless of our high calling, and ours alone, to evangelize *this* vast continent. That ought we to have done, and not to leave the other undone!

How long is this blindness to continue? Perhaps till

providential chastisement comes on us for it. The growing power and arrogance and mischief-making and unscrupulousness of Romanism in the United States point to this as imminent. He who opened our eyes by awful chastisements to see the duty of suppressing Africo-American slavery may yet awaken us by terrible things in righteousness to discern his will concerning this Latin American slavery. When we once feel the grip of Romish priestcraft throttling the great republic we will bestir ourselves as we have not yet dreamed of doing to banish that priestcraft from the whole sisterhood of American republics—a family of nations in which God has given us a birthright precious and glorious, and for all of which he has committed to us the secret of the liberty wherewith Christ has made us free.

III. "*We believe that God's design in raising up the Methodist Episcopal Church in America was to reform the continent and spread scriptural holiness over these lands.*"—Discipline, page 4. This design looms up with unspeakable grandeur as we view the signs of the times in both Americas. Its scope embraces all "these lands," not simply this land. It compasses the entire continent, and not simply a part of it. All the features of the continent, physical, moral, and historical, combine to emphasize this manifest destiny.

The Americans are occupied by humanity in motion, the other continents by humanity in stagnation. The greatest movement in the Old World is the migration to the New, which agitates and develops the new countries rather than the old. This movement, up to the end of the last century, was chiefly to Latin America. During the present century it has been chiefly to Saxon America. It has now returned to its former channels, widening out into a tide that promises in the near future to inundate all America with the most active and energetic elements that the Old World can furnish. A new civilization, peculiarly American, and homogeneous in all its parts, must spread with this movement and occupy all America.

Now, evangelism achieves its highest results working on humanity in motion. Witness the transformation in Europe from a chaos of migrating barbarism to the highest civilization known in the Old World. Witness the transformation in North America from savagery to a civilization superior to the European. Still grander transformations are yet in reserve when all America, filled with its new population, and leavened throughout with scriptural holiness, shall experience a new development hitherto unknown.

Episcopal Methodism is the best system in existence to evangelize humanity in motion. Its peculiarities were providentially made on purpose for this. The experience of the past has demonstrated its high calling all over Saxon America. The future will show yet vaster results over all America.

Episcopal Methodism is already the strongest evangelistic agency in Latin America. Counting together the forces of the two Churches working in those lands, no other denomination comes near them. No other

system has such a start in that vast field. No other is so singularly called to reform the whole continent.

For this God raised up American Methodism. What she is doing in other continents is accessory to this. Her growth and development hitherto is preparatory to this. Her present vantage ground in both Americas points to this. And the signs of the times in Latin America proclaim the day to be near when she must turn to it as the field of her grandest opportunity and her sublimest duty.

Hints for Programmes for Missionary Societies.

BY BELLE M. BRAIN.

Too often, in planning for missionary meetings, comic recitations, secular songs, and dramatic readings, perfectly harmless in themselves, are allowed a place on the pretext of attracting those not interested. Be assured it will not work, and nothing but ridicule and defeat will be the result. Such a mixture will only disgust the very ones you desire to reach. Let nothing foreign to the subject of missions creep into the programme.

Always begin with prayer; but let it be a short, earnest prayer for a special and direct blessing on this special meeting. Too often prayer is offered just because it is the proper thing to begin with prayer.

Always use the Bible; but use it as the word of God—the "sword of the Spirit." Expect to accomplish something by using the passage selected. Sometimes a single text, with a few pointed remarks, will influence more than a whole chapter. For example: "Stir up the gift of God that is in thee"—the gift that is in thee. Not your neighbor's gift, not some great gift, not the gift you wish you had, but the gift that you have. Every body has some gift. What is yours? Or, "Where hast thou gleaned to-day?" Only five little words, but what a searching question! The Bible is full of such strong texts.

In preparing the strictly missionary part of the programme there is such a store to select from that one is bewildered by the embarrassment of riches. But too often only the very driest items, told in the most prosy manner possible, are selected. Of course, they are received in a most unenthusiastic manner, and even the staunchest friends of missions are obliged to vote the meeting stupid.

The following plans for presenting missionary news have all been tested by a society calling itself the Missionary Conversazione. It has been in existence over six years, and already has one young lady, a member, at work in India; and another member, a young physician, who has prepared himself specially for medical mission work, under appointment for Siam. It holds monthly evening meetings, and is attended by both sexes. Its programmes have embraced Budgets of Missionary News, Watch Towers, Tourist Letters, Sketches of Missionary Heroes, Sharp-shooting Exercises, etc.

1. *Budgets*.—The Budget may be published once a

month, and its topic should be the subject for the month as selected by the various mission boards. It can be written on foolscap paper, and the covers made of heavy white card-board, tied with ribbon, and decorated in either pen-and-ink work or water-colors, by any member of the society who is willing to consecrate a little artistic talent. These Budgets may be prepared in either one of two ways: the president may appoint, each month, two editors—if possible, a lady and gentleman—whose duty it shall be to prepare the Budget for one month; or, the president may act as editor, and ask a number of young people to contribute to its pages, and then select two of the number to read it. While the

THE BUDGET.

NORTH AMERICAN INDIANS

JULY, 1890.

TABLE OF CONTENTS

1. Editorial.
2. Local Items.
3. Peeps at Hampden, Carlisle, and Forest Grove.
4. Fast-day Notes.
5. A Quart of Seed Wheat; or, a Romance in Missionary History.
6. Echoes.
7. Fifty Years' Work.
8. Annals.
9. Do Indians Ever Laugh?
10. Language and Literature.
11. Indian Names.
12. The Power of the Gospel.

first way is best, the second has the advantage of giving a large number a place among the contributors.

2. *The Watch Tower*.—Each month appoint a watchman, whose duty it shall be to watch the whole field and report the latest news, and prepare the Watch Tower. This should be very much like the Budget in form, with card-board covers, also decorated and tied with ribbon, though letter-cap paper will be a better size for it than foolscap.

As it is wise to vary the plan each year, let the Watch Tower give place, at the end of a year, to Heralds. Appoint twelve young people, one for each field in which your own mission board is working, and one for the "Field is the World," whose special duty it shall be to watch his own special field, and report any thing of interest at each meeting during the year.

Let the Heralds in turn give place to the Bulletin—just the same plan as the Watch Tower, only changing the form of it every month. One month, cut the cover and the paper on which it is written in the shape of a six-point star; a second month, use a Greek cross; a third, a circle; fourth, a clover leaf, etc.

3. *Tourist Letters*.—Appoint twelve bright young people—if possible, an equal number of gentlemen and ladies—to form a band of missionary tourists—imaginary, of course—to visit each mission field, and once a

month send the society a letter from the field for that month. Inclose the letter in a large envelope, properly

It is brimful through Italy.

STATE NAME

THE MISSIONARY CONVERSAZIONI.

SPRINGFIELD,

From N. C. KIM,

OHIO.

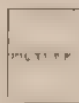
1891.

U. S. A.

addressed to the society, and seal it. Canceled stamps from each field can be secured by writing to the various mission boards, and be placed on the envelope. The letters should be written so as to be as real and true as possible; and many are the facts about manners and customs, and also about the mission stations and missionary workers, that can be vividly impressed in this way.

4. *Sketches of Missionary Heroes*.—Still another plan, which may with profit run through the meetings of an entire year, is to appoint some one, each month, to prepare a sketch of some missionary hero connected with the field for the month. The sketch should be written on heavy white card-board, about twenty by twenty-seven inches, which can be divided into two, three, or four columns, as the writer chooses. Decorate the card-board in some pleasing manner, printing the name of the missionary hero across the top. If possible, secure a picture of him, and place it at the top of the first column. These pictures may be found in missionary magazines or newspapers, and by cutting right around the outline of the picture, and leaving none of the original background around it, and pasting it on the card-board sketch, it will be almost impossible to tell that it was not printed there in the first place. It adds much to cut other pictures of the field in which the missionary worked, and paste them in the same way at the bottom

ADONIRAM JUDSON



of the sketch. The whole must be finished with a narrow gilt molding across the top and bottom, and ribbon tied to hang it by.

When twelve of these have been prepared, the same idea may be used, but varied somewhat. Let the new sketches be smaller, nine by eighteen inches, and a living missionary, now at work in the field, be selected. Procure a photograph and some of the facts about her life and work, both before and after she went to the field. Prepare these smaller sketches very much like the larger ones; but, instead of pasting the photograph, cut a round hole in the card-board, and fasten the pic-

back of it. The same person who prepares the sketch must also write a letter to the missionary selected, and read both sketch and letter at the meeting. By the end of the year the society will have had direct communication with twelve living missionaries in twelve different fields.

In addition to these yearly plans are many that will be found helpful at a single meeting to give variety.

1. Select twelve items, some long, some short, just one line, but all bright. To make this exercise effective it should be called sharp-shooting, and should be literally what the name suggests—sharp-shooting. Little things help; it creates a pleasant interest to call the items “shot,” and each one who reads one of them a “sharp-shooter.” Distribute the shot several days before the meeting; and, as at least one is almost sure to be absent, keep a duplicate of each shot, and also the name of the one who is to read it. Carry the duplicate and also the list of names to the meeting, and if any one is missing hand his shot to some one else to read. When you are ready to begin the exercises, call for the item by number. If possible, try to drive each shot home by a short, pointed comment.

2. For the June meeting, when Africa is studied, arrange a palaver. A palaver, in Africa, means a “big talk.” Select a number of items about Robert Moffat’s life and work, and conduct it just like a sharp-shooting, but call it a “Palaver (big talk) about Robert Moffat.”

3. For July, the month for North American Indians, hold a pow-wow. Pow-wow is a word having the same meaning among Indians that palaver has among Africans.

This exercise is nothing more than an adaptation of the idea of a “topic party” to a missionary meeting.

Select five topics. Have cards printed with the topics, and a dotted line below each one. Give one to each person present, and request the gentlemen to select a partner for each topic. When each gentleman has selected a lady for each topic, tap the bell, and announce that the gentlemen may claim partners for the first topic and talk to them on that subject for five minutes. At the end of five minutes tap the bell again, and announce that partners must be changed, and the second topic be discussed for five minutes. And so on through the whole list. Care must be taken in the selection of topics. It is not wise to select very deep subjects that require a good deal of knowledge to discuss.

4. Contests can be arranged. For example, appoint four young people, who are interested in missions, each to prepare as strong a plea as possible for foreign missions. Appoint judges to decide which has made the strongest appeal. To avoid any unpleasant feeling, allow the judges to mention only the best one, and not to grade the other three.

5. Another good scheme is an objection-box. Let each member bring all the objections to missions that he has heard during the month. Answering these will perhaps win some one over to the cause, and will also be useful in putting weapons into the hands of members to use when they hear objections to their loved work. Per-

haps it would be wise to have the pastor or some able speaker invited to answer the objections, as infinite harm

MISSIONARY CONVERSAZIONE.

JULY, 1890.

PART I.

Text—Will a Man Rob God?

Prayer.

News from the Field. By the Herald.

Sketch of David Brainard. W. R. Lee.

Personal Observation in Indian Territory. Harry Snyder.

PART II.—Pow-wow.

TOPICS.

1. The Latest News about Missions.
2. In Which Field are You Most Interested?
3. Is a “Dead Indian the Only Good Indian?”
4. My Personal Acquaintance with Missionaries.
5. Our Own Work : { What we *are* doing.
 { What we *are not* doing.
 { What we *could* do.

might result from a failure to answer them wisely and correctly.

6. It is sometimes advisable to have all present take some part. When this is desired select a number of facts, not more than one line each, but fresh and bright, and to the point. Write each on a slip of paper, and distribute them. Call for them by number in quick succession, and you will find that it will brighten the meeting and fasten many facts in the mind. Call them “fifteen fixed facts,” “twenty truths,” “thirty thoughts,” or “forty facts for thinking Christians,” according to the number.

Every leader of a missionary meeting should feel that no meeting must be held without presenting direct and definite appeals of some kind. Never hold any meeting just for the sake of holding a meeting; but at every meeting seek, in some way, to impress on those present the great need for workers, for money, for prayer.

In making a programme the very first thing to do is to pray over it. Go to God as you would to some earthly friend, and plead his promise in James i. 5. He has promised wisdom to those who want it, and you may be sure of an answer.

And, above all, do not get discouraged. If one plan fails, try another. Do not forget what glorious work it is, and that a divine Saviour stands ready to help.

Melinda Rankin, the pioneer missionary to Mexico, says this word, which should be treasured in every worker’s heart: “The word ‘discouragement’ is not found in the dictionary of the kingdom of heaven. Never let yourself use the word if you have God’s work to do.”

Of the foregoing exercises, the “Palaver about Robert Moffat,” “Sharp-shooting for Temperance Meetings,” and “A Journey through Siam and Laos” may be obtained, in limited number, by sending the necessary postage to the author’s address as subjoined.—*Sunday School Times*.

Springfield, O.

The Woman's Foreign Missionary Society in Japan.

BY REV. H. B. JOHNSON.

Believing that a representation of the work of the Woman's Foreign Missionary Society in this country by a missionary of the parent board would be of general interest and profit, I write the following with the hope of creating sympathy for this important work in those who lack it, and of encouraging those who are laboring so incessantly at home to promote the interests of this indispensable society.

THE BEGINNING.

At the fifth annual meeting of the General Executive Committee of the Woman's Foreign Missionary Society, held in Philadelphia in May, 1874, Miss Dora Schoonmaker, a devoted Christian and successful teacher, was appointed to Japan, her thoughts having been turned to the mission field by reading the *Life of Harriet Newell*. She arrived in Japan early in November, and immediately began her work in Tokyo. She was re-enforced two years later by Miss Olive Whiting, now the worthy helpmate of my colleague, the Rev. Charles Bishop. These two elect ladies wrought together in the boarding-school at Tokyo, reporting at the annual meeting of July, 1878, four native assistants, twenty-eight boarding scholars, and nineteen day scholars. These early years were not without trials and disappointments, one of which was the destruction of their school property, including their home, by fire.

THE EXTENSION.

In 1878 four new ladies were appointed—Miss Susan B. Higgins, who opened the work in Yokohama, and who died the following year leaving this precious testimony: "I am in the Lord's hands; living or dying, I am his;" Miss Mary A. Priest, who opened the work at Hakodate, in the north; and Misses Matilda A. Spencer and Mary J. Holbrook, who until now have labored successfully in Tokyo.

In 1879 two new ladies came out, and both to southern Japan—Miss Elizabeth Russell being the organizer of the boarding-school here in Nagasaki, and Miss Jennie M. Gheer a few years later being the founder of the work at Fukuoka, 100 miles north, where there is now a most promising boarding-school.

I cannot speak in detail of the work since opened, except to say that a second boarding-school has been opened in Tokyo, at Aoyama, for advanced work; one at Nagoya, in the very center of Japan; and one is now about to be opened at Kagoshima, in the extreme south of this most southern part of Japan, except Liu Kiu (Loo Choo). Besides these boarding-schools, representing all sections of Japan nearly, there are day-schools at Hirosaki, in the north of the main island, and at Yonezawa, two or three hundred miles north-west of Tokyo. Both of these schools are in charge of foreign ladies, so it will be observed that ten stations are occupied; and it is worthy of note that in three of these there are now no missionaries of the parent board.

THE REPRESENTATIVES.

Too much cannot be said in praise of the ladies that have been sent, nor of the work that they have done. Of the thirty-eight ladies appointed, seven have married, seven are home on leave (two or three possibly not to return), one has died, one has returned (unmarried), and twenty-two are actively engaged in the work.

To say that the ladies are heroic is to repeat what I have written about their living in the interior far removed from the missionary families; to say that they frequently work beyond their strength is to state the truth very mildly; to say that they are generally superior in intelligence and in training is simply to utter a truth universally admitted here on the field; to say that they are selected with reference to their judgment and tact is but to recognize the many excellent properties that they have located and the buildings that they have erected, as well as their wise dealings with the people with and for whom they came to labor; to say they have never made a mistake is more than should be said of mortals; to say that they are devoted and successful is a testimony that we all here on the field are only glad to give, and which is indorsed by the results of their work.

A SUMMARY OF THE WORK OF THE YEAR.

Would that I had the space to quote in full the excellent and inspiring reports that were presented at the late annual meeting. It being impossible, beginning at the north and moving south in the order of the stations, I will briefly refer to the schools, boarding, day, training, and industrial, and then to the evangelistic work. Before forgetting it I will note that they have four Bands of Hope with a total membership of 253, and a number of tens of King's Daughters with a membership of 175. Of the work of the twenty Daughters connected with the girl's school here much of interest might be written. The same is undoubtedly true of all.

The Caroline Wright Memorial School, at Hakodate, after an existence of eight years, reports 102 pupils, 64 of whom are boarders, and 20 of whom are wholly and 36 partially supported. Some of the older girls have been made teachers in the Sunday-school, and seven have been converted during the year. Of the day pupils, a class difficult to reach, one has been converted, and three have joined the King's Daughters. Owing to the lack of needed help from America, and of a more suitable and comfortable building at Hirosaki, nothing could be done there by the missionary ladies stationed at Hakodate, except during the fall term; yet notwithstanding this there was an attendance of seventy-four, all being day students.

The evangelistic work in and about these two cities, outside of that wrought in the schools, has been done by the wives of the Rev. Brothers Green and Wier, assisted by native women. I refer, of course, to evangelistic work among women, and may say that it is of the same character throughout the empire, consisting largely of house to house visiting and evangelizing.

At Yonezawa the work was divided between the two

ladies there, one doing most of the teaching, and the other the evangelistic work, Mrs. Cleveland, the wife of our missionary stationed there for the past two years, assisting in the latter. Beside the day-school, where there were twenty students, and at which the Scriptures were daily taught, a boy's night-school was conducted, at which there was an attendance of twenty-eight young men and boys, some of whom were converted. All the girls of the day-school attended, of their own accord, a daily prayer-meeting and a weekly woman's meeting. In the face of opposition and persecution, the ladies have gone back to labor for another year.

At Tokyo much labor has been expended by the eight ladies stationed there. In the two boarding-schools there were 118 pupils, 109 of which were boarders, 15 being wholly and 55 partially supported, the local receipts being \$2,412 81.

In addition to these schools there were five day-schools with an attendance of 508, and a training-school with five students, all (not including boarding-schools) under the care of Miss Spencer. At the Tokyo Ei-wa Jo Gakko (girls' high-school at Aoyama, Tokyo) three were graduated; and at the Kaigan Jo Gakko (Tsukiji, Tokyo) twelve were converted. Miss Holbrook (now Mrs. Rev. B. Chappell, of the parent board) has taught regularly in the peeresses' school, besides conducting a Bible-class on Sundays, a woman's meeting on Wednesdays, a weekly class in the night-school, a monthly class-meeting for women, and a monthly meeting of the King's Daughters.

A general statement may be made here to save repetition in individual cases, namely, that the ladies all teach regularly in the Sabbath-schools, and many of them are class-leaders.

The long contemplated Industrial Home has at last been opened in Tokyo, but owing to the sickness of one of the teachers in the Aoyama girls' school, which made help there a necessity, and to the lack of a suitable building for the home, little could be done. However, arrangements were made for a good start this year.

At Yokohama the two ladies stationed there have in charge a training-school for Bible women with an attendance of thirty-five, twenty of whom are supported; and five day-schools with an enrollment of 461. A number of graduates of the training-school are laboring successfully in different parts of Japan. One, under the direction of Mrs. Dr. Swarts, labored during the year in Sendai, and, besides visiting, held three meetings per week for Bible study and prayer, one being preceded by lessons in knitting and fancy work. Several of the students in the training-school are class-leaders, and all are engaged in Christian and philanthropic work. The teachers in the day-schools are all Christians, a cause for great rejoicing, as Miss French says in her report. She also says, concerning the pupils in one of the schools: "Those children, at first so ragged, dirty, and lawless, are now tidy and obedient, comparing favorably with the pupils of other schools." Also, "our object is to make Christians, and our day-schools are only a means to an

end. The influence of Christian teachers is felt six days in the week."

The work at Nagoya is new, but very promising. Two ladies are stationed there. The principal reports seventy-six students, every one of whom are self-supporting. Only eighteen are boarders; but this is all that could be accommodated, as the school was quartered in a Japanese house. A new and suitable building is needed greatly, and I trust will be granted this year. There are twenty Christians in the school, eight having been converted during the year.

The boarding-school at Nagasaki (Kwassui Jo Gakko) has just completed its most successful year, four ladies having been engaged in the work; 170 pupils were enrolled, 100 of whom were boarders and 87 wholly self-supporting; \$1,573.44 were received during the year from local sources. The interest in Bible study has greatly increased, and there has been a steady spiritual growth among the students. A nightly prayer-meeting has been held in the school, attendance voluntary, in connection with which great good has been done. Miss Allen says of the King's Daughters: "They have rendered efficient service in the two Sunday-schools in the city, going alternately to each. They have also assisted in the industrial schools, one in charge of Miss Imhof, the other in charge of Mrs. Johnson." Besides the departments of the school already noticed, there is a department of music, in which instruction is given in both instrumental and vocal music. Choral classes are a specialty. Christian music certainly has a mission in uplifting this people. There is also a training department for Bible women, from which a number have already graduated and gone forth to bring their sisters to Christ. Were the article not so long already, items of interest might be added touching their work in various cities of this island.

The work at Fukuoka has been very successful. There were 80 in the school, 73 of whom are self-supporting; 18 are Christians, of whom 6 were converted during the year. This is another of the stations where there are no parent missionaries.

At Kagoshima, in the south, in the center of the historic province of Satsuma, arrangements have been made by the people, led by one of our Christians there, for opening a ladies' seminary under the direction of two Woman's Foreign Missionary Society ladies. The door of opportunity seems to be wide open, and those going may be confident of success from the beginning.

WOMAN'S WORK INDISPENSABLE.

This already long letter must be brought to a close, although "the half has not been told." I cannot do it, however, without calling attention to the great need of the very kind of work being done by these noble ladies. If this country or any other is ever Christianized, it must be largely accomplished by bringing the women and children to Christ. The morality of Christian lands is easily accounted for when we remember that two thirds of the members of the Christian Church are women; and,

on the other hand, the heathen practices of this and other benighted lands may be accounted for when we think of the wives and mothers. To say that women have no influence is to speak thoughtlessly or ignorantly. The women must be elevated and their influence turned in the right direction. They must be Christianized and educated, and those who know any thing whatever of the East know that women must do it. The work of the Woman's Foreign Missionary Society does not conflict with ours, but, on the other hand, it supplements it, and, to the success of our work, is indispensable.

All praise to the noble women who, having left home and friends, are laboring so devotedly in this and other lands; and all praise to the noble women at home who are striving to sustain and increase this blessed work. May they have ever increasing success.

Nagasaki, September 6, 1890.

The Revival at Odawara, Japan.

BY REV. WHITING S. WORDEN, M.D.

Odawara is a town of about fifteen thousand inhabitants, celebrated in Japanese history, and now a favorite summer resort. It is situated on the sea, about thirty-five miles from Yokohama, and reached easily by railroad and street-car.

As it is on the direct line to the famous places Hakone and Miyanoshita, on the Yokaido, the great highway between Tokyo and Kyoto, it is visited by many travelers. Count Ito has his summer residence here on the shore of the Pacific, and it was my great pleasure to hear from this great statesman his interest in the progress of the great reforms now being undertaken for the Japanese people. To the student of history Odawara is an interesting spot. I have had the great pleasure of telling of God's love to a number of students who acted as guides for me in the grounds of the old castle taken several hundred years ago by Yokugawa Iyasu from Hojo, and destroyed. Hojo, on account of this disgrace, committed "hari-kiri."

The importance of Odawara may be known from the fact that the estate of Okubo, one of the retainers of Yokugawa, yielded one year 113,000 koku of rice. Odawara is famous also for its fish, its beautiful scenery, and its houses of ill-repute. Yet Odawara, fair and beautiful by nature, is, however, one of the Sodoms and Gomorrah of Japan.

There has been much Christian work done in Odawara, but the soil has been hard and barren. The people have not cared to receive the pure teachings and prohibitions of Christianity, but recently God's Spirit has been poured out and there has been a great awakening. There are four nominally Christian Churches, the Roman Catholic, with 170 members; the Greek, with 500; the Baptist, with 14; and the Methodist Episcopal Church, with 5 members.

Our work in Odawara dates back several years. More than three years ago Mr Correll was invited by the

English-Japanese School of Odawara to become teacher of English.

By accepting this position, and going out once a week to teach, he secured a great influence over the teachers and students, and was able to do much work for Christ there.

Three years ago Brother Correll committed this work to me, and for two years and a half I went once a week, teaching English in the morning and preaching and lecturing on Christianity in the afternoon.

We made a contract that if I would teach English to the students they would attend my lecture in the afternoon. So I had an assured audience of about fifty, and sometimes one hundred were present. The school was held in a Buddhist temple, and it is remarkable that some of my lectures were delivered in the place devoted to the worship of Buddha, and here the students learned to sing their favorite song, "Jesus loves me, this I know."

For two years the work went on quietly, the students reading the Bible and listening to my speeches. Our pastor during those two years was a quiet man, who had much influence in the town and among the students. Our church during this time maintained a membership of about a dozen. One of the members, a prominent lawyer, of whom we expected much, fell into sin and was expelled.

There was no revival during the two years, and no marked sign of advance. We held on, however, and last autumn Brother Nakazawa, a humble, spiritually minded man, was sent to Odawara. The first few sermons that he preached to this little flock were very distasteful. The sermons that offended the hearers most were on the subjects: "One man cannot serve two masters," and "Ye must be born again." Some of the members of the church came to me and said that the pastor used obscene language in his sermons; that such talk was not fit in the presence of the young girls of the church; and that he imitated the voice and actions of the bad girls in the houses of ill-fame. It was a serious charge against the pastor, and a large majority of the members petitioned for his removal, declaring that no pastor would be preferable to the present one.

It was a critical time in the history of the work at Odawara. Brother Nakazawa was called to Yokohama to explain, and his explanation revealed a sad condition of our church. The presiding elder, Brother Draper, decided that if the members of the church could not endure hearing the fundamental truths of Christianity, especially as these sermons had been preached elsewhere with acceptability, there must be something wrong with the members, and Brother Nakazawa was continued, with the result that nearly all left the church.

The story of the revival, as told me by Brother Nakazawa, I will relate as well as I can:

"After preaching these two sermons all were angry at me except one member. At that time there were eight members of the church. From September, 1889,

to April, 1890, I preached to one person. I held the preaching service in my house with my sister, my family being in Tokyo. During these months there was a Sunday-school, with attendance of from two to eight.

"Sometime in April I was thinking about preaching from Matt. 21. 22, 'And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.' While thinking about the text I asked God to enlighten my mind. This was on Saturday. While praying I began to think that since last September I had asked without faith. The words of St. James came into my mind, 'Faith without works is dead.' I asked myself, Have I had faith without works? Since September I had been saying the church is no good, the town is no good, there is no use to try to do any thing.

"While praying my sin in thinking so badly of the church and town was revealed to me. I had been praying for the salvation of the people, while in fact I did not believe they would be saved. When this revelation came to my mind I was astonished.

"Then I repented. That Sunday I could not preach. I acknowledged my sin to the one member who had remained with me, and to the people of the town. That Sunday a stranger came to the church for the first time. I thought it was a marvelous thing that a new man should come to the preaching-place that day.

"After confessing my sin and repenting we held a prayer-meeting. Then I promised to bring my own lamp, and from eight o'clock to hold a prayer-meeting every evening. I stated the object of the prayer-meetings to be: 1. To pray for the revelation of my own sins. 2. To pray for the gift of the Holy Ghost. 3. To pray for the conversion of the fifteen thousand souls in Odawara.

"The stranger on hearing this hung down his head, and I went to him and asked him whence he came. He answered that he came from Yenkiiji, Tokyo, from the Canadian Methodist Church, and had been in Odawara four years without attending church. He continued, 'To-day I came to the preaching-place and did not enter, but returned home. I came a second time and came in. I am very bad, and hearing you repenting I was pricked to my heart. Please pray for me.'

"Then we two prayed together, and the stranger returned happy, and has continued to be an earnest worker up to the present. All this happened about the last of April. Monday night the prayer-meetings began. One or two came every night for three weeks; then I became sick, and one night only one sister attended. Three weeks after my repentance five persons came to the preaching service. That evening five Sunday-school scholars came to the prayer-meeting, and with tears prayed to God.

"Then evening by evening we got closer and closer to God. One week later two girls from Mrs. Van Petten's school in Yokohama came to open work for women. Twenty-four women and girls attended this meeting. These two girls spoke strongly.

"Then I felt very much discouraged and disappointed

because no great number had attended my meetings. One of the girls said to me: 'Nakazawa, you have always had a hard field. You are discouraged, but I will tell you what I read in a tract. An evangelist worked and prayed for souls, but none were converted. He died, and after his death many were brought in. Are you willing to die for the people of Odawara?' Then I received much strength, and began to think, I desire an early answer to my prayers, I want results. I am not willing to work without results. Then I repented again, and little by little I saw the evil in my heart.

"The seventh week, on Friday, there was a great preaching service held in Odawara. That evening there was a prayer-meeting and revival. The interpreter of the English-Japanese school became a Christian. This man had heard much about Christ at Tokyo and Yokohama, and from Dr. Worden and myself.

"That evening, during a season of prayer, this teacher held his head down, and then I felt my own sin because I had not talked to him about his soul since February. I confessed to him my sin in being so negligent, and that night this man was converted. Just before the revival, on the same evening, one man said that he did not believe the Lord would pour out his Spirit on so few. Another said that the faith of the men was weak, and that more faith was necessary. Then I said that if only one became truly earnest in prayer, like striking a small piece of iron until it became hot and bright, this one might start up a great conflagration. Then my heart grew very warm."

This, in short, is the account of the revival given me by Mr. Nakazawa. They have held a prayer-meeting every night for over thirteen weeks.

I was present at the great preaching service, and felt the presence of the Holy Ghost. A large house, kindly offered for the occasion, was full of some of the best of the people of Odawara. While I was talking on the manifestation of God in his works, I felt the unction of the Holy Spirit. Brother Miyama was there, and other native pastors, and also the pastor of the Baptist church. The results of this revival, which is now going on, are a great awakening of the people, a reclaiming of backsliders, renewed consecration of pastor and members, and eight souls converted.

This church, which last autumn seemed to be ruined, has taken on new life. The pastor and members are making every effort to raise money for a church building. The Greek Church in Odawara has a building worth \$1,000, the Catholic Church one worth \$200.

With a few hundred dollars a firm location and building can be secured for our Methodist Episcopal Church. Will not the discouraged pastor at home take courage after reading how Nakazawa so preached for nine months to one hearer, and then, by the revelation of the Holy Spirit to his heart through the word of God, gave himself up wholly to God by confession and repentance, and became the chosen servant of God in awakening this dark town, given over to the service of Satan? With God all things are possible.

One Missionary Society.

BY SECRETARY A. D. LEONARD, D.D.

The Methodist Episcopal Church, unlike most other great evangelical denominations, has, exclusive of the Woman's Foreign and Home Societies, but one missionary society, commonly called the Parent Society. This society has charge of both the home and foreign work, and has under its partial or entire supervision about ten thousand persons as missionary workers, who are supported in part or in whole from its treasury.

This society transacts its business through a General Missionary Committee and a Board of Managers elected and provided for by the General Conference at its quadrennial sessions.

The General Committee consists of 14 representatives of General Conference districts, elected quadrennially by the General Conference; 14 elected by the Board of Managers annually; the bishops, now numbering 16; the honorary secretary, 3 corresponding secretaries, the recording secretary, treasurer, and assistant treasurer.

This committee has exclusive power, in the interim of the General Conference, to open new mission fields, and is charged with the responsibility of making appropriations of money for all missions, whether home or foreign. Money appropriated by this committee to a specified field must be used in that field, or it lapses into the treasury at the end of the missionary year. Neither the board nor any officer or agent of the society has authority to use a single dollar, except as specified in the appropriation. This committee meets annually in the month of November, and usually sits from seven to ten days. During its sitting it carefully and thoroughly considers the needs of both the foreign and home fields. For the accomplishment of its important task it has especial advantages. The representatives of the General Conference districts are present, having carefully studied the needs of the great home field. The representatives of the Board of Managers are present to contribute the information they have acquired by their constant oversight of both the foreign and home fields during the year that has passed. The bishops are there, with all the information they have obtained by personal visitation of the whole home field and considerable portions of the foreign. The corresponding secretaries are present, who have visited large portions of the home field, and have been in constant correspondence with the missions at home and abroad.

From the foregoing it will be seen that the channels of information are numerous and quite complete; as nearly so, at least, as it would be possible to secure from fields so vast and varied in character.

With all this information at its command the General Committee seeks to weigh the claims of all the missions, home and foreign, with entire impartiality, and to appropriate the probable amount of money at its disposal with the utmost fairness. Knowing by experience and observation the spirit of the whole Church, it is not likely to make appropriations very far in excess of the willing-

ness of our people to respond, nor has it any motive for favoring one part of its world-wide field at the expense of another.

THE BOARD OF MANAGERS

consists, at the present time, of 80 persons—32 ministers, 32 laymen, and 16 bishops. This board is an incorporated body, and holds all the property of the society. It meets monthly, and supervises all missionary interests at home and abroad. The corresponding secretaries are the executive officers of the society, and do their work under the direction of the Board of Managers. Annually the General Committee places at the disposal of the board the sum of \$25,000, known as the Contingent Fund, with which to meet emergencies as they arise. When sickness or other unforeseen circumstances increase a missionary's expenses, or cut short his "indigenous" resources, the board makes an appropriation from this fund to relieve his necessities. From this fund various other expenses are provided for which the General Committee cannot foresee. This policy gives

SYMMETRY AND UNITY

to our missionary movements, and renders rivalries and strifes between the home and foreign fields, in so far as management is concerned, quite impossible.

Occasionally a demand is made for such a division of our work as will place the United States and foreign countries under separate managements. It is maintained that such a policy would place each department more fully upon its merits, and impart new momentum to our movements.

It should not be overlooked, however, that this demand is not made, so far as the writer knows, by persons who have had special occasion to study our missionary work as a whole. Our bishops or general superintendents, who have the oversight of the whole work, the corresponding secretaries, the members of the General Committee, and the Board of Managers, are all understood by the writer to be opposed to division, and their opposition is based upon the results of a careful study of all the interests involved. It is perfectly natural that a foreign missionary should see only the foreign field, and study missionary polity from that stand-point exclusively. As compared with a heathen country the United States, in his judgment, is but little less than paradisaical. He sees the small number of ministers in the former, and the large number in the latter; the few Christians in the one, and the many in the other; the comparatively small amount of money expended there for Church purposes, and the vast sums expended here; and it is not strange that he concludes that the foreign field is at a great disadvantage when compared with the home.

It is also perfectly natural that a missionary in the great Rocky Mountain basin, seeing the moral destitution and outbreaking wickedness of the godless masses; or in the South, seeing the ignorance and demoralization of both the blacks and poor whites; or in a great city, beholding the teeming thousands of ignorant and vicious foreigners which crowd its tenements, should

conclude that ours is the greatest missionary field of the world.

Now, the truth is that both these missionaries see the missionary problem but from one angle of vision, and so see it partially and imperfectly. Those who administer this great movement must, to prevent one of the fields from assuming undue prominence at the expense of the other, see the problem from both angles of vision, and so be able, as nearly as possible, to hold the entire work in equipoise. Both the foreign and home missionaries do splendid service in presenting the claims of their respective fields, but they are not so well qualified for administration as those who view with impartial eyes the whole field. Our present plan of administration affords the best possible guarantee of wisdom, prudence, economy, and aggressiveness for the whole field, and should have the fullest confidence of the entire Church.

Oriental Missions.

BY DR. E. P. THWING.

There is in the East a prescient fear that heathenism is doomed. You find hints of it in sacred books and traditions. You hear confessions as to the tyrannizing influence of the priesthood, its opposition to education, sanitary science, social improvement, by intrigue or violence. You find, as in India, printed appeals to the faithful not to forsake their gods; in Japan, efforts of ecclesiastics to gain a footing in the Imperial Diet, happily futile, where they hope legislation may some day exclude Christians from Japan, as we exclude Chinese from America. They feel that their case is desperate.

Over against this I find a growing assurance among Christians that the acceleration of God's providential movements, promised in these latter days—to eventuate, we believe, in the conversion of the world—has already begun.

To the inherent weight and momentum of truth God seems to be giving, as it were, an added push, for "A short work will the Lord make upon the earth." The plowman will overtake the reaper. The earth brings forth in a day; a nation is born at once. We have new auxiliaries. Science is making splendid leaps.

The talking phonograph is heard in the palace of the Son of Heaven. Native papers advise their use in criminal courts, and in ordering executions. One blue button mandarin, at Shanghai, while I was there, bought four. It so amazed him that he, sixty-one years of age, began the study of English. The point is this. Science at a startling rate is multiplying delicate and powerful adjuncts to hearing, vision, touch, and locomotion. Hampering limitations are removed. So in the personal spiritual efficiency of the Church there is to be a marvelous re-duplication of power. The lame will leap, the dumb sing, the feeble become as David, the house of David as God. Moonlight is sunlight,

sunlight becomes sevenfold intense. In view of these two facts there is a third—an imperative necessity for men at the front—not of piety and consecration merely, but of intellectual breadth and sagacity, able to act in affairs of great complexity and perplexity wisely, promptly. We have such; we need more. A prominent New York business man listened with me at the great Shanghai Conference to argument and eloquence that would have honored the United States Senate, not alone on religious themes, but as to the right of the missionary to be protected by the Imperial government from misrepresentation, calumny, and violence.

For the first time my friend got the true missionary perspective. He saw things at a new angle. He returned home a new man. He said to me yesterday, "I went out with prejudices. I thought missionaries were a crotchety set; but I have been amazed at what I saw and heard." The caliber and quality of American missionaries, he said, were notable. This is impartial and valuable testimony. Missionaries cannot speak thus; the boards cannot, nor could an inspector, going in their interests, sharing their hospitality, speak without bias; but those of us can who are independent in movement, action, and utterance, with no pecuniary official relation to any society. Yes, we have men and women of sterling worth at work. They are appreciated by men of intelligence who are not Christians.

An educated Japanese whom I met writes: "I am speaking, I believe, the sentiments of my own nation, when I tell you we care more for earnestness and conviction than for views. We would see men who love us and give themselves for our sakes, as the Saviour of men did; men who have had spiritual experiences as practical realities, and treat the things of the Spirit just as definitely as that they have touched and felt. Japan is already tired of soothsayers, theorizers, baptizers; we only need men and women of moral earnestness who can give fruits of their own experience, taught through discipline and mental struggles of many years."

A fourth conviction, derived from observation and the testimony of our brethren, is this: the advisability of a visit by missionary secretaries to these three empires of India, China, and Japan, which include about one half the world's population.

Boards are wisely sending out their secretaries and bishops. Time and rates of travel are reduced. I have been in Europe and America the same week; but to be in Asia one week and in America the next week was an illustration of the acceleration of the movements of steamers in these latter days. A day from Nagasaki to Shanghai, three more to Hong Kong, a dozen more to Bombay—these are present possibilities. Our native Christians as well as our missionaries warmly welcome such an apostolic visitation.

Finally, I have been impressed during this long journey in the East with the fruitfulness of medical missionary work. It is having a wholesome, uplifting moral influence on the medical profession outside the

missionary ranks. It is opening the eyes of heathen to the capabilities of woman, revealed in our female physicians and in the native nurses trained there. A Chinese admiral, grateful for the restoration to health of his aged mother, gave a gold medal to Dr. Mary Fulton. For the successful treatment of another lady of the household, another decoration was ordered. During a stay of a fortnight ancient etiquette was ignored, and this American lady, and a female missionary with her, sat with the gentlemen of this millionaire's family at a table served in elegant European style. They had permission to hold Christian worship in their apartments, attended by heathen as well as believers. Continued gifts followed Dr. Fulton to Canton, such as a thousand oranges at a time. A young man from this family clan of four hundred came to Canton hospital to study medicine. The Hong Kong dailies refer to this as honoring Western ideas as truly as an individual physician.

Medical service to the blind, diseased, injured, soon to the insane, we hope, is directly antidotal to the dislike awakened by the greedy, unscrupulous spirit often shown in our commerce, legislation, and personal contact with China and other Eastern people. Heathenism believes in the survival of the fittest and the removal of the helpless from the world. Our hospitals and dispensaries teach a nobler conception of existence. Our standard works in medicine and surgery are studied by native students. Other scientific books are called for by officials. I found that in eight years over eighty-four thousand copies of English and German works had been translated and sold from the Arsenal at Shanghai alone. These are on railways, military science, engineering, medicine, politics, and religion.

China is not asleep. The intellectual ferment is not as visible as in India and Japan, but it is surely at work. With the blessing comes the bane; with new economic conditions, unrest, discontent; with freer thought, speculative infidelity. The heart of an atheist is often found under the robe of an idolater. In no more vivid form is the true spirit of Christianity shown than in the tender, toilful ministry of the doctor and his nurses. The missionary is respected, but the physician is worshiped. His person and work are sacred. "This hospital is safer than a gun-boat," said a British consul at Canton in troublous times. One class of sufferers has for centuries been neglected in China.

May I not, therefore, bespeak a hearty and immediate response from the friends of humanity everywhere to the efforts we are making at Canton? It is a pathetic appeal to all nationalities. The consummation of this humane purpose for the relief of the insane cannot fail to unite the East and the West in closer friendly international relations.

Brooklyn, N. Y.

CROMWELL said that it was his aim not only to strike while the iron was hot, but to make the iron hot by striking. Let Christian workers copy.

Things that Ought not So to Be.

BY REV. A. M. MILNE.

The age in which we live is pre-eminently the age of missions. At no period in the world's history have there been so many agencies for the spread of the Gospel as at the present time; and never have there been so many men and women giving their whole time and energy to missions.

Of all the agencies for making known to man the will of God there is not one that is organized upon so catholic a basis as the Bible Society, nor one that is so catholic, in the proper sense of the word, in the work that it does. It is true it does not either teach schools or organize churches, and consequently cannot publish in its annual reports the number of children under its influence, or the number of persons received into church fellowship; but it goes in the vanguard of all missionary enterprise and sows broadcast with a liberal hand the good seed of the kingdom which God himself has promised shall not return unto him void. It leaves the fruit, some thirtyfold, some sixty, and some a hundred, to be garnered by the Churches.

Rarely does the Bible missionary return to a place that he has already visited without being able to find some that have been led to light through the reading of the Scriptures, and, as a rule, in these places there are urgent appeals for preaching. Thus, in some mission fields, if not in all, there are to be found many organized churches as the direct result of Bible distribution. In some instances, where the missionary societies are tardy in heeding the Macedonian cry of the Bible missionary, he has to set to work himself and garnered the precious fruit lest it perish. From the time that the Rev. F. Penzotti, Agent of the American Bible Society, went to the Pacific coast, he has been calling on the Missionary Society for help; but up till the present none has been sent to him, and to-day he is pleading with the Missionary Society to take off his hands an organized church with more than a hundred members, all converted from Romanism without the expenditure of a single dollar by any missionary society.

When we consider the magnitude of the work that the Bible Society has on hand, and the very important preparatory work it is doing for all the missionary societies, to say nothing of the fact that every believer owes all the joy his religion gives him in this world, and all his hopes for eternity to the Bible, we would naturally suppose that of all institutions the Bible Society would be the most generously supported.

An examination of its receipts, however, will show that this is not the case. The receipts of the Missionary Society are for 1888 just double what they were in 1878. This increase is nothing more than proportionate to the increase of population and wealth in the same period; and if donors to Christian work had the claims of the Bible Society duly presented to them, and if they were to bestow their gifts with discrimination, its receipts would show a like increase.

But what are the facts of the case? The American Bible Society, with its world-wide work, received a less amount by a hundred thousand dollars during the last decade than it did during the preceding ten years. We do not believe that the claims of missions have been unduly pushed, but we do believe that the claims of the Bible Society have not been duly presented. "Brethren, these things ought not so to be."

The Japan Conference Statistics, 1890.

BY REV. D. S. SPENCER.

I have been asked whether I, as statistical secretary, can account for the falling off in the statistics of the Japan Conference for the year 1890, for there appears a falling off in membership, in baptisms, and in six points under collections.

Why less probationers were reported this year than last is easily explained by the fact that last year was a year of revivals, while this year has not been marked as such. But with only 34 deaths and very few removals to other churches, the apparent loss of 146 full members needs further explanation. The loss is, as I have said, apparent and not real, as may be seen from a careful examination of the following points:

1. Previous to 1890 a statistical blank was used which was not clearly understood by the Japanese preachers, and among several mistakes which several of them were accustomed to make was the reporting of all baptized children as full members. This of course swelled the list. A new blank used this year corrected this, with other errors, and hence reduced the number of full members.

2. Our pastors are growing more careful in the keeping of the church records. Nagasaki church, for example, reports forty less full members than last year, whereas those who labor there well know that that church is constantly growing in numbers and strength, and that the apparent loss is due to a correcting and writing up of the church records. The same condition upon examination appears in the case of several other churches, although those churches have had additions during the year and are all in a growing condition. It will also be found that those very churches have contributed this year more largely toward the benevolent collections and self-support than ever before. They could not have done it with a large decrease in membership.

3. The anti-foreign feeling of the past twelve months has doubtless affected our statistics somewhat, though not to a large degree. But if we have lost in numbers, we have, on the other hand, gained in quality. We are not to be annihilated by persecution.

Turn now to benevolences and self-support. There are fourteen items in which the contributions of the native church appear. In six of these there is a falling off, which gives to the casual observer the impression that the Church in Japan has met with great reverses, -- has taken a backward step; but a careful examina-

tion reveals the fact that, although the membership appears less, the native church has this year, in the midst of a financial pressure the like of which Japan has not recently seen, given 1,948.99 yen more than in 1889, 3,444.06 yen more than in 1888, 4,066.12 yen more than in 1887, and 5,183.47 yen more than in 1886. Let it also be borne in mind that the present year was only eleven months long.

A careful study of the following table will be of profit to those who are interested in the growth of the Japan Mission:

	1886.	1887.	1888.	1889.	1890.
Building and improving..	921.32	934.41	1,058.73	1,584.04	3,410.19
Current expenses.....	604.89	939.13	1,042.33	1,597.29	1,435.46
Sun-day-school expenses..	226.76	280.08	280.08	7.48	14.39
Foreign Missions.....	13.44	64.43	190.44	215.56	200.78
Woman's For. Mis. Soc'y.	.....	45.45	97.57	64.70	142.72
Home Missions.....	.....	39.56	11.66	3.05	184.24
Church Extension.....	.....	.....	.....	.....	1.26
Tract Society.....	.....	1.47	19.74	13.07	12.42
Education.....	48.06	73.20	72.10	68.25	77.76
Bible Society.....	.....	5.92	13.44	11.50	10.50
Pastors.....	841.99	750.58	1,075.20	1,730.01	1,592.49
Bishops.....	.....	9.13	21.05	.....	26.11
Conference Claimants.....	.....	.....	.....	4.03	13.67
Other collections.....	531.31	912.30	719.16	857.52	685.07
Total.....	2,940.99	4,058.34	4,680.40	6,175.47	8,124.46
Members.....	1,757	1,970	2,844	2,061	2,815
Probationers.....	450	534	849	860	718
Total.....	2,207	2,494	3,703	3,821	3,533
Contributed per member..	1.67	2.06	1.64	2.99	2.89
Contributed per member, probationers included..	1.33	1.62	1.26	1.62	2.30

The above is in yen; one yen now equal to ninety-one cents gold.

The amount contributed for bishops in 1889 is included in that raised for pastor.

Since 1889 the contributions appear to have taken an upward shoot of seventy yen or eighty yen per member, a thing entirely improbable; and this again argues that the number of members reported in 1889 and 1888 was doubtless too large, through errors indicated above.

We are gaining every year in solid self-support. It is the universal feeling of the members of the Japan Mission that the past year has been, all in all, one of the best, if not the best, years in the history of the Mission.

The Methodist polity, with its itinerant system, is well adapted to Japan, and is winning the earnest approval of our people. The writer believes that three things are necessary to the final triumph of Methodist Christianity in Japan:

1. A united Methodism for all Japan, by which we can economize our forces and strengthen our whole front.

2. A steady pushing of our work along the lines already adopted, opening no more new work until what we have is better provided for, and until we can properly man that new work.

3. A baptism of the Holy Ghost upon preachers and people alike, without which nothing can effectually stem the rising tide of skepticism, and with which Japan shall be captured for our King Jesus. There are many reasons for greater faith and increased activity.

Nagasaki, Japan, August 15, 1890.

Monthly Missionary Concert.

Our subject for next month will be the United States, and we shall give extended reports from our mission fields in the West.

We are indebted to our missionaries in South America for the valuable information they furnish respecting South America, as given in the first part of this magazine.

We give but little matter for the Missionary Concert on this page, because of the many articles on the subject printed in the previous pages.

In Bishop Taylor's missions on the west coast of South America the schools enrolled last year about eight hundred pupils. Those at Aspinwall, in Colombia, and at Concepcion, Santiago, Valparaiso, Serena, Coquimbo, and Iquique, in Chili, report property worth over \$120,000. The Santiago College has a large patronage from the best classes. Bishop Taylor has cheering reports from the missionaries in Brazil, at Pernambuco, Para, and Manaus.

The Southern Presbyterian Church of the United States has in Brazil 28 churches, with 616 members, under the care of ten ordained missionaries assisted by nine ladies.

The Northern Presbyterian Church of the United States has in Brazil 33 churches, with 2,331 members. The Missions of the Northern and Southern Presbyterian Churches have been consolidated to form the Synod of the Presbyterian Church in Brazil.

The Northern Presbyterian Church has in Chili 7 ordained missionaries, 7 married lady missionaries, 5 churches, and 265 communicants. In Colombia it has 3 ordained missionaries, 4 female missionaries, 2 churches, and 95 communicants.

The Methodist Episcopal Church, South, reports in Brazil 8 missionaries, 4 churches, and 370 members. The Woman's Board also reports 8 missionaries. There are 2 boys' schools, with 17 pupils, and two girls' schools, with 118 pupils.

In Guiana are six missionaries assisted by the English Society for the Propagation of the Gospel, and the Methodists and Baptists of England have missionaries in British Guiana, while in French and Dutch Guiana are representatives of some of the Continental societies.

The Southern Baptist Convention of the United States reports in Brazil 9 missionaries, 12 native helpers, 312 members at the stations of Bahia, Rio, and Minas Geraes.

The South American Missionary Society has in its service in South America 1 bishop, 9 clergymen, 18 lay missionaries, 6 native helpers, and the captain and a crew of five of the mission vessel *Allen Gardner*. Its work is on the Falkland Islands, Tierra del Fuego, in the Argentine Republic, Uruguay, Paraguay, Brazil, chiefly among the English-speaking people. Some of the natives are reached in Paraguay and on the Falkland Islands, and in Tierra del Fuego. The expenditures during 1889 were over \$57,000.

The Methodist Episcopal Church, in the last Annual Report of the Missionary Society, reported in South America 6 foreign missionaries, 6 assistant missionaries, 5 missionaries of the Woman's Foreign Missionary Society, 27 native preachers, 10 ordained, 882 members, 688 probationers, with over 1,600 pupils in day-schools, and over 1,700 pupils in Sunday-schools.

Rev. Ira H. La Fette, Superintendent of Bishop Taylor's missions in South America, reports the following as the demand for additional workers and funds from home: "A preacher for Valparaiso, married or single; a preacher for Santiago, married or single; a man and wife for Coquimbo, teachers; a preacher and wife for Concepcion; five lady teachers for the schools at different points; three men and their wives, teachers, to open new fields, ordained preachers preferred; three preachers and their wives for Brazil. The financial needs are, \$25,000 for a school at Concepcion; \$15,000 to build a church and school at Serena; \$10,000 for enlargement of church at Iquique; \$25,000 for building a church at Valparaiso; \$12,000 for building a church at Santiago."

A Splendid Gift for Your Brother Across the Sea.

BY REV. WALLACE J. GARDNER.

CHRISTIAN FRIEND: You have a dear brother, far away from home, toiling diligently in a hard field. He will greatly prize a useful gift, which some will surely delight to send him.

The brother (or sister) is the missionary that represents your Church or society. The valuable yet cheap gift which he needs is the writing tablet known as "The Edison Mimeograph," manufactured by A. B. Dick Company, Chicago, Ill. I have one which I find just the instrument I needed in my field mission work. Producing hundred good copies from one writing, it saves much expense of printing, engraving, etc. In mission work it will prove especially valuable in reproducing in the vernaculars all circulars, lesson notices, etc., and even for printing small tracts. Native styles of writing can be imitated by this instrument in a way that type cannot effect.

Realizing the great need of missionaries in this land, and knowing of no other instrument to meet it like the *Mimeograph* (I have tried other processes), I would urge that friends of missionaries see that they are supplied with this most useful instrument. Countries, Sunday-schools, Mission Boards, and individual Christians can help your foreign work greatly by carrying out this suggestion. *Miles, Ia.*

Miss de Broen's Belleville Mission, Paris.

BY MRS. EMMA E. HORNIBROOK.

No one who has not watched its working can have any idea of the extent and usefulness of Miss de Broen's Mission at Belleville, Paris. Four days in the week the large Iron Room is opened for the Medical Mission, and there is an average attendance of 178 patients each time, out of which 37 new ones appear daily. Long before the gate is unlocked at nine A. M. a great crowd throngs the doorway. Some come from distant towns and villages. The first to arrive get the first tickets and receive earliest attention. The doctor and his assistants work for eight hours, trying to relieve the many forms of suffering that present themselves.

Before going to the dispensary the patients are comfortably seated in the Iron Room and listen to a gospel address from a well-known evangelist. Then Testaments are sold at a nominal charge. These are readily bought, and carried by the people to their far-off homes. It will be seen how widely the word of God is thus disseminated.

It must be remembered that these people are all Roman Catholics, or infidels, and many free-thinkers. No, not all, for, praise be to God's grace, through the instrumentality of the Mission, numbers are led to the Saviour, and have found the rest and peace that the world craved.

One poor woman, who came from a great distance, and was offered more care enough for three weeks, exclaimed: "No; I will not take it; I want to come back to hear the good things!" More than one has declared, "I never knew before that Christ died for me!"

The medicines and advice given are, like the good news, without money and without price. The French law does not permit the sale of drugs, even at a small charge, save by licensed vendors.

But we need a great deal of money to carry on such a work. The Christians in the United States are comparatively few, and Paris has lately emerged from a state of anarchy, confusion, and privation.

American Christians, we ask you to care for us, make this cause your own. There is enough and to spare from your own institutions and widespread agencies to relieve us of the burden of debt and difficulty. True charity, though it may begin, does not end at home.

And to all who can visit us, we say, "Come and see." We are close to the beautiful Bateau de Chaumont, and not far from Parc La Chaise.

In writing, address Miss de Broen, 3 Rue Cavel, Belleville, Paris.

Notes and Comments.

The Board of Managers of the Missionary Society, at its session in September, elected Mr. Edward L. Dobbins, of Morristown, N. J., a manager of the Society, to take the place made vacant by the death of General Clinton B. Fisk.

At the meeting of the Board of Managers, October 21, the following representatives to the General Missionary Committee were chosen:

Clerical—Drs. M. D'C. Crawford, J. M. Buckley, S. F. Upham, J. F. Goucher, A. S. Hunt, J. R. Day, H. A. Buttz.

Lay—Alden Speare, J. H. Taft, J. S. McLean, E. L. Fancher, Gilbert Oakley, G. G. Reynolds, C. C. Corbin.

Clerical Reserves—Drs. A. K. Sanford, A. D. Vail, G. G. Saxe.

Lay Reserves—J. M. Cornell, H. W. Knight, John French.

Rev. Homer Eaton, D.D., was elected a member of the Board of Managers, to fill the vacancy occasioned by the resignation of Rev. W. L. Phillips, D.D.

The Rev. Lewis R. Dunn, D.D., one of the Managers of the Missionary Society, has been elected the Secretary for the New England States of the American Sabbath Union. His address will be 36 Bromfield Street, Boston, Mass.

We deeply regret the death of Rev. C. S. Long, Ph.D., who has been a very efficient and successful missionary in our Japan Mission for many years. He returned from Japan a few weeks ago on account of the health of his wife, and died in North Carolina after a very brief illness.

It is reported that fully one fourth of the missionaries who attended the Shanghai Conference wore the native dress, and that the belief in the expediency of this form of dress has gained ground rapidly in the last few years. Its use is required of all the members of the China Inland Mission. Physicians affirm that it is more healthy than the European dress.

Dr. Morrison, the newly appointed Secretary of the Board of Missions of the Southern Methodist Church, addressed the Denver Conference on the subject of Missions, and it is said that immediately afterward every member of the Conference came forward and gave his hand and pledge to take a contribution for missions from every member of the Church—man, woman, and child. Here is a hint for other secretaries.

We go to press before we are able to report the receipts of our Missionary Society for the year closing with October 31. At this writing it is probable that the indebtedness with which the year com-

menced will not be decreased. We are thankful for what has been done, and go forward into the new year with an earnest purpose to make it the best year in our history. Our missions are "burdened with success." The need for more money and more workers never seemed more imperative.

The *North-western Christian Advocate*, in its issue for October 1, speaks most wisely on self-support in missions, as follows: "Self-support is the product of a missionary industry, and money is required to build the plant. All missions at home and abroad should become self-supporting, and the interval between the birth and the financial independence of a mission enterprise is a question of circumstances and time. The real issue is: which is best, cheapest, and most expeditious, to inaugurate a mission and stimulate it into independence by sheer force of baptized money and men, or to spend more time, more money, and more general resources through an industrial development? The method which is most economical of men, life, time, and money is to be preferred. The providential element in both is on a par. Both are God's errands, and neither may modestly claim a monopoly of divine wisdom or blessing."

Bishop Thoburn writes of our converts in India: "Most of the converts come from the very lowest castes, but not from the poorest. Nine tenths of them are earning a better livelihood than is common to the majority of the masses in India, and very few of them ask for any assistance after conversion, unless it be in the matter of educating their children. In this respect they differ from our converts of twenty years ago. Physically and mentally they compare well with most of the higher castes, and a single generation will suffice to wipe off the stain of a low social origin in the eyes of the great mass of people. I have seen one of these low-caste converts teaching Brahman and other high-caste boys in the most advanced classes of a high-school. But all the converts do not come from the lower castes. I doubt if any missionaries in India are baptizing so many high-caste converts as our own."

A Remarkable Missionary Collection.

BY SECRETARY J. O. PECK, D.D.

"It was at the Shahjehanpore Boys' Orphanage, and I am glad to say that it reached the \$1,200,000 line without much trouble."

So writes Rev. J. Blackstock. He continues: "As you are aware, our institution being an orphanage, the boys had not

much to give, and they can truly say, as Peter and John to the impotent man, 'Silver and gold have I none;' but the old saying holds good, 'where there's a will there's a way.' The boys wanted to give a collection to the Missionary Society. There was only one way for them to do it. On every Monday the boys are allowed meat and rice. This costs extra and is considered a great luxury by the boys, as they only get this food once every week. When asked if they would give up their meat and rice for one week so that they might give the cost thereof to the cause of missions, they all cheerfully, with both hands uplifted, agreed to the proposition.

"This may, in the eyes of some, seem a small sacrifice to make in the interests of a noble cause, but it means something to a lot of hungry, growing boys, who only enjoy this, to them a luxury, once a week. If the members of the Church at home would only give up some, not only needless, but perhaps injurious, luxury for one week, how easily the \$1,200,000 could be reached."

Here was the real spirit of sacrifice. Let all who read this ask themselves what sacrifice they have made of luxury, of palate, or of dress, or of pleasure, for the cause of missions this year. May this touching example of these orphan boys, denying themselves for one week the greatest luxury of the palate they ever enjoy, touch a million hearts in our Church at home to make a corresponding sacrifice for the salvation of a lost world!

A Macedonian Appeal.

There are no lunatic asylums in China. There never have been. The insane are subject to ill-treatment often resulting in premature death. The oldest foreign practicing physician in the empire, Dr. John G. Kerr, of the Presbyterian Mission, has for nearly twenty years endeavored to interest the people at Canton in founding an asylum there.

In his report for 1872 he said that there were four reasons for the apparent rarity of insanity: sufferers are kept chained in private confinement; they commit suicide; their lives are shortened by the hard usage suffered; or they are deliberately killed. He urged at that time the establishment of a lunatic asylum, but a committee of the Medical Missionary Society reported unanimously that it was inadvisable to add this to their work.

In 1887 he secured a reconsideration of the matter, and a committee of the Society was appointed who conferred with the viceroy. No response was had. In November, 1889, Dr. E. P. Thwing, whose

co-operation had been desired by Dr. Kerr, arrived in China, and spent some months in Canton Hospital. He advised a distinct, independent, undenominational, international institution, which plan was adopted, and on February 18, 1890, several gentlemen, English and American, willing to act as trustees of an asylum, formed themselves into a Provincial Committee, Dr. Kerr, chairman, and Mr. G. D. Fearon, treasurer, to establish such an institution in or near Canton, to take charge of funds, and aid in equipping its organization.

The honorable treasurer is connected with the widely known business house of Messrs Deacon & Co., Canton. To him donations from every quarter for this humane and beneficent object may be sent. Twenty thousand dollars will suffice to secure the beginning of an institution which in time will probably become self-supporting. "Come over and help us!"

T.

Through a Physician's Spectacles.

BY W. H. MORSE, M.D.

There are 935 Roman Catholics to every house of worship of that denomination in the United States, and 1,066 persons to every priest. Compare these with correlative Protestant figures.

Would you believe it? The women's missionary societies of the United States, Canada, England, and Scotland have sent out 1,397 missionaries, now in the field. There are thirty-four societies.

We may maintain that "the survival of the fittest" works admirably until an able missionary falls at his post. And then? The rule loses its fascination, and fans of being divine.

Does China tolerate the Christian religion because of a spiritual renewal, or only because it constitutes one of the units in a general intellectual and moral renovation?

Should a near-sighted prophet wear the eye-glasses of faithfulness, or would it be better that he give up the vocation? Possibly there is need of myopic seers without glasses.

Have you seen Dr. Griffin's note of warning? Writing as a scholar and author, and yet from observation, he says: "Look out for the Buddhists of Japan! They would Buddhanize Christianity."

Practical life, every-day duty, and faithfulness in social conformity are so many factors in promoting the missionary's success, subordinate in character though they be accounted.

"Am I a Soldier of the Cross?" has been ordered omitted from all hymn-books used by the missionaries in Turkey.

Armenian hymns of like sentiment are treated the same.

Osman Digna, the rebel leader of Suakin, is a Frenchman, George Nesbet by birth. Though claiming espousal to the Mohammedan religion, the faith of his fathers is not forgotten.

It scarcely speaks well for our American civilization that the Chinamen who return home from America "are less tractable, and more confirmed in prejudices against Christianity."

China needs at this moment teachers for the deaf-mutes in such cities as Shanghai, Peking, Foochow, and elsewhere. The opportunity is said to be particularly good for missionary efforts.

A blow struck at the Catholic power on the banks of the Tiber merely confuses, but an apt stroke at the power on the bank of the Thames produces a wound, painful, if not mortal.

Cardinal Manning says that London has 4,000,000 souls, but that her church accommodation is but for 1,500,000. No place is found for the remaining 2,500,000 to worship in churches.

Hand in hand the evangelistic and educational work must go to constitute the true missionary work. Marry Preaching and Teaching, and the offspring is Reaching.

"The Church cannot reach the saloon." Why, yes, it can! If in no other way, let us regard the saloons as leather territory, and send missionaries there. Why not?

I do not like the too current expression, "The mission cause asks for either you or your money." The sentence is incomplete. Add to it, "or your prayers, or all."

"The hens whose eggs I decided to devote to missions never set." The speaker was sincere, and actually believed what she said. The skeptic who heard did not repress a smile.

Can one live to be old in India? The elder Kohlhoff lived 53 years, his son 57, his grandson 60, his granddaughter 69. The Anglo-Indian semi-centennial is by no means rare.

There is one Indian missionary (Bishop Caldwell) who has "never been thoroughly well all his life, and yet has preached for fifty years." He was once sunstruck when visiting England.

Rev. Marcus L. Tappan has returned to his old field in China, and if ever a missionary's visit home has been inspiring, it has been that of this working-man in the Master's vineyard.

Missionary capabilities—and indeed all workers—will derive benefit from *In Indian Life*, the story of Dr. Pratt's twenty

years in Turkey. F. H. Revel, New York, publisher. It is "good."

The Chinese do not make good "shouting Methodists;" but instead, when they wax over enthusiastic, they are perfectly ecstatic with their peculiar long-drawn and shrill sighs.

Thanks to the Dutch oppression, it is conceded that it is hopeless to convert the Javanese by European means. Only the native Christians can accomplish the work. "Tyranny tries tightly."

Merensky claims that the remarkably ugly visaged Bassutos become quite handsome after having been converted. "The cosmetic power of Christianity" may be a hidden but potential factor.

We hear it said of a man that he "reads his Bible." Well, *cur bono?* A Calcutta Brahmin boasts of having read through the New Testament eighty-three times, and the Old Testament twenty-seven times.

That Chinaman was right who, having asked the Sunday-school superintendent for a teacher, reported that "he not no havee ask him what he been so velly hard talking about."

It is not generally known that the Sandwich Islands have a Chinese population of 20,000, among whom the English Church Mission is doing a most encouraging work.

Plant one red kernel in a field with 1,500 yellow kernels, and nature's probabilities are that that corn crop will be all yellow. "There is one Christian in every 1,500 heathen."

"In the Moslem world bigotry crushes all freedom of thought and word." As a refrain, we may substitute "Russian" for "Moslem." But how long ago was it that there was a Christian model for them?

Twenty years ago a Brahmin said: "Of one thing I am convinced. Do what we will, oppose it as we may, it is the Christians' Bible that will work the regeneration of India." Yes!

There are not less than twenty-five Protestant churches in Rome, but it is but just to say that they are mainly intended for foreign residents, and, as a whole, do very little missionary work.

Well, there! What has the good Dr. Robert N. Custer thought of when he says that missionaries "mix up a mission to a dying world with visions of matrimony, social advantages, and a pleasant career?"

Are you thinking of a missionary life? Read, then, with prayer, Dr. Cyrus Hamlin's *Among the Turks*. It should be read by all. Robert Carter & Brothers, New York, are the publishers.

Do we live within the morning?
Or is life-time toward the night?
Is the shadow setting eastward?
Can the sun shine in the night?

Charity begins at home. Some one suggests the conversion of Hamburg, in view of the fact that in 1889 it sent 200,000 tuns of liquor to Africa. Suppose we begin with Boston.

"Missionary tactics." That is a very expressive phrase, but it has a peculiarly unpleasant sound. We shrink from the very idea of applying any *art* in disposing our forces for war.

Reference was especially made to the Prince of Travancore in my October article, when stating that some heathen accept Christian ethics, and not religion. The prince so testified at Madras in 1874.

A newspaper item states that a Belgian ship recently sailed for West Africa, carrying fourteen missionaries and 10,000 casks of rum. Imagine the *bon voyage* sent after that ship-load!

About 6,000 out of 35,000,000 Protestants have obeyed the Last Command. Those 35,000,000 Christians give one penny annually for the conversion of each heathen person. Shame on Christianity!

Listen! Some one is boasting! "There are 116,000,000 evangelized heathen." But hear the echo! "There remain 1,000,000,000 unevangelized heathen." Such vaunting is vanity.

The Christian, when he gives a dollar to the missionary cause, applies two cents of the amount to foreign missions and ninety-eight cents to domestic missions. Statistical, but true.

The advertisement has yet to be written, but the sentiment is beginning to prevail. It is: "Wanted, Cheap Missionaries." Advertising may "pay," but this one should not, shall not.

The Church of Abyssinia, though now a ruin, is interesting, in that it transports the observer backward over fifteen centuries, and reveals there the profile of Athanasius.

"Supposing a case." Suppose Islam should send missionaries to this country, how would they fare? Would they be tolerated? Would they be persecuted? Would the Golden Rule fail us?

The iguana is no longer worshiped on the Niger, and has even been converted into an article of food. Reading this, I adjust my spectacles and dimly discern—transubstantiation as it was mooted 'of old!

Westfield, N. J.

Our Missionaries and Missions.

Miss Clara Cushman, of the Woman's Foreign Missionary Society, has returned from China, and her address is No. 1 Laurel Street, Lynn, Mass.

The Japan Conference, at its last session, decided to establish a Methodist University in Japan, and Bishop Newman subscribed \$5,000 toward it.

Rev. D. N. McInturff, late of our Japan Conference, has been appointed pastor of St. Paul's Methodist Episcopal Church, in Portland, Oregon.

The address of Rev. Dr. F. S. Johnson, of our India Mission, has been changed to Campbell, Polk County, Iowa.

Rev. H. G. Appenzeller writes from Seoul, Korea, that the evangelistic work is gaining, and that the Sunday-school in Seoul has an attendance of from forty to forty-five persons.

Rev. N. Madsen, of Pakur, India, writes, that in August he baptized twenty-seven Mohammedans, and others are inquiring for the Christian way.

Rev. Paul Singh writes from Jubbulpore, India: "The Rev. M. Tindale and myself have lately baptized twenty-four persons here, and there are other candidates ready for baptism."

At the late session of the California Conference a Honolulu District was formed, with eight appointments, and Rev. A. N. Fisher was appointed Presiding Elder.

Rev. James Lyon writes that he has just returned from a tour among the villages in the vicinity of Ajmere, India, during which he baptized 113 people.

Rev. J. J. Christensen writes from Odense, Denmark, that the Methodist Episcopal Church works in thirteen of the seventy-five towns in Denmark.

Rev. A. Sultzberger writes from Germany: "Our Sunday-schools are prosperous, and our members are very active in support of our work. Our influence has never been greater than now."

Rev. C. L. Bare, Presiding Elder of the Rohilkhand District, North India, in addition to his letter in another place, writes: "The people are beginning to come by the thousand. We shall have no less than 5,000 baptisms on my district this year. We must begin to prepare for their own and their children's spiritual and secular training."

Rev. Dr. J. C. Butcher writes from India: "A goodly number of stations in the Rohilkhand District have followed the example of Moradabad and established chapters of the Epworth League, which

promises to be of great value in encouraging voluntary enthusiastic work for Jesus. The number of Christians in connection with the North India Conference has doubled during the last five years, and promises to more than double again during the next five."

"The native Church in this land, and specially in this province," writes Rev. M. C. Wilcox, from Foochow, China, "has met with quite a loss in the death, on August 11, of T. Ahok, Esq., the Chinese Christian merchant who gave us \$10,000 toward founding the Anglo-Chinese College, now a department of our Foochow University. Mr. Ahok was active as a Christian worker, and had made many gifts to various objects, that to our educational work being the largest. He was elected lay delegate to the last General Conference, but pressure of business affairs prevented him from going to America."

Rev. Dr. Drees writes from Buenos Ayres: "The Spanish Sunday-schools of the city of Buenos Ayres have recently given their annual entertainments. The first was held at our 'Five Points,' the Paseo de Julio. Probably a low estimate would place the attendance at 800 persons, who paid absorbed attention to a long and varied programme. This was followed, August 20, by the festival of the Central Sunday-school in our principal church building. The persons present numbered about 550, and many could not get admittance, every inch of floor-space being fully occupied. This Sunday-school work is one of the most promising and prominent features of our mission work. A Sunday-school tea is to be given on the 31st to the children of two other schools situated on the south-western section of the city."

Rev. Thomas Craven, of our North India Mission, who has been spending a few months at home, in and near Evanston, Illinois, left for his field, per steamer *City of Berlin*, October 22.

Rev. E. H. Bell and wife sailed October 18 for Oxford, England, expecting to go to India a year hence. Brother Bell is a graduate of Boston Theological Seminary.

Rev. Julius Smith and family, of Missouri, are to sail for India early in November, when Rev. J. H. Garden and family are to return to the field; and Rev. J. E. Newsom and wife, of Iowa, are also expected to accompany them. Rev. J. O. Denning, of Illinois, will go about the same time. Rev. D. C. Monro is to return to North India.

Rev. C. P. Kupfer is expected to return to Central China with his family in November; and Miss Ruth M. Sites will go

about the same time under appointment of the Woman's Foreign Missionary Society to Foochow.

Rev. W. N. Brewster has been transferred from the Malaysia Mission to the Foochow Conference. He is to be united in marriage with Miss Elizabeth M. Fisher, the well-known and efficient missionary of the Woman's Foreign Missionary Society at Foochow, and they will institute a missionary residence at Hong-hwa, and make that city a center for their future work.

Mrs. J. H. Gill and two children, and Rev. W. W. Bruere and family, started on their return to India, per steamer *Germanic*, of the White Star line, October 8. Bishop and Mrs. Newman, Rev. E. Cunningham and wife, Rev. G. H. McGrew, Rev. Dr. Baldwin, Mrs. Richard Grant, and other friends of missions were present to speak words of sympathy and good cheer to the departing missionaries. Mrs. Bruere has a daughter only seven weeks old when the party sailed, and many eyes moistened when Bishop Newman put his hand tenderly on the head of the little one and invoked the divine blessing upon her. Mrs. Newman (who is an aunt of Mrs. Gill) began to repeat with her the ninety-first Psalm, which is known as "Mother's Psalm" by Mrs. Newman. They had just reached, "He shall give his angels charge concerning thee, and in their hands they shall bear thee up," when the gong sounded for visitors to go ashore. Mrs. Newman said: "That is a good place to stop," and the visitors said their "good-byes" and hastened ashore.

Missionary Candidates.

BY REV. J. C. BUTCHER, M.D.

Seldom have I seen any thing on this subject more pertinent than the short extract from the *Richmond Christian Advocate* found in the GOSPEL IN ALL LANDS for May. The present method of selecting men for the mission field is certainly most expensive and most unsatisfactory. Ordinarily a young man just graduated from college or theological seminary, with his young wife, both untired and without experience, is sent out to do this most difficult work. After two or three years in the field we are able to tell whether he is adapted to the work or not. Should he prove to be a success, of course we all rejoice; if not, he returns home, and the experiment has cost the society three or four thousand dollars, while the work has been irreparably damaged.

Of course, no system will so work that no mistakes will be made; and yet it does

seem to me that if all candidates were tested in the home field a good deal of expense to the society and of vexation to the work would be saved. For instance, no man can work in the home field for two or three years without showing whether or not he had the missionary spirit. By this I mean that spirit which leads a man to seek out the neglected classes, whether among the poor, the comfortably-to-do, or the rich. There is not a circuit or a station in the United States of America that would not afford a man a chance to display his missionary spirit. So if a man would serve a home charge for any length of time and make no effort to develop new enterprises for soul-winning, it might be taken for granted that he was not the man to intrust with a mission to the heathen. Of course, this conclusion might be wrong; but if a man is only able to follow in the ruts of his predecessors, will it be to do when he is thrown on his own resources with no predecessors to follow? Therefore, the man who in a home charge shows wisdom, caution, patience, energy, adaptability, and a determination to win some souls in some way would probably make a good missionary.

But such a man as that is good enough for the home field! Very true, and as long as the dear friends at home labor under the delusion that one who is a failure at home may possibly succeed abroad, so long you may expect to hear of some missionaries bring failures. When the President of the United States wants to send an ambassador to some foreign court, he does not object to a candidate on the ground that he would be useful to the State in America. Yet the ambassador simply cares for the interests of his country and countrymen in that foreign land, while the missionary is expected to go out and bring back wanderers and rebels to their allegiance to Christ.

Brethren, if the world is to be conquered for Christ, the Church must send out her choicest ministers. But how are these to be selected? It seems to me that Brother Lafferty's suggestion is a good one, that the bishop should choose them from the ranks of the Annual Conference; and in this work of selection he should have the assistance of all the presiding elders and experienced preachers. Of course, we want no unwilling missionaries nor short-service men. But the right kind of men will not be unwilling, and when once they get here the obvious claims of the work will bind their hearts to it. The men who have the spirit of our late lamented Dr. McCoy, who used to say that he "enlisted for the work and not for any

name," will not hesitate to go where they are told to go. And if they have not this spirit we should not want them to come.

It is interesting to note that of the thirty-three men sent to North India previous to 1873, fifteen still remain in the Conference, one is Bishop of India and Malaysia, one is in the South India, and one is in the Bengal Conference. It is to these long-service men, with their devotion and adaptability to the work, that we owe, under God's favor, the success that has attended the work in this field. Send only such men, and plenty of them into the foreign work, and the cause is won.

Bignar, India, August 4, 1890.

— — —

Rohilkhand District Again.

BY REV. C. I. BARR.

Three thousand four hundred and forty-three baptisms on the Rohilkhand District in eight months! The brethren remained on the field and went right on with their work through April, May, and June, the hottest season of the year, and returned for these months 1,079 baptisms. Besides many of them held most blessed revivals. A deep interest in the work of soul-saving prevails all over the district. There are some who journey far and near in all sorts of weather to administer baptism to distant villagers or to pray with some new converts.

The work grows in magnitude. Here are a few of the latest indications: On Saturday afternoon, July 12, a new chapel was dedicated in Moradabad. It was one of those for which Dr. William Butler has been so signally blessed of God in raising funds. It will seat some 500. Brother Dennis Osborne preached grandly in Hindustani, and Dr. Wilson dedicated the house to the worship of the one true God. At the close of the service twenty-six persons, mostly heads of families, and living in the *mohalla* where the chapel is built, came forward, and, after stating that they had forsaken their idols and false gods, and do now believe in the Lord Jesus Christ, received baptism in his name. A revival followed the dedication, and many of the new Christians were converted, and the whole Christian community quickened into new life and new interest in the work of Christ.

Dr. and Mrs. Wilson, of Budaon, heard that several persons were ready for baptism in Atrauli. They were very desirous of baptizing them, but they had no means to support a pastor among them. But the Lord had been preparing the means. He had put it into the heart of a lady 10,000 miles away to send \$50 for evangelic work in Rohilkhand. This was

given to Dr. and Mrs. Wilson for Atrauli. They received it with tears in their eyes. It had come as an answer to prayer and trust in God. They set off at once to Atrauli. They journeyed some 200 miles, going and coming, by buggy and rail in the midst of heavy rain, found a town of 14,500 inhabitants, were most hospitably treated by the native collector and president of atroi of the place, and in two mohallas (wards) of the town baptized 208 persons. The doctor writes: "It rained, rained, rained! so that we could not go to other towns where inquirers were calling us." Here are wide-open doors, and all in new territory—in "the regions just beyond."

Brother Ibrahim Solomon, the converted Jew from Bagdad, writes: "There are 600 persons in the Nawah of Rampur's dominions (a native state), adjoining my circuit, ready for baptism; but I dare not baptize them till I get the money to support teacher-pastors among them."

I have just had a conversation with a C. M. S. missionary, to whom I was giving some account of this work. He was impressed with the growing magnitude of it. Said he, "What are you going to do?" I replied, "We cannot go back, we cannot call a halt; we *must* go forward. The Lord is giving us these poor, low-caste people; it is his work, and he will help us take care of them. We are trusting God."

Many of your readers have seen my appeal in the columns of your paper for the support of 800 village schools, or, in other words, for 800 teacher-pastors to conserve this work. Fear has been expressed that this special appeal will divert money from the general missionary collection; in other words, the heroic, hard-working secretaries of our Missionary Society would come nearer raising the \$1,200,000 if this appeal had not been made. I want to say here that if this appeal should affect the general collection for missions I shall greatly regret it. I hope no man will give to this appeal who would have given to the Missionary Society if the appeal had not been made. We want only money that would not have found its way into the mission treasury. *There is abundance of such money in the hands of God's stewards.* Men of wealth, we appeal especially to you. Can you not take for five years the support of twenty-five, or fifty, or one hundred of these village schools? Twenty-five will cost \$750 a year; fifty, \$1,500; and one hundred, \$3,000. *Who will help to make of these provinces a Christian commonwealth?*

Barcilly, North-west Provinces,
July 28, 1890.

"Purified by Fire."

BY REV. W. R. CLANCY.

The "Mohurram" is an annual feast celebrated by the Hindus in memory of Hassan and Hussain, the first Mussulman martyrs. At the beginning of the feast, which lasts for ten days, many of them are painted and adorned with skins of wild animals, which gives them a most hideous appearance.

The few who adopt this means of mourning the loss of their deceased brothers go from house to house, disturbing the peace and quiet of the inmates, until they are only too glad to give them backsheesh in order to get rid of them.

Taking a friend with me Monday morning, August 25, we started off for the mosque to witness the act of purification, the like of which I have never seen. After looking about for a little time for a comfortable place to sit and rest (for it was now half past twelve A. M.), we soon perched ourselves on a ladder near by where we could easily see the performance.

Through the densely packed crowd—and I should say, without exaggeration, there were five or ten thousand people—came rushing a number of Hindus. Passing us, they were soon lost sight of in the corridors of the temple. Entering a large hall, in which were gathered forty or fifty others, they began dancing and beating their breasts. This, I was told, was only preparatory to what was to follow. As we sat for ten or fifteen minutes, anxiously waiting further developments, we were in an instant startled by a wailing sound, and then from the doors of the temple came the almost exhausted Hindus following the priests, who held in their hands lavers of burning incense, which was fanned into their faces and exhaled into the lungs. Up and down the road they ran like madmen, returning in a few minutes and again entering the temple. All was quiet for a few moments; then began a yelling which continued for a time, then down the narrow stone steps came the stupefied Hindus ready for purification.

Just inside the temple compound (yard) was a glowing bed of live coals of fire, fifteen feet long and three feet in width. Through this bed of coals they passed barefoot, and back again the same way, passing up into the temple; this was repeated six or seven times, until the poor victim of such a religion went hopping along on one foot, the other being burned too bad for use.

At one end of the fire-pit sat a number of priests, who, during the entire ceremony, were wailing and mourning. Among those who took part in this ceremony were

boys ten and twelve years of age; fathers went through with their babes in arms—and thus they are trained from infancy in such superstition.

The tenth and last day all form into one vast procession, march to the lakes on the suburbs of the city, plunge beneath its cooling waters for cleansing, and then return to their homes.

May the time soon come when the hearts of these people may be purified by faith, and they plunge into the crimson flood for cleansing!

Rangoon, Burma.

My Work in Japan—Climate, Etc.

BY REV. HERBERT B. JOHNSON.

I write to call attention to a typographical error in the extract printed from my letter, and to add a word or two. My work is principally in the school, and my responsibility to the Mission is for the Theological Department. In addition to this I do all the direct Christian work I can. It was on this last that I was writing when I said (or appeared to say), "My evangelistic work consists in teaching a daily Bible-class, holding a church class-meeting weekly, teaching two Sunday-school-classes weekly, and in *teaching* frequently." The last should be *preaching* frequently; as shown, I teach constantly. Since I have been in Japan I have preached regularly once a fortnight, and frequently every week. Up to the present my preaching to the Japanese has been through an interpreter, but I hope before long to learn the language well enough to preach in the vernacular.

Our brethren from India called attention to the fact that visitors do not come there in the summer. The same is largely true here. Chamberlain, in his new book, *Things Japanese*, says in the article on climate: "The exaggerated estimation in which the climate of Japan is held by many of those who have had no experience of it often prepares a great disappointment for visitors. The best season is the autumn. The spring is very trying on account of the frequent high winds. June and the first half of July are mostly very rainy. So penetrating is then the damp that it is impossible to keep books from mildew. Boots, cigarettes (not much loss to us), even glasses, if put away for a day, appear covered next morning with an incipient forest of whitish-green matter. Meantime, the thermometer stands at about 75°, with but little alteration at night, and the frequently heavy down-pour makes exercise wearisome, if not impossible. The second half of July and all August are hotter, but drier, and varied

by occasional heavy storms lasting from one to three days.

The foregoing description of the Japanese climate applies to the Pacific sea-board of Central Japan. But need we remind the reader that Japan is a large country? The northernmost Kuriles, now Japanese territory, touch Kamitchatka. The most southern of the Loochoo Islands is scarcely a degree from the tropic of Cancer. Those who come from some parts of China say that, by way of contrast, our climate is very desirable, while our missionaries from Korea say it is horrible.

In addition to the ordinary discomforts of the summer, we here in Nagasaki, the most southern open port in the country, have been surrounded with the cholera. It broke out just after we left for our annual meeting, and, as you may easily imagine, we were not a little anxious to get back to our families. There have been considerably over a thousand cases in and about the city, over half of which have been fatal, but we have been graciously spared. There are at present a number of new cases only a few doors from us, but we do not fear. Having taken every precaution possible, except leaving the place, we firmly put our trust in Him whose servants we are.

One thing is very noticeable, the travelers do not come here. Although, as noted, the climate here is quite unobnoxious in the summer, heretofore a number have stopped off *en route* to China; but this year they pass by us, many taking the French Mail line in order to avoid this port. Even the missionaries from China, who have been coming here for a change formerly on account of convenience, have this year gone elsewhere, and in this they have acted wisely. It is not a new thing to have cholera here. Only three or four years ago an epidemic prevailed and thousands died. It is not an uncommon thing for the small-pox to rage during the winter season.

Why write this? To make out that we are heroes? By no means. But simply to show that in the interest of health comfortable houses and surroundings are as much a necessity here as in tropical India.

Our Christian schools are closed for the summer, but our Christian work does not stop. For a little while our public preaching services have had to be discontinued on account of the cholera, but we are allowed to meet in a quiet way. Last Sabbath I attended a Japanese prayer-meeting, conducted a Sunday-school class and a Church class, and preached to an English speaking congregation in the chapel of our girls' school.

I would not exchange places with any one I know. We have our trials here, but, best of all, "God is with us."

Mission Work in Malaya.

The London *Christian*, in its issue for September 12, contains the following from a gentleman in England (W. G. Shepley) who intends working as a missionary in the Methodist Episcopal Mission in Malaya:

"English Christians ought to know how utterly they have neglected the thirty-five millions of the Malay race who inhabit the Eastern Archipelago. From 1848 till 1876 an independent missionary, Mr. Keasberry, worked among the Malays at Singapore at his own charges, and there is now one representative of the 'Brethren' working in Province Wellesley. The S. P. G. have a mission to the Dyaks in Borneo, who are a kindred race, and there are quite a number of missionaries in Singapore working among the Chinese immigrants. Why should the Malays be left in the darkness of Mohammedanism?"

"Thank God, America is not asleep if England is. The Missionary Society of the Methodist Episcopal Church established a mission to the Chinese of Singapore some five or six years ago, and is now preparing to commence work among the Malays in real earnest. A few months ago a most accomplished young German refused a professorship at the Boston University in order to join this mission for Malay work. He has already been some time in Singapore learning the language. Early next month my wife and I propose to sail for Singapore with the same object, and as I have already lived there for two and a half years, and have learnt the Malay language, I shall be ready to commence work at once. We have also another German in view for the Malay work, and as soon as he is sent out it is proposed that the two German preachers should open a new mission station at Borneo."

"The main strength, however, of our Malaysian Mission has hitherto been devoted to Chinese work, and our Anglo-Chinese school is perhaps the most important of our agencies commenced some four or five years ago. This school has grown with such rapidity that it now ranks with the government high-school, and numbers between three and four hundred scholars."

"This school is a most important factor in our work, but just at this time we are in difficulty owing to the very abundance of the success which God has given us. Our missionaries are being drifted off into other spheres of work. What are we to do for school teachers?"

We invite some of the young men of England to come and help us. If we can get men experienced in teaching, all the better, but, most of all, we want thorough-going Christians, whose object will be to serve God. There is a grand chance to work for Christ both in and out of school, among the boys. Surely there are good young men in England well qualified to be principal of the school if need be, and if the right man can be found?"

"We have about twenty Chinese boys as boarders, and we are greatly encouraged by the work that is going on among them. Our medical missionary, Dr. West, has opened a street dispensary, and in the past year has treated over a thousand cases. With a Chinese helper he has preached the Gospel to all these and their friends. This work has been done in his leisure hours after a hard day's teaching, and it has been much owned of God."

"My object in writing this letter is, first, to bring a neglected race to the notice of the Christian people of England; it may be that God will lay it upon the hearts of some to carry the Gospel to the Malays or to assist us in this pioneer work. Secondly, I hope that qualified young men will offer themselves for the service of God in our school. I shall be very glad to hear from any who may believe that God would have them engage in this work."

The Kiukiang Institute.

This school for Chinese boys, founded by and carried on under the direction and control of the Methodist Episcopal Church in Kiukiang, China, has just closed its spring term; and a few facts concerning it will probably be interesting to many of the readers of the *North China Daily News*. The school was founded about four or five years ago with a small class of less than ten boys; it has grown until it now has between seventy and eighty students under regular instruction. The ages of the lads vary from twelve to twenty-four years. Great progress has been made during the last two years under the efficient management of the principal and chaplain, the Rev. James Jackson. The school has just finished its final examinations. Examination papers prepared by resident missionaries were printed and placed in the hands of each boy. The curriculum is about the same as that which prevails in a similar class of school at home. Besides the usual Chinese classics, the following course of Western study is being at present pursued: (1) Arithmetic, (2) Algebra, (3) Physics, (4) Geology, (5) Chemistry.

(6) Moral Philosophy, (7) Scripture studies, (8) Church History, (9) Geography, political and physical. As the boys pass through this course other studies will be added. In all these subjects many of the boys had splendid papers; in only one of the smaller arithmetic classes was there a partial failure, and this was due to the fact that the paper given them was beyond the range of their studies. The average in most of the classes was over 90 per cent. of the maximum number of marks.

It was most encouraging to see the zest with which the lads prepared themselves for the ordeal of examination. At almost any hour of the night they might have been seen hard at work. At midnight some had not retired to rest, and between three and four o'clock in the morning many were again at their tasks. During the recess, instead of spending their time in play, they were pegging away at their books. In no home school could more zeal and intense earnestness have been exhibited. In the examination room, as the papers were handed round, each boy glanced eagerly at the questions to find how many he could answer, then quietly and resolutely set himself to do his very best.

The studies are all conducted in Chinese, English having been practically banished from the school. Three native teachers, trained in Western knowledge, ably and diligently second the principal in all departments of the school, while two other native teachers attend to the Chinese classics. Had the conductors the funds and the necessary room they might easily have 500 boys in regular attendance. The school is now entering a very interesting phase; its influence is beginning to be felt, and a large number of men outside the Church are anxious to place their sons in the school and pay the regular monthly charge of \$1 or \$1.50. When the next term opens, some dozen boys will be admitted on this plan. This number is certain to rapidly grow as the school gets to be better known.

On Tuesday, July 8, the present term closed with the prize distributions. An interesting programme was prepared, a number of the foreigners resident in the port were present, and Mr. L. C. Hopkins, Her Majesty's consul, took the chair. The large school chapel was filled to overflowing, scores of neighboring gentry being present and evidently greatly enjoying themselves. The recitations were well rendered, there being only one fault to find, namely, that in several cases so low was the tone of voice that many at the back of the building could not pos-

sibly hear. This can easily be remedied. Some of the boys and girls have splendid voices, and under good instruction will develop into capital singers. An entirely new and very interesting feature, introduced for the first time on this occasion, was the experiments in chemistry and electricity. Two long tables, extending along the entire length of the platform, were filled with jars, bottles, batteries, electrical machines, test tubes, retorts, and other paraphernalia. Most of the experiments went off in fine form.

The Chinese visitors were highly delighted. One military mandarin, a colonel, was greatly pleased with the report made by the discharge of hydrogen-filled flasks, and said he would like to take some back to the camp with him to show what could be done. The experiments greatly puzzled the Chinese, who wondered at the foreigner's wisdom. Another item on the programme was the exhibition of carved work and the process of wood-carving. In the industrial department of the school the boys are taught carpentering, carving, and electro-plating; the carving only was on this occasion exhibited. The beautifully carved caskets, Chinese yamen scenes, military drill, official processions, and other native scenes were exquisite; one longed to own them all. No better carving is done in China and no finer work can be shown—at least so an amateur judges—than that done here. The carved work passed about among the foreigners and Chinese commanded the loudest praises of all. The natives wonderingly asked, "Is this done by machinery or by hand?" When told it was by hand they could scarcely believe it.

Before distributing the prizes to the successful students the consul made some very appropriate remarks in English, dwelling upon the zest with which the boys took up scientific studies and prophesying great changes in the future. While he was speaking in English the natives were a little restless, but as soon as he spoke in Chinese perfect stillness reigned. The consul commended the prize-winners, and encouraged those who had not succeeded this time to continue to put forth diligent efforts. Thirteen boys then came forward as their names were now for the first time announced, and received the prizes at the consul's hands. The prizes were an alarm clock, a forty-volume Kang Shi's dictionary, sets of classics, Church history, natural philosophy, Old and New Testaments in foreign binding, and fans. A vote of thanks to the consul, the singing of the national anthem, "God save the Emperor," and the pronouncing of the benediction brought a very interesting

evening's entertainment to a close. The following is the

Programme:

Opening Hymn—"To the Work."
Prayer.....Rev. John R. Hykes.
Motion Song.....Girls' School.
Recitation—"The Alarm".....Syle Wei.
Experiments in Chemistry.....Mary Shih.
Composition of water illustrated by Electrolysis.....Ida Howe.
Song—"My Happy Home".....By five boys.
Recitation—"Palestine".....Ida Howe.
Experiments with Oxygen.....Siao Ren Fu.
Experiments with Nitrogen and Chlorine.....Hwang Shi Chung.
Song—"Christ's Mission".....Sueg Chen Tsai.
Recitation—"Pussy".....Liu Mo I.
Experiments with Hydrogen.....Liu Mo I.
Song—"Sweet Home".....Hwang Shi Chung.
Exhibition of Carved Work, and of the Process of Wood-carving.....Liu Mo I.
Distribution of Prizes.....The consul.
National Anthem.
Benediction
—North China News.

Missionary Literature.

The Presbyterian Board of Publication, of Philadelphia, has published *Persia: A Narrative of the Founding and Fortunes of the Eastern Persia Mission of the Presbyterian Church*. It is written by Rev. James Bassett, for many years a missionary in Persia, and contains considerable information concerning the religious condition of the people. It is a good book for Sunday-school libraries. It is for sale by Ward & Drummond, New York. Price, \$1 25.

American Heroes on Mission Fields is edited by Rev. H. C. Haydn, D.D., and Published by the American Tract Society. Price, \$1 25. It contains short biographies of Mrs. C. G. Schaffler, H. S. West, M.D.; Rev. D. T. Stoddard, A. Grant, M.D.; Rev. William Goodell, D.D.; Rev. Titus Coan, Rev. H. G. O. Dwight, D.D.; S. Wells Williams, LL.D.; Rev. E. C. Bridgman, D.D.; Mrs. J. A. Rappleye, Rev. Adoniram Judson, Rev. W. G. Schaffler, D.D.; Rev. John Elliott. Well written, we hope they will be well read.

Children of the Kalahari is a story of Africa, written by Annie Maria Barnes and published by the Presbyterian Board of Publication. Price, \$1 15. For sale by Ward & Drummond, New York. It is not only a useful missionary book, but will be found entertaining to young people.

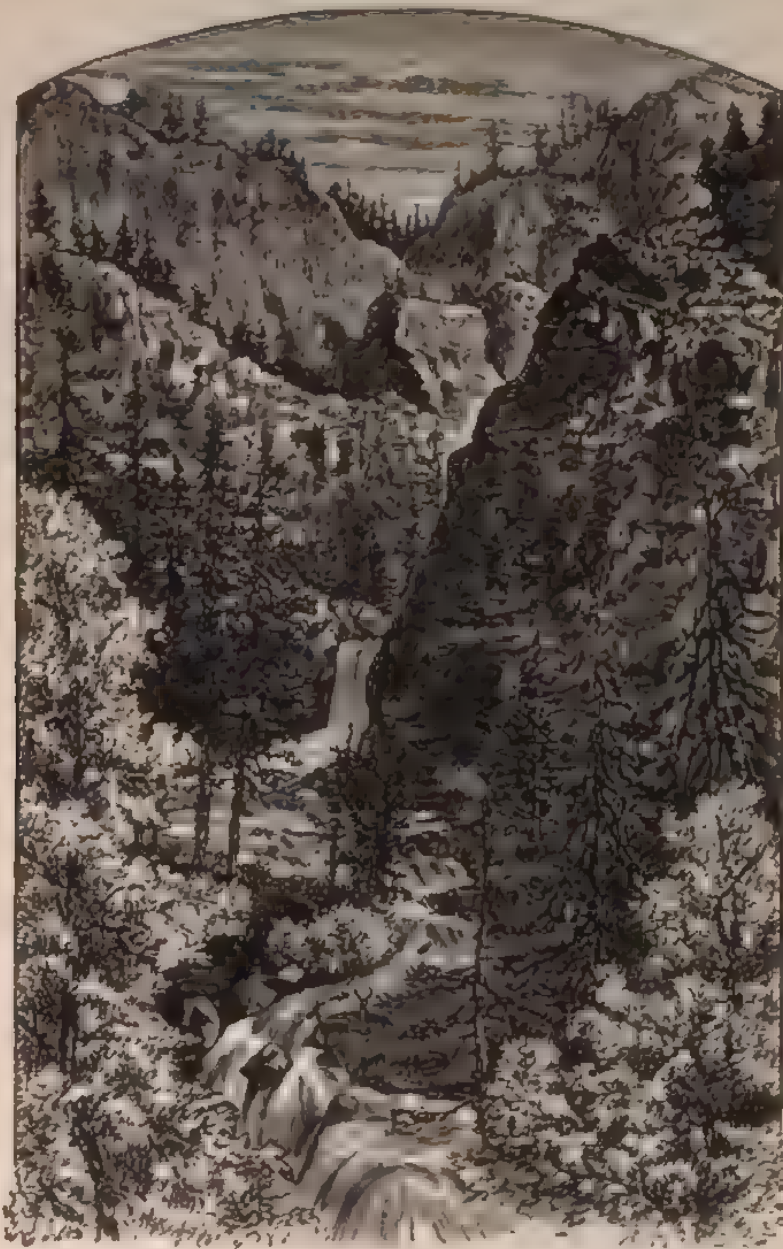
Christian Missions in the Nineteenth Century is a new book just published by Hunt & Eaton, New York. Price, 75 cents. It is written by Rev. Elbert S. Todd, D.D., of Baltimore, formerly a missionary of the Methodist Episcopal Church in China. Its eleven chapters treat of "The Conversion of our Anglo-Saxon Ancestors," "The Missionary Triumphs of Paganism," "Christianity an Oriental Religion," "Characteristics of Ethnic Religions," "The Solidarity of Humanity," "War and the Progress of Christianity," "Commerce and Christianity," "The Humanitarian View," "Statesmanship and Missions," "Methods," "Success." It is a well-written and able presentation of the subject, and we bespeak for it a reading and study by all our readers.



Eugene B. Smith D.D.,
Editor.

DECEMBER, 1890.

Fifth Ave. & 40th St.,
New York City.



BOULDER FALLS, COLORADO

Poetry and Song.

God's Gift.

BY F. J. STEVENS.

God sent an angel to declare
The news of Jesus' birth.
Not to the noble did he bear
The message fraught with blessings rare,
But to the poor of earth—
To lowly shepherds, as they watched their sheep,
While others all about were wrapped in sleep.

So sore afraid were they before
His holy heavenly light,
They scarce could heed the word he bore;
And he, assurance to restore,
To drive away their fright,
Bid them "fear not," and said, "glad news I bring,"
For unto Israel was born a King.

A Saviour which was Christ the Lord
Had come to bless the earth,
That all mankind with one accord
Might find their lost estate restored,
And joy in Jesus' birth.
In Bethlehem, in swaddling-clothes arrayed,
He bid them seek him in a manger laid

And while he spake upon their gaze
Appeared a heaven-lit sky.
What meant that light, those notes of praise;
Those angel forms, why did they raise
Triumphant song on high?
Glory to God Most High, proclaimed the throng;
While "peace on earth," "good-will," was their sweet song.

O, what a marvel is God's love
That seeks us in our sin;
From his majestic throne above
To send the Christ, a heavenly dove,
Release from it to win.
Well might the angel host, with anthem sweet,
Declare God's mercy in this gift complete.

World, Work, Story.

Indian Children.

BY FANNIE ROPER FEUDGE.

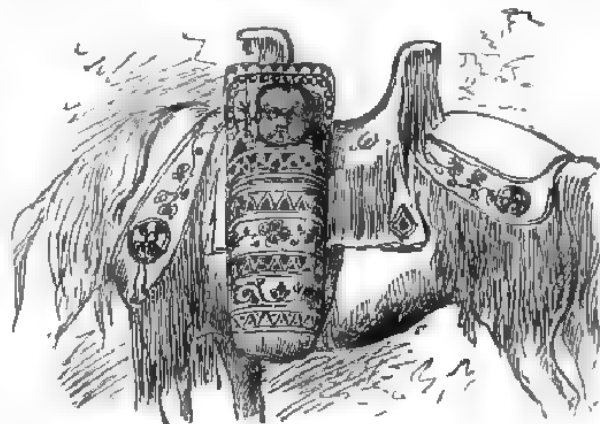
By the term "Indians" on this side of the globe we mean the descendants of the aborigines of this whole country, so far as can now be known. Where our homes, churches, and schools now stand were once only Indian wigwams and broad hunting-grounds. Think of this thickly populated land of ours with no cities or towns, not even villages, except a small squad of huts here and there, occupied by men clothed in skins and women and children scarcely less degraded than the dumb animals! Those wild men did not cut down the trees nor cultivate the land, and bears, wolves, panthers, moose, and wild-cats, as well as deer, rabbits, and other game, roamed undisturbed through the pathless forests.

Whence these people came, or how long they have

been in America, is not known; nor to what degree of civilization their ancestors attained; but when the first white settlers came to this country the Indians were living in their rude wigwams without any of the arts of civilized life, and subsisting mainly by hunting and fishing.

They had no settled government, nor any form of religious worship except a vague, uncertain belief in "the Great Spirit," and in other good and evil spirits, the latter most feared, and therefore needing especially to be propitiated.

The Indians, as a rule, were found to be treacherous and cruel, not only to the whites, but among themselves, treating their own wives and children with great cruelty on very slight provocation; deserting the little ones in sickness when on a march, and sometimes turning out the wife to die because she had grown old and feeble.



AN INDIAN BABY TRAVELING.

Such were the characters and condition of the Indians when the first white settlers came among them; and such are they still, *except where the Gospel has made them to differ*. Blood-thirsty and revengeful, they are quick to take offense, and often cruelly unjust in avenging a real or fancied injury. They are nearly always at war among themselves, unless restrained either by Christian principles or by the strong arm of the United States government. The former is the more effectual, since it is an *ever-present power*, working in the possessor both "to will and to do of the Lord's good pleasure."

With the lives of the mothers scarcely higher than that of the brutes, believing in sorcery and devil-worship, utterly ignorant themselves, and with no other teachers than their "medicine-men," who are supposed to have the control of departed spirits in proportion to the number of dead bodies from which they have eaten flesh; their own lives utterly "without God and without hope"—how can these poor women train their children to be other than themselves? Can we wonder that they regard the infanticide of their female children as a merciful ending of lives that, if spared, could be but a reproduction of the horror and wretchedness of their own? Or that boys should grow to manhood walking in the footsteps of their fathers, whose cruel butcheries of helpless women and children are celebrated as "glori-

ous victories," and the burning of an enemy's village a "lawful revenge?"

Indian boys are mainly under the training of their fathers, while the mother has entire charge of the girls, bringing them up as she herself has been trained, and with no higher hopes for them here or hereafter. She does not look forward to any better station in the world to come than she has enjoyed in this; and when her children die she bids them an eternal farewell as the sod falls on the little body, dear to the poor, lonely, unloved Indian mother as are their babes to more favored Christian parents.

During childhood boys accompany their fathers in their hunting and marauding tours, while girls assist their mother in the daily drudgery of the family *ménage*. Girls are often sold in childhood to become wives at a suitable age, and neither the girl herself nor her mother are consulted in the matter; and the man who marries the oldest daughter controls all her sisters. He can prevent their marrying any one else, or going away from their home without his consent, and as they become of suitable age he can, if he so desires, take them all for his wives. Thus from the cradle to the grave a girl is regarded as a slave of father or husband, and is supposed to live only to toil either as daughter or wife.

Boys, when not "on the trail" with their fathers, practice shooting with bow and arrows, catch birds and squirrels, and herd ponies. They early learn to swear, bet on games of chance, and very often grow up to be idle, dissipated, and cruel men.

How beautifully in contrast with the sad, depraved lives led by these little Indian boys and girls in their heathen homes seems the life led by those collected in Christian schools, where their bodies, minds, and souls are all tenderly cared for and trained alike for present happiness and future usefulness, in *the godly way* that hath "the promise of the life that now is and of that which is to come."

At the Haskell Institute, in Lawrence, Kan., boys and girls are taken for a three years' course in the Industrial School, the United States paying their fares to and from school and supporting them while there. Last year they had nearly four hundred pupils, almost half of whom were girls. One class was made up entirely of little ones from four to six years old, who are placed under the sole charge of a lady teacher whom they call their "love-mother." In the sewing-room, where may be seen some of the older girls engaged in cutting and others in sewing full-sized garments, the wee ones were cutting and making dolls' clothes. There is also a tailor-shop, where many of the boys learn tailoring, and all the clothing of the teachers and scholars, male and female, is made in the Institute.

When the last building was put up the boys did all the work except quarrying the stone. They have blacksmith and wheelwright shops, make wagons, paint and letter them, cultivate a garden and farm of 500 acres, and conduct entirely their own laundry and bakery; and the girls do all the cooking for that big family of more than

four hundred. The hours are divided equally between study and work.

For recreation they have various games, music, vocal and instrumental, and entertaining books and periodicals; and they are becoming from year to year better able to profit by these advantages, so strikingly in contrast with the squalor and wretchedness of their early lives.

Above all, they are daily studying God's holy word, are taught to fear God and keep his commandments, and, we may hope, are being made "wise unto salvation!"

Indian Education.

[In response to a request, General T. J. Morgan, Commissioner of Indian Affairs, has favored *The Standard* with the following statement:

The Commissioner of Indian Affairs is charged with the administration of all matters pertaining to the Indians. His work is subject to modification by the Secretary of the Interior. He supervises all the work done by the Indian agents, appoints physicians and traders, and makes all the appointments in the Indian school service. He annually disburses more than \$7,000,000. The work of the office is very varied, complex, difficult, responsible, and often perplexing.

The Indians, exclusive of those in Alaska, number about 250,000, and are widely scattered in all portions of the West. The land known as "Indian Reservations" comprises about 180,000 square miles. The present policy of the government is to gradually break up tribal organizations, allot lands in severalty to the Indians, restore the surplus of their lands to the public domain, and open it for homes for white men. In order to prepare the Indians for citizenship and to teach them how to become self-reliant, self-supporting, intelligent Americans, the government is developing a system of industrial education for all accessible Indian youth of school age.

The government is under the most solemn obligation not only to undertake this work, but to carry it to completion. It has assumed the entire oversight of these people, provides for them reservations, appoints agents, and makes itself in all respects their guardian. To fail to educate their children will be nothing less than a national crime. We owe it to them as a debt. The land taken from them by the government, which they once claimed and occupied, is today the foundation of all our national wealth and greatness. The small sum needed for establishing and maintaining schools adequate for the education of all their children is but an insignificant amount compared with the value of the Indian lands now in the possession of the white people. It is a treaty obligation. The government has again and again by the most solemn treaties put itself under obligation to establish and maintain schools, and the national faith is pledged to this important work. In some cases, for example that of the Sioux nation in the

Dakotas, it has specifically bound itself by treaty, in return for the cession of a vast body of land, to provide ample educational facilities.

It is in the interest of good government, for if the Indians are not educated by the government, they will not be educated at all. They are helpless, the several State governments indifferent, and the Churches cannot do it all. Unless educated they are doomed to pauperism, and their continued degradation means the detriment of the white people. On the contrary, their elevation will enhance the public peace and prosperity. For more than a century they have hung upon our borders as a menace to the pioneer settler, a block in the pathway of progress. There are now on file in the Indian office claims for more than \$20,000,000 for property

will create a new epoch. Thousands of Indian boys and girls are becoming through it familiar with a great variety of industries, are acquiring a taste for work, and a pride in their own skill. They are ambitious of having homes of their own, of living in houses of their own, tilling their own fields, and enjoying the fruits of their own labor.

It is entirely feasible. During the past year more than 16,000 Indian youth have been enrolled, and more than 12,000 are in daily attendance. They have shown aptitude for learning trades, acquiring knowledge, and for the arts of music, drawing, etc. They have been docile, teachable, and have exhibited many of the highest traits of humanity. In the best of these schools the *morale* compares favorably with the best white schools



INDIANS DISPUTING.

alleged to have been destroyed by them, and a cordon of school-houses is the surest defense of the Western settler against their depredations. They have been among us, but not of us; all other peoples, except the Mongolians, perhaps, have easily assimilated with us and become a part of our national life, simply because the common schools have been open to their children. Open our schools to the Indians, and their children, too, will grow up Americans.

It is economical. Knowledge is power. Every Indian who has been properly trained becomes a producer, a wage-earner, and contributes to the general prosperity. The history of some of our large industrial schools shows conclusively that these dusky pupils can be trained to skillful, productive industries. The continuance of this industrial training for a few years longer

of a similar grade. Whether the Indian can be educated is no longer an open question.

The work should be prosecuted *now*. There is no time to be lost. The reservations are being largely diminished and rapidly broken up; the Indians are taking their lands in severalty; white people are crowding in upon them on all sides, and all the conditions of life are changing. The buffalo is gone; the chase is almost a thing of the past; the vast hunting-grounds are being converted into fields; and the forces of modern civilization are at the very doors of the wigwam. The Indian must be taught how to utilize these forces or be crashed, for he can no longer fly from them. The locomotive is faster than the flying Indian pony, and has swept past him. From ocean to ocean the white man has established himself, and the Indian can

no more escape from civilization than from the atmosphere.

The one great purpose of these schools—the preparation for American citizenship—should be kept steadily in view, should shape the course of study, determine the selection of teachers, control the discipline, and pervade the entire management. The schools should be nurseries of patriotism, and should foster a spirit of manliness and independence. They should carry their pupils far enough to enable them to stand alone when they leave their sheltering care. Wherever practicable they should introduce them into the public schools, where they should have an equal chance with white boys and girls. Prepare them for independence, then give them liberty. Fit them to earn their own living, to make their own way, then let them do it. Prepare them for manhood, then treat them as men. The system of education adopted for the Indians should conform closely to the public-school system which has been tried and proved successful, for America is what it is to-day largely because of the public schools. It owes to them in a large measure the unusual degree of popular intelligence, the high sense of morality, the independence, self-reliance, and general prosperity so characteristic of us as a people. Such a system cannot fail to do for the Indians what it has done for other peoples—render them intelligent, upright American citizens.

It should never be lost sight of that this work is but temporary. As soon as possible the Indians must take their places as citizens and become starters of the privileges and bearers of the burdens of citizenship, expecting from the government no more than it gives to any other class, and certainly no less. Those who have been educated in government schools, become citizens, and taken their places in society, must look after their own interests, including the education of their own children. The present system is only preparatory, and must yield to the system of public schools. It will have done its best work when it has made itself unnecessary. The old method has proved itself a costly and melancholy failure. We have spent \$1,000,000,000, including the cost of wars, in caring for the Indians, and we have them still with us, a burden, a menace, a national disgrace.

The new method, begun in 1876, and now so well under way, deserves a fair trial, or rather, having already proved its efficiency, should be pushed forward until it has accomplished its benign work of redeeming and absorbing into our national life all the aboriginal inhabitants of this country. Experience has shown that it is cheaper to educate an Indian than to kill him, and it costs much less to build and maintain a school than a fort. Every Indian boy or girl in school is a hostage for the good behavior of the parents. The Indians educated in the government schools under the flag may be depended upon for service in the fields of industry, or, if need be, on the field of battle. Education is a cheap method of converting aliens, enemies, savages into citizens, friends, and honorable, intelligent men and women.

—*The Standard*

The New Phase of Mormonism.

BY REV. J. D. GILLMAN.

"De tings hab changed about dis place," the darky used to sing down South. Perhaps he sings so yet; but there was need of change prior to its coming. Likewise the dweller in Utah now sings, and every one who ever heard of Utah knows there was abundant need of change here, and yet the "hilt was never told." Without a scintilla of doubt the highest crimes of Mormonism remain to be read from the Judge's docket in the great day when every one shall give an account of himself unto God.

For years Mormonism has been the pirate upon the high seas of social and political life, floating the black flag, devouring all it could find, giving no quarter, and seeking no haven. It flaunted its filthy flag in the face of fortifying friends, and sanctely set it defiance the benign laws of our sovereign commonwealth.

In their fanaticism they have ever been positive, in their concessions never. For instance, a few years since, when adopting a constitution for (expected) State government, they said: "Since polygamy, etc., are incompatible with the general sentiment of the people of the United States, we hereby declare against the same," etc.—no positive conviction, no change of heart, simply acquiescence for policy.

The president of the institution, Wilford Woodruff, in his late "official declaration," denying that polygamy is a practice of the Mormons, and that it is not taught as a tenet of their faith, uses the following significant language:

"Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise."

This paragraph will bear re-reading, the language is most evasive. It has been called a "declaration," but there is nothing declaratory in it other than that he declares his intention to submit to the law and use his influence to have the Mormons do likewise. No change of heart or principle, no "revelation" in the common manner of revelations among them, for they are accompanied by a "Thus saith the Lord;" and, although the governor of the Territory and the chief-justice have officially recognized it as authoritative, yet the masses of non-Mormons, including the *Salt Lake Tribune*, the foremost anti-Mormon organ in Utah, are dubious. Well, indeed, do we think they need be, for Mormonism has always been deceptive, and if now there is a decided change for the better it will be proved in time. If, too, they are honest, a probation will not change their intents and purposes.

The Mormons themselves are much divided on the question. Many think it is not real, but the machinations of a few at the head, as Wilford Woodruff and George Q. Cannon, who is the real recognized "power

behind the throne," and say it is not fair to the "noble six hundred" (the real number) that have suffered for their practice now to declare that it is better to surrender. Others say that polygamy is the corner-stone of their religion, and when that is destroyed it is all gone; others, if this principle is not true and the command binding, none of the whole system is; and "we think that their surrendering that which they have preached for years as being a direct revelation from God—a revelation even to the speakers themselves—is a plain sign to us that the whole thing is a fraud and a delusion." Thus the opinions go, and great is the present falling away.

The time is most opportune for such a statement by the Church. This year has been one of continual victory on the patriotic side.

If the Gentile victory in February last was the surrender of Burgoyne, the later victory in August was the siege of Yorktown. The beginning of the operation of the "free school law" in September was the treaty of Paris, and this last manifesto of President Woodruff is the inauguration of Washington. In the main, it is thought that the backbone of the trouble has been broken, and even if the wording of that document is meant to be more specious than genuine, it is a step impossible to take back. The Chinese proverb is, "If a word is spoken ten horses cannot catch it." In this case the word has been spoken, and by the highest in authority, and is already so wide-spread that it could not all be recalled, at any rate.

However, granting that it is genuine, the same trouble exists that was rife when Joseph Smith was alive, and they were being chased from point to point over the country, extending from Ohio to Missouri, and back to Illinois, where Smith was killed with his brother Hyrum.

As to character, in religion the Mormon is an anarchist. No cardinal truth of the Scripture is bed-rock; he juggles them all at his pleasure, and makes them to say and teach what his lust or his desire dictates. He makes Adam God, and uses Adam's sins as a pretext for his own misdeeds, logically concluding that as God sinned at any time, sin is not so bad after all; takes Solomon's sins, David's errors, and the deviation of Moses and Abraham as cardinal virtues, practices those which are convenient, and lets the others go by the board; sends Christ into hades (paradise) to preach to the unrepentant antediluvians, and then erects temples in which living relatives or friends are to be baptized for their dead who died not knowing the truth (Mormonism); takes this pretext also—that of second probation—to commit any sort of crime he desires, and lulls himself into easy security, intending to repent in hades (paradise); preaches that there are some sins that the blood of Jesus can never cleanse, and that a man's own blood must be shed for such; practices the doctrine that God has an eternal, infallible priesthood on earth, to whom he makes known every thing of vital importance, and they in turn must communicate this information to the members of the Church. Hence, on the sub-

ject of voting, the two parties a-field cannot both be right, and by revelation all faithful Mormons vote in a body, as they always have done in Utah, and did at the recent election in Wyoming, this time casting a Republican ballot.

Take it in any way you may, and to me the trouble has in no wise been removed; the torrent may be checked and partially assuaged, but not dried up.

There is more and more need of Christian sympathy and help than ever before. Never were there so many doors open and calls so numerous. One hundred thousand dollars would not meet the demand to-day.

Let not the prayers of the Church cease to ascend to heaven for Utah!

'Tis Easter's dawn that now succeeds
Chill winter's dark midnight;
The righteous Son, with healing wings,
To Utah's sons his blessing brings;
He comes in power, heals broken reeds:
The morn has come—'tis light.

Nephi, Utah, Oct. 17, 1890.

New Mexico.

When, in 1519, Cortez discovered the country lying south-west of the United States of North America, he founded the city of Vera Cruz (the true cross), and penetrated into the country of the Aztecs. Montezuma was then the reigning king. His capital, Tenochtitlan, bore the title of Mexico, which signifies the residence of the God of War. This name afterward extended to the whole country.

Our increasing territory, including New Mexico, forms a series of interesting chapters to swell the history of our country not yet hoary with centuries. The name of New Mexico and its towns, like those of New England, New York, New London, Manchester, and others, point to previous history, as Providence, Concord, and the eastern Christian names of Patience, Deliverance, Faith, and hosts of others of Scripture origin indicate the predominance of Puritan principles. The frequent prefix of San (Saint) indicates the predominance of Romanism, to which reference was made in a previous article.

Santa Fe (the city of the Holy Faith) stands on both sides of the Santa Fe Creek, at an altitude of 6,862 feet; its population is about six thousand five hundred. This city was captured by the United States military forces under General Kearney during the war with Mexico, September 18, 1846, without any fighting in or about the city. During the Civil War it was captured by the Confederates under General H. H. Sibley in 1862, and remained in their possession about a month. With all its changing fortunes, the city has altered but little during the past century. "On the plaza, or public square, are the principal mercantile and business houses of the city, whose wealth of merchandise freighted from the Mississippi have in times past given to it the title

of 'The Ship of the Plains,' and to the 'Santa Fe trail' a world-wide notoriety."

At San Pedro (Saint Peter) is found the great copper mine of the region, which furnishes employment for many of the natives. From a mine at San Lazaro (Saint Lazarus), great wealth is said to have been extracted. The fertile portions of New Mexico are found in the valleys, owing to the scarcity of rain, and great numbers of sheep and cattle can here be sustained. Wheat is also grown, and fine fruit in some sections. The rainy season continues from four to six weeks, but intervals of sunshine and a bright sky appear almost every day. Mountains beautify the landscape, cañons intersect the mountains, and natural parks of surpassing beauty delight the traveler. The general elevation of the country is about six thousand feet. The air is so pure and dry that meat can be cured by simply hanging it out-of-doors for a time, and it is thus preserved for months.

The heart of New Mexico has peculiar charms: the landscape is varied by low-lined bluffs broken by bold mountain groups; juniper, cedar, and pine clothe the hills in successive terraces. The homes of the Pueblo Indians inhabiting the country have already been described. Tradition states that their forefathers came long ago from the great northern mountains and lakes. On the steep faces of high bluffs, in almost inaccessible nooks, like the mud nests of swallows, are found the remains of adobe walls and stone houses formerly occupied by the cave-dwellers. In sandstone cliffs they hollowed out caverns for dwellings, varying in size. Some of these people still remain; they are exceedingly timid, and at the approach of strangers will ascend a perpendicular rock if crevices for only their fingers and toes can be found.

There exists in New Mexico a fanatical sect known as Penitentes, whose purpose it is to repeat, as far as is possible to human endurance (and sometimes beyond all endurance), the sufferings of our Lord during the Lenten season. On Good Friday these tortures reach their climax. In one of their sepulcher-like churches they make long gashes in each other's backs with fragments of glass or with dull knives, chanting in the most doleful manner meanwhile, also dragging about heavy crosses until they are almost exhausted. In former times they were accustomed to accumulate merit by actually nailing one or two of their number to a cross:



HOUSES OF THE DWELLERS

but this has been frowned upon by the Church and is now omitted. The scourging is performed while ascending a slope, some having crosses bound to their backs. On each side of the ascent friends are ranged, armed with the thorny cactus with which they beat the Penitentes unmercifully, so that some faint or even die from exhaustion. A native helper writes: "I saw twenty-five—my two scholars were among them—marching along with the skin seemingly whipped off the entire back, and still whipping fast and hard, first over one shoulder then over the other, with bloody soap-weed, their shoulders and arms cut and bleeding. A handkerchief was tied over the face and large crosses

were carried, so heavy that they had to be changed frequently from one shoulder to the other; one had a bundle of cactus on his shoulders."

The great feature of Good Friday, however, is the procession; the image of Christ, which is found in every church, is removed from its niche and placed on a bier covered with a pall. This is taken outside, where men carrying crosses and little girls dressed in white precede the bier. Chanting in low tones, they move along; then all kneel and selections are read from the New Testament. At the same time the women, mostly clad in mourning, have taken the image of the Virgin, covered with black robes, and, singing mournful hymns, carry it off in a different direction. After various chantings and "seven kneeling steps" the image of Christ is buried. Then amid sobs and cries it is resurrected and taken back to the church. The processions of men and women meet at a certain point; all drop upon their knees and creep slowly forward in a penitent posture. As the Virgin is supposed to recognize her Son, unearthly shrieks ascend from the multitude; children scream and women fall into hysterical weeping, and an eye-witness writes: "The on-looker feels cold chills chasing each other up and down his spine." Suddenly the storm subsides; a more cheerful hymn is sung, and the images are carried back to their places in the church to await the festival of Ascension Day—*H. J. B., in N. Y. Observer.*

The Pueblos in New Mexico.

BY REV. THOMAS HARWOOD, D.D.

The word pueblo means people, but as applied to the Indians of this country it means village Indians, or Indians who have their own towns. There are in New Mexico some twenty-six of these pueblos, and about ten thousand of these pueblo are village Indians. They were at one time far more numerous than now. Formerly they were composed of four so-called nations, speaking four languages, namely, the Piro, the Teguas,



OLD PUEBLO HOMES.

the Queres (Qweres), and Tagnos, or Tanos, but the villages of the latter have gone to ruin, and the population has passed away, or perhaps some of them have be-

come incorporated with other pueblos or villages. They live in pueblos distinct from the Mexican people or from the nomadic tribes of Indians, and are governed



PUEBLO INDIANS.

by their own local customs and laws. They elect each year a line of officers corresponding somewhat with our governor, sheriff, justice of the peace, and a "council of wise men." In addition to these civil officers there is a "war captain" to attend to military affairs.

Religiously these pueblos are Catholics. A few have become Protestants. They have generally a few thousand acres of land to each pueblo, and raise wheat, corn, oats, vegetables, apples, pears, peaches, grapes, etc. They dress about the same as their Mexican neighbors, and to a stranger they look quite like the Mexicans, but to one who has often seen them there is a striking difference.

In 1876 I visited several of these pueblos. At that time in a whole pueblo of one thousand or more Indians you could not find a man, woman, or child who could read. In 1884 I visited the pueblo of Santa Clara, near Española. I spent some time in that pueblo, and desired to establish a school with them. I had a long talk with their officials, including the governor. They wanted a school. "O, yes," they admitted, "it would be so nice for our children to learn to read and write, so as to know what is going on in the world, and know how to keep accounts without having to cut notches in sticks, and make marks on the doors."

"Well, can we have a house to have a school in?" "O, yes; come with me, and we will find one. You can have this one, and we will all send our children." "Well, now, can I send the teacher at any time?" "O, yes; but—" "Well, what?" "Why, you will have to see *el padre* before you begin." "Will have to see the father, the Roman Catholic priest?" "O, yes." Well I knew he will object, and there the matter stopped, except I went to look up two young men who were spoken of as *los sabios*—the wise ones. I found the two young men, who could read and write. These were all in that pueblo of one thousand people in 1884 who could read or write.

I talk of a town of one thousand people, a province with a governor and a whole line of State officers, and not one of them able to write his name. Think of one thousand people where Romanism has sown the seed,

and grown the crop until it has gone to seed, unmolested by the Protestants for three centuries, and as a result of their heroic labors two boys, and only two, could read and write.

Since that time the government has a school a portion of the time in the pueblo, and we erected our Mission church and school building close together, about one mile from the pueblo, and now quite a number of boys and girls can read and write. Our mission school near this place opened in the early part of September, under the management of a good American lady teacher, and we hope and pray for quite a number of these Indian children in the school. Twenty miles from this place, Española, are the ruins and remains of the cliff dwellings, which are full of interest to the archaeologist. The oldest and wisest of the Indians of these near pueblos are as ignorant of the ancient cliff-dwellers as we are — *Central Christian Advocate*.

Characteristics of the People of New Mexico.

The following extracts are from a paper upon the above subject, read by Miss Kate H. Durham, teacher of the New West School at Bernalas, N. M., at the meeting of the New West teachers.]

New Mexico is the most foreign of any of the Territories. . . . Scattered all over the Territory, nestled among the mountains, mesas, and valleys, wherever running water is found, are small pueblos, the homes of these people. Each has from one to six hundred inhabitants. Their pueblos are small, because the people follow agricultural pursuits and have no manufactures which draw toward large centers.

These pueblos are low, flat-roofed houses, usually huddled together along narrow, irregular, crooked streets, with no yards but the corrals, fenced by high adobe walls or rough pine posts set close together. The oldest of the houses are of the old Spanish style, the rooms built around a plaza, where grow flowers, vines, and trees. Here most of the family life is carried on. Now the houses are more often built with the rooms on each side of a large corridor, or two or three in a row.

In these little pueblos the people live almost as one family, full of sympathy for one another, open-handed, light-hearted. Often far from railways and separated from the busy, bustling world, they seem to enjoy a dreamy life of perpetual sunshine. Summer is the time of labor, but the winter is one long holiday spent in dancing, feasting, resting, and gathering in groups in the sun, there to smoke cigarettes and discuss such events as have broken the dull monotony of their uneventful lives.

Besides farming the occupation of these people is sheep-raising. The herds belong to the few rich *amos* who employ the others as herders.

The prevailing religion of the Mexicans is Roman Catholic, into which have been adopted many of the heathen forms of worship practiced by the ancient Indian tribes. When the Spaniards conquered these peo-

ple and established the Roman Catholic Church among them in order to make them willing worshipers at the shrines of Santa Maria and the other saints, they adopted some of the heathen forms of worship and called the saints by the names of the heathen gods. Later, these gave place to the true names, but many of the forms of worship were retained.

Their customs, manners, interests, and enjoyments are peculiar and singular. Each pueblo has a patron saint to whom is appointed an annual feast-day, "Dia de Fiesta." These days are celebrated with high mass, a procession during the day, and dancing at night. Many other saints' days are celebrated in the same way. "El dia de San Juan" is one of the most important. The day is spent in riding and gallo-racing. A rooster is buried in the ground up to its neck; then, all starting together on horseback, they race to see who can first reach from his horse, going at full speed, and get the rooster. This is a dangerous game, and often results in broken arms or legs, and sometimes broken necks.

Luminarios, or fires, are kindled in front of the houses for nine nights preceding Christmas, and Christ's birthday is celebrated by high mass and a procession at midnight. They know no Fourth of July, no Thanksgiving day, and other of the festivals so dear to American hearts and that bind us together as one people.

Weddings are times of great festivities. When a son reaches what is deemed the proper age, but much too young according to our ideas, his parents begin to look about them for a suitable wife for him. When the decision is made, based chiefly on the standing of her family rather than the qualities of the girl, her parents are asked to give their daughter in marriage to their son. Sometimes young couples never see each other until the wedding day. But such is not often the case. Many times strong preferences and warm attachments precede the marriage vows. Weddings are celebrated by high mass in the morning and feasting and dancing at night. Dancing is the great recreation and amusement of these people. All join—young and old, rich and poor.

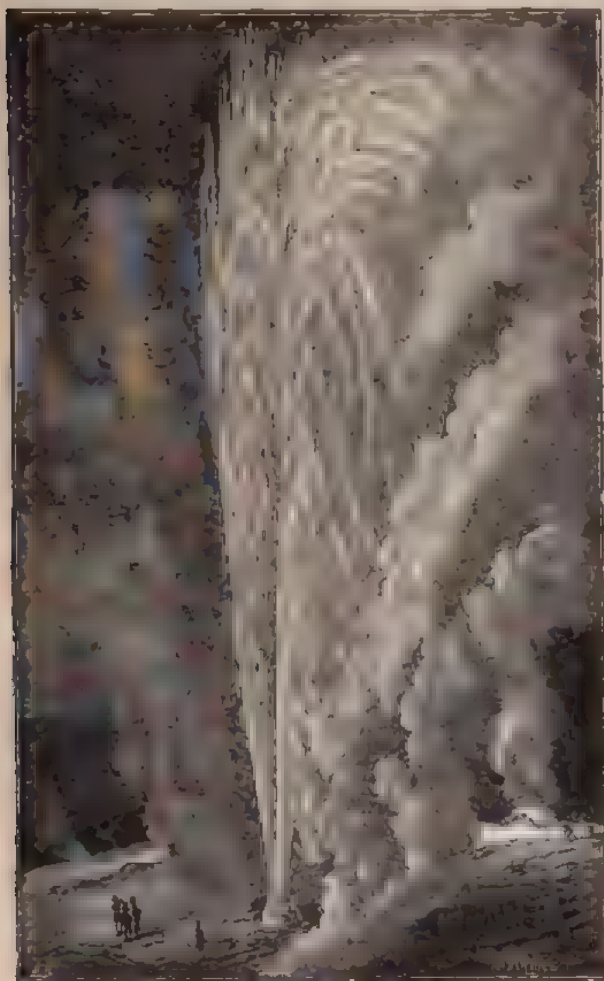
Up to the wedding day the daughter is guarded with zealous care. After marriage the condition of the average Mexican woman is deplorable. The women are considered much inferior to men. From childhood they are allowed few liberties, and enjoy few educational advantages. A wife was formerly considered as much a piece of her husband's property as his horse or sheep. But a few years ago a woman could not hold property in her own name in New Mexico. There has been a change for the better in their condition during the last few years, still the Mexican women occupy a most unenviable position. Their life is largely one of drudgery. They do the hard work—chop the wood, bring the water, and work in the field. Until the Protestants came and made their influence felt the Roman Church seemed to care little and do less for the upbuilding of this people. Many now fully realize they must look to

the Protestant Americans for example and help, rather than to the French priests who have so long kept them in subjection, superstition, and ignorance.—*Home Missionary.*

Our Scandinavian Brethren.

BY REV. M. W. MONTGOMERY.

As to all foreigners who are making their homes in our land two things are generally conceded: First, that Christians should see to it that these foreigners are reached by the Gospel; second, that this is to be done through the English language so far as it may so be done effectively, and, beyond that, in their native tongues. Whatever language be necessary, these poor are to "have the Gospel preached to them." It was during the precious Pentecostal days when the foreigners in Jerusalem cried out, "Hear we every man in our own tongue, wherein we were born," "the wonderful works of God."



HOT SPRINGS, MONTANA.

The census taken this year will reveal that we have about seven million of foreign-born people, and, including their children of the first generation, about nineteen million, nearly one third of our total population. Surely the re-

ligious interests of these vast numbers are worthy the fullest attention. This dictate of mere patriotism is re-enforced many fold by the commands of Christ. We open our public schools to them; admit them to all trades and professions; give them the ballot; they enter our halls of legislation. Shall they not also have opportunity "to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ?"

Their children can be reached through the English language; but not, as a rule, their parents nor the recently arrived young people. These latter are exceedingly numerous, and are most impressible during their first year in this country. Recently, in a Scandinavian congregation of 1,500 persons, I could count less than twenty with gray hair, and in another audience of 2,100 less than thirty had silvery locks. Although the farm man and kitchen maid may know a little every-day English, it is not to be inferred that they can get much benefit from preaching in English. It is very unwise to say that these should attend only English services, or go without. Such a course is perilous to our country.

To help the Scandinavians to have the Gospel preached is *more fruitful than the missionary service which we can render to any other class of foreigners.* Why? 1. Because the Scandinavians are already Protestants, some are Christians; most are favorably inclined to religion; many are intemperate; very many are worldly and indifferent; only a few are skeptical; none are Roman Catholics. A little missionary help will do great things for such a people. Money, effort, and patience expended for these people will repay threefold the visible fruitage as the same outlay among any other class of foreigners.

2. Because they Americanize (in the best sense of that word) more readily than any other foreigners. They love and are loyal to our free institutions; they eagerly place their children in our public schools; they industriously enter all trades and professions; they buy homes; they learn the English language readily. In short, they appreciate their opportunities in the Western World. It pays to reach a helping hand to such people. They are a good investment. Missionary funds should be placed where they will do the most good.

But if these people are so well disposed already, why should we help them?

3. Because they will quickly become our co-workers in carrying forward all missionary work. Nearly one half of the \$8,586 sent to the American Board for the sufferers by famine in Turkey came from poor Swedish Free Christians in response to a single call in one of the newspapers. Five years ago the Chicago Seminary opened a Scandinavian Department, and already there are *fifty-five* Scandinavian students. Try that experiment for any other foreign nationality in this country and you will not get one third of this magnificent result. One of these students *walked* from Pennsylvania to the seminary because unable to ride; another was penniless when he reached the depot in Chicago, and borrowed upon his good face, a wheelbarrow of a stranger and

wheeled his trunk through the city to the seminary. A \$50,000 gift to the seminary which came soon afterward, the income of which is to aid poor students, is said to have some connection with the coming of this incident to the ears of a sensible business man. Several of these students and those in Carleton College already preach the Gospel in English as well as in the Scandinavian language. Such preachers are very greatly needed. The demand is beyond the supply. A few weeks since a Swedish church wrote asking me to help them to find a pastor. I recommended a good one, but they would not call him solely because he could not speak well in English also. Some of their leaders are as blind to such significant facts as the ostrich with her head in the sand. They bitterly oppose Americanizing influences. As well might they strive against the rising of to-morrow's sun. They will succeed only in extinguishing themselves. But the mass of Scandinavians eagerly Americanize. Soon they will give us in return double-tongued missionaries and means to support them, and many gifted preachers for American pulpits. *By helping them we multiply our co-workers.*—*The Advance.*

Report of North Pacific German Mission.

BY REV. GEORGE HARTUNG, SUPERINTENDENT

Another year with rapid tread has passed away, and I am able to report with joy and thankfulness to God that we have been successful in our work.

1. I will first, in a few brief remarks, call attention to the greatness of our territory. The territory within the bounds of our Mission has an area of 207,610 square miles, with a German population of not less than 160,000.

Our principal cities are: Spokane Falls, the key to the upper empire. Here we find some of the best mineral land, and the agricultural land in large portion as fertile as anywhere. Portland, the inlet to the Willamette valley, the garden of the North Pacific coast. Tacoma, the door to the Clichals and Cowlitz River valleys, the best portion of agricultural land in west Washington, and the remarkable Gray's Harbor country. Seattle, the in and outlet to the lower sound country, with its abundance of natural resources. On this vast territory we find the Germans in large numbers, in the cities, over the valleys, and in the mountains.

2. In reference to myself, I can say I traveled 7,000 miles this year, preached the Gospel on every opportunity, week-days and especially Sundays; assisted in several protracted meetings and camp-meetings; and as one of the pastors failed in the middle of the year I did considerable extra work, so it was a year of toil. But I rejoice and thank God that I was able to work. I enjoyed good health, far better than last year; I only missed one appointment by sickness.

3. In regard to the spiritual condition and character of the charges, I can say, with a few exceptions, the charges

are in a good condition. The work of the Lord had its course. Our communion services were occasions of blessings, and our love-feasts were times of refreshing



BEAVER HEAD ROCK, MONTANA

from the presence of the Lord. By the preaching of the Gospel many souls have been richly blessed, and the children of God built up in the faith and rooted and grounded in the love of Christ. The most of the charges have a bright future before them, others have to struggle yet; but if we hold on in the name of the Lord, and make use of every opportunity, we shall win and prosper. Our people, considered as a whole, are pious; they live for the Lord, and they love their Church and its doctrines.

4. I will call attention now to the *retical work*. Protracted meetings have been held wherever it was convenient and possible. The Lord has been with us, reviving his work. Our two camp-meetings, one on the east and one on the west side of the Cascades, have been very well attended and abundantly blessed. Camp-meetings are a necessity among us, and our people feel they cannot miss them. If the Lord permits us to live another year we shall have three instead of two camp-meetings; one in the upper country, one near Portland, and one in the vicinity of Tacoma and Seattle.

5. In regard to our *Sunday-school work*, I can say it is being carried on successfully. During the year we have **organized four new schools.** The existing schools, with a few exceptions, have increased in number and usefulness. Officers and teachers have labored faithfully in this department of our work. Our Sunday-schools promise much for the future. This work is of great importance on the district. The Church that takes good

care of her children and youth prepares for the future her most useful members.

Let me now call attention to our building affairs of churches and parsonages. In this line we have done considerable, and I think we did well under the circumstances, but have not covered one third of what is wanted. We have built two churches and two parsonages—one church in Seattle, very handsome, with a comfortable parsonage on the same ground; one church in Spokane Falls, with a stone basement, ready for dedication; and a well-planned and commodious parsonage in Walla Walla. The material for a church in Union Ridge is on the ground, and the building will be erected before winter. We have now in our territory ten churches and five parsonages, valued at \$43,550.

Our great want is more churches, and if we had the means we should soon have the number doubled. There are four urgent cases for next year. In Salem we have preached for two years in an old school-house, and had a very good attendance, but we cannot secure our influence any longer as a church if we have not a suitable building of our own. The lot is secured. In Portland we have a valuable church property, but not a church that will suit any longer. The urgent demand is a larger and more commodious church. Albina needs a church. We have preached in other churches till now, but we cannot do it any longer. Property must be secured and a building put up if we are to hold the field in the future. Fairhaven is a promising new field. Just before Conference a class was organized, and lots secured of the land company on very easy terms, but we cannot hold them if we do not put up a church in the near future. Chehalis and Centralia are new fields. Here they need churches, and the sooner they have them the better. The erection of these churches is an absolute necessity to the development of our German work.

In Portland they are trying to help themselves, but to build the others we need at least \$6,000. If we try our best we may collect of our people, German and American friends, \$2,000; but the main point now is where shall the other \$4,000 come from? I, for myself, see no other way than by an extra aiding from the Church Extension Society.

I will call your attention now to *our finances*. With us it is a rule to call upon every member to give according to their ability, and if they are poor and can only give twenty-five cents, have them give the twenty-five cents; and so we have been gradually improving our finances from year to year.

In 1887 we had 172 members; collected for missions, \$155—90 cents per member—and for the other collections \$45. In 1888 we had 210 members; collected for missions \$197, an increase of \$42—93 cents per member—and for the other collections \$68. In 1889 we had 341 members; collected for missions \$412, an increase of \$215—\$1 20 per member—and for other collections \$114, an increase of \$46. In 1890 we have 453 members; collected for missions \$519, an increase of \$107; and for other collections \$214.

At last I call attention to *our future wants*. We need men from time to time—men who know how to meet and take hold of the Germans; good men, qualified, consecrated to God and his work; men "*welche durch dick und dünn gehen*;" men who will live and die on this coast. We have no need for men who will only come to visit us a few years, then skip again. We want men to stay.

The second great need is money. Immigration is pouring in. Germans are coming in large numbers to this coast, drawn by the climate and other good advantages. Opportunities to take up new fields are multiplying from time to time. We could place ten new men in the field if we had the money, but the way we are situated now we cannot do it. For two years the salaries of the brethren have been cut down, that the work might be enlarged, but here we have come to an end, and this cannot be done any more. Now, if the German work for the future on this coast shall not be crippled, we must have a large appropriation of mission money, and we must have it soon. The most of the Germans who are coming to this coast are poor, but a good thing is they will not stay poor. In the future this will not only be a begging, but a giving church.

Another great want, and I think the greatest of all, is a baptism of the Holy Ghost.

The North-western Norwegian Danish Methodist Episcopal Mission.

BY REV. C. J. LARSEN, SUPERINTENDENT.

The Mission embraces the States of Oregon, Washington, and northern Idaho. It is estimated that the population of Norwegians and Danes within the boundaries of the Mission is not less than one hundred thousand. The cities that have the largest number are Seattle, Tacoma, Portland, Spokane Falls, Astoria, and Albina; then we have some very large settlements and colonies.

Never has the immigration of our people been so large as in the past two years, and it is continually increasing. It may be asked, Why do the Scandinavians immigrate to the Pacific coast in such large numbers? The principal reason is that in many respects the coast resembles the Scandinavian. The beautiful mountains, valleys, lakes, and rivers are a great attraction to our people. Then there is the climate and the chance of gaining a comfortable livelihood. I believe that in a few years the State of Washington will contain more of our people than any State in the Union. This makes it so much the more important for us to extend the work and gain a strong foothold among our people.

A brief history of the work among our people on the Pacific coast may not be out of place here. The work began in Oakland, Cal., in the year 1879, by the writer, then a member of the First Methodist Episcopal Church in that city (American), formerly a member of the Norwegian Danish Methodist Episcopal Church in Chicago, Ill. The first meetings were held in the houses, which

soon became too small. A class was organized, and a church was built on Market and Twenty-second Streets, which was dedicated June 13, 1880. This was the first Methodist church built for the Scandinavians on the Pacific coast.

That year I was received on trial in the California Conference. In the year 1882 I went on a missionary trip to Oregon and Washington, and found a large number of our people in nearly every city. The same year I was transferred by Bishop Hurst to Oregon Conference to begin work among our people in Portland. The same year we built a church and parsonage costing \$6,000. Other places were visited, and every-where the call came, stay and preach the Gospel. In 1883 Rev. J. Jacobsen was transferred from the Norwegian Danish Conference and put in charge of the work in Oakland, and in 1884 Rev. C. N. Hauge was transferred from the same Conference to take charge of the work in Portland, and I was removed to Tacoma. After six months we built a church and parsonage. The lot we then paid \$800 for is now worth \$16,000. In 1886 I visited Idaho, where I found a great many of our people, and in 1887 Rev. C. Eriksen was put in charge of the work there. Thus society after society was organized, churches and parsonages were built and dedicated to the service of the Lord.

In 1888 the work was organized as a separate Mission by Bishop Ninde, and I was appointed Superintendent.

At the last annual meeting, held in Tacoma, November 3, 1890, Bishop Newman organized the Mission in two districts, with the following appointments:

SUPERINTENDENT, C. J. LARSEN.

PUGET SOUND AND OREGON DIST.—C. J. Larsen, P.E.

Portland, J. I. Eriksen; Alhambra, J. Jacobsen; Astoria, C. Eriksen; La Center, A. K. Westergaard; Tacoma, E. J. Lundegard; Seattle, L. Walby, Paul Townsend, J. C. Prulsen; Tarhaven, J. S. Andersen; Mount Tabor and Reedwell, to be supplied; South Bend, to be supplied.

EAST WASHINGTON AND IDAHO DIST. C. N. Hauge, P.E.

Spokane Falls, C. N. Hauge; Rockford, E. M. Stangeland; Blaine and Genesee, P. M. Eufsen; Moscow and Bear Creek, C. L. Westberg; Edensburg, to be supplied.

This year's statistics give the following facts: Members, 418; probationers, 90; number of Sabbath-schools, 12; scholars, 279; number of churches, 13; parsonages, 8; estimated value of church property, \$85,100; paid on old debt and repairing, \$6,853; collected for benevolences, \$990; collected for self-support, \$3,761.

When we consider the many obstacles we have to contend with, the prejudices against Methodism that exist among our people here, as elsewhere, the influence of a cold and formal religion, we must say the Lord has done great things for us, and with gratitude to God for past blessings we are prepared for another year of work for the Master, believing that greater victories await us, and that our people shall be brought to know our blessed Master and Saviour.

Wyoming Mission, Methodist Episcopal Church.

BY DANIEL L. KADER, D.D., SUPERINTENDENT.

Wyoming occupies a large place on what is known as the water-shed of the continent. It has a mean elevation of about six thousand five hundred feet. The water courses that rise in the western portion of the State flow north, west, and south. Those of the eastern half flow east and north. There are no streams that flow through the State. The North Platte River rises in Colorado, and flows into Wyoming from the south and goes out toward the east, but it goes through but one corner of this vast empire.

Any one acquainted with Wyoming only from what has been said or written about it has but a small appreciation of this new star in our national constellation. In size it is far above what would be supposed at first glance. It has an area of 97,890 square miles, being the fifth State in the Union in area. That we may get something like a correct idea of its size, let us compare it with other countries. It is 8,668 square miles larger than both England and Scotland. It is 9,274 square miles larger than Ohio, Maine, Massachusetts, and Vermont. To be sure much of this land is worthless for agricultural purposes; only about one tenth of it can be made to produce crops regularly, but the remaining nine tenths is valuable pasture-land, much of it being also covered with timber. There are probably 2,000,000 cattle, 1,500,000 sheep, and 200,000 horses that now subsist on what they gather off the ranges alone.

From the most reliable data obtainable I find it estimated that we have 24,000 square miles of forest distributed over the State. With the aid of irrigation we will always be able to raise an abundance of grain of all kinds, except corn, to supply all the demands of our people. Small fruits of all kinds, together with apples and plums, grow to perfection, and are of a superior flavor. Besides these resources that are on the surface, we have a much greater source of revenue in that which is under the ground. We have in quantities that will be of great profit to those who work them copper, iron, lead, mineral-paint, mica, soda, and fire-clay; while from predictions now almost verified we will be able to surpass any other portion of the world in our supply of coal and petroleum. The coal is found under at least one fifth the surface, and in strata of from three to twenty feet in thickness. The petroleum is found in the greatest abundance where the wells have been sunk to sufficient depth.

With the smelters and factories that will come along with the development of these resources, who can doubt we will have a vast population in a few years?

Many of us who are here found the lower parts of the great Mississippi basin too malarial for us. Our lungs became affected and decline was rapid there. Here we are free from all pulmonary trouble. As the years pass the healing properties of our atmosphere will attract increasing numbers within our borders.

Of course, we are but a sparse population now, scat-

tered over this vast territory. I think we have not over seventy-five thousand people, but we are growing.

The manners and character of our people are not just to the liking of some of our more refined brethren and sisters. The men and women who pioneered this land were, many of them, daring, bold, rough, and hardy. But along with these objectionable features they have some virtues most remarkably developed. In a marked degree they are a just people. To such an extent do

voting. They are just as good keepers-at-home, have a little more stimulus to keep themselves posted, are no less devoted to the cause of Christ, and are just as lovable and entertaining as before voting. I think they do not take abuse and cruel treatment quite as patiently as they did before they learned they had power in the shape of a ballot in their hands that could command justice. They seem to be a little more—not manly—womanly, and act more as though they thought the Creator made woman as well as man with a free will and the power of choice.

These Wyomingites are generous with their honors and their means. They take one for what he is worth, and not for what his certificate says he is. Nowhere will a really worthy man or woman find a more generous appreciation than in this State. These people are the farthest removed from hypocrisy. The disposition to take every one for what he is able to do has largely caused this. To one who appreciates true manhood or womanhood there are no more interesting people than these hardy pioneers.

Our public school system has been modeled after the very best of the older States. In no State are these schools better supported or greater interest manifested in them. This ought not to surprise one when it is known that we have the smallest per cent. of illiteracy of any State or Territory in the United States.

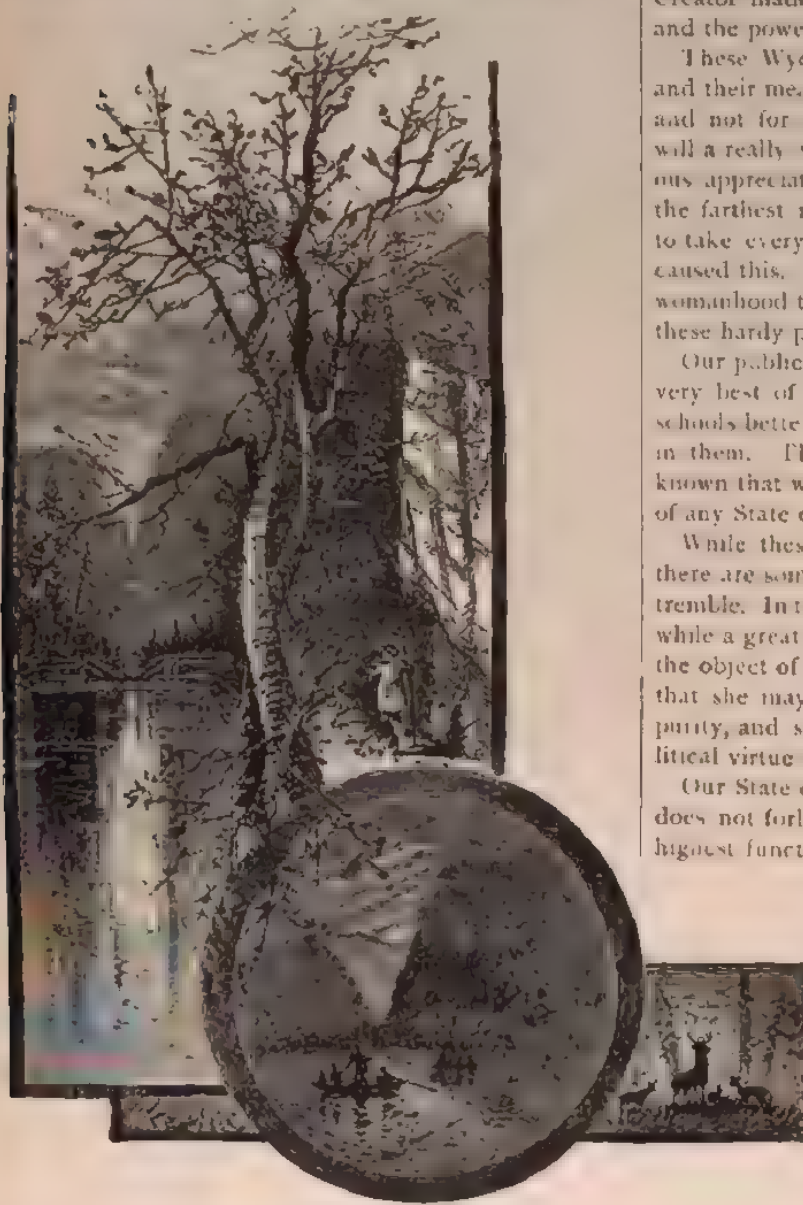
While these things are causes of abiding hope, yet there are some things that make the most ultra optimist tremble. In the first place, giving the franchise to woman, while a great boon and a possible blessing, has made her the object of the most wily efforts of corrupt politicians, that she may be brought down from her high perch of purity, and so corrupted that her high standard of political virtue may be lowered.

Our State constitution, being on the most liberal plan, does not forbid any privilege to any one, not even the highest functionary among the Mormon oligarchy. No

emolument is out of the reach of the most polygamous Mormon in the State. And it is thought by some that our constitution is so worded that it will be impossible for us to put any strictures on these people. I know of no reason to question the asserted fact that they held the balance of power in the only State election we have had. They went with the party that offered them the most help in carrying out their political designs. The other party was

doubtless just as willing to have served them, but had not the ability to offer as much. So we have this most degraded element of American people manipulating our politicians and would-be statesmen, who are willing to stoop to any thing, even to the destruction of our Christian ideas of virtue, if they may thereby gain political preferment.

Unless one is an eye-witness he can hardly estimate the blighting, degrading effect the presence and prac-



YELLOWSTONE LAKE.

they carry this grace that they will not deprive a woman of her rights because she is a woman, but they allow her the same chances in every way that the men have. I have been watching the effects of the privileges they have granted the women for the last five years. I came not without prejudice against this innovation. I have found, while all our women are not ideal ladies, those who came ladies are no less ladies for having come and enjoyed all the privileges granted them, even to that of

tices of these Mormons have on our young people. To see a man who has or has had two or more living wives at the same time, and his children moving in society and receiving the same consideration and attention that the most respectable have, gives our young men and women the loosest ideas of chastity and home-virtue. But who shall expose these sins and point out the better way? The business people will not open their mouths against these ungodly people and their lecherous practices, fearing their trade might be injured. The party newspaper (and we have no other) will say nothing on the subject, fearing such utterances might injure party prospects.

One editor in the western part of the State began after the election to ventilate the methods by which the successful party had captured the Mormon vote, but after the first issue on this line the paper became as silent as the grave on the subject. I asked him the cause. He said the owners of the paper had peremptorily ordered him to stop fighting the Mormons, lest they should hopelessly lose their votes.

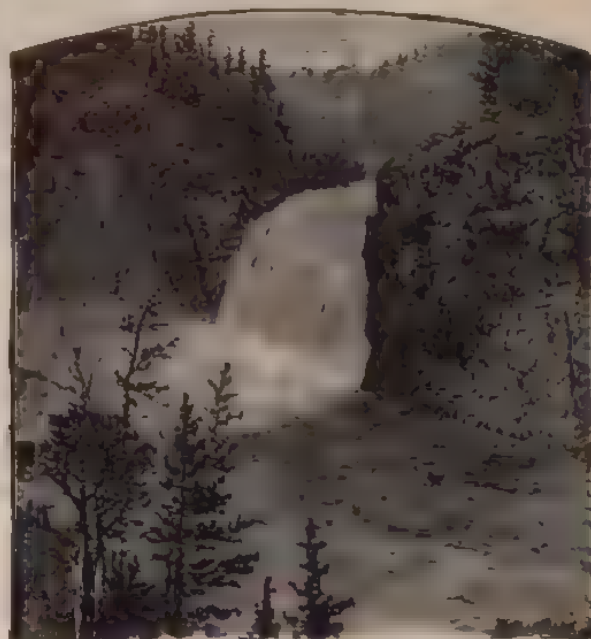
While the laws of the United States are being enforced against polygamy in Idaho, Utah, and other places, there has, to the best of my knowledge, never been an arrest in Wyoming for this crime. Nor has this been because there are no polygamists here, but because the politicians are under the baneful influence of the Mormon leaders. I am credibly informed that the Bishop of Stoke, of the Mormon Church in Alamy, Wyo., has two wives and makes no effort to conceal it.

Some plead with us to go ahead and preach the Gospel, but let the Mormons alone. This seems plausible. But if we do this we will have to abandon our young people to their corrupting influence.

I was amazed not long since in talking to a young man who is a preacher in our church, but who has for years been under the social and business influence of these "latter day saints," to find that he had become so inoculated with the teachings of this system of lust that he was really ready to defend the Mormons against the legitimate strictures put upon them by Rev. J. Wesley Hill, of Ogden, and was willing to say that this brother's attacks were unjust. Why this? Because this boy, though reared in a Methodist family and taught by a Methodist pulpit, had never had the egregious sins of Mormonism made clear to him. These people profess to accept the Bible and its teachings, but above it they put the writings of Joseph Smith. Hence the need of exposing the fraud and error. I must insist that the time is past for dealing with these dangerous teachings in a conciliatory, let-alone spirit. We must expose these monstrous errors.

Of course, our preachers will have to stand alone, and their support from the business people in their charges will be very largely cut off. We can get much more money to treat this sin lightly. But we have the preachers, and I believe we have the Church behind these preachers, who will dare to condemn any sin and uphold any form of righteousness.

But it is not all dark. We are improving and advancing throughout the State. This year we show an advance on all lines over last. Two years ago we started with but six preachers in the entire Mission; now we have sixteen, with room for two or three more. We raised the past year \$594 for missions, an advance of \$123 on the year before, and \$94 more than we were asked to raise. So we march. Some people back in the older settled parts of the country think the heroic days of Methodism are past. They may be there, but I doubt it. I am sure, however, that there has been no heroism of the Church in the past to which there cannot be found a parallel in Wyoming Methodism.



FALLS AT HEAD OF YELLOWSTONE.

If the Church will give us the sinews of war, uphold us by her prayers, and continue to send us true Christian heroes, we will ere long rejoice in a land ablaze with gospel light and liberty.

Résumé of the Utah Mission—Current Status, Needs, Outlook, etc.

BY REV. J. D. GILLILAN, SECRETARY OF THE UTAH MISSION.

At the late session of the Utah Mission, Bishop Nade presiding, the work was divided into three districts, namely, the Salt Lake, including the southern portion of the Territory; the Ogden, including the northern part of Utah and southern Idaho—these two being English work; the Scandinavian, including the whole of the Mission.

SALT LAKE DISTRICT.

Of this district Dr. T. C. Hill, the superintendent, is Presiding Elder. The district covers an area equal in size to all New England leaving out Connecticut, or all

of New York and West Virginia, and includes that part of the Territory that has been longest settled.

One of the principal charges in the district is Beaver, to which the pastor of last year, Edward C. Graff, of the Illinois Conference, was returned. There is at this place one of the seminaries used as a feeder of the Utah University; J. D. Gillilan was the principal, and, with the assistance of two teachers, enrolled eighty-six pupils in all grades, ranging from abecedarians to college preparatory. E. C. Graff has charge of the seminary this year, having for an assistant Miss Nora A. Spencer, late of Berlin Cross-Roads, O.

Monroe, ninety miles from railway privileges, has a church and a parsonage, together valued at \$2,000. The Rev. G. W. Cohagan, of the South-east Indiana Conference, was there last year, doing heroic work on a very small salary and an immense circuit. A new school has been opened on this work at Greenwich, miles and miles away from "all that enhances and embellishes civilized life," in the midst of a valley filled with coyotes, rangers, and Mormons, and an intrepid little lady filled with the Holy Ghost has gone down into that dark corner of the vineyard to plant the "Light of the world." Her name is Frances J. Dailey. Brother Cohagan has returned to the East, and J. W. Frasure, of Nebraska, has taken his place.

Heber has no pastor, but the teacher, Miss Ella Young, has preached every Sunday to large congregations and conducted her own weekly prayer-meetings. Here there is but one church member, yet the benevolences reached \$50, being \$35 for missions, \$10 for church extension, and \$5 for education. Surely such a record as this should put to shame many of the more populous charges of Methodism. Miss Young is a daughter of one of the pioneer German ministers of the West, and returns to Heber.

Tooele Circuit was ridden by David T. Hedges, of the South-east Indiana Conference. His appointments were Tooele and Grantsville, agricultural towns, and Stockton and Ophir, mining camps. Brother Hedges has charge of the Tooele Seminary this year, and a new missionary, Rev. G. T. Wetzel, of the Illinois Conference, is the pastor.

Nephi is a flourishing town of 2,500 people at the entrance of the great San Pete valley, the granary of Utah. Owing largely to the fact that the Presbyterians have a mission here, we remained out of the place; but in January of the present year H. A. Jones and wife opened up the work, gathering a school of thirty pupils. A lot had been secured for church purposes, and on it is now being erected a \$3,000 brick church to be used for school purposes. At the last session of the Mission Brother Jones was sent to Oxford, Idaho, and J. D. Gillilan, of the Ohio Conference, was moved from Beaver to take his place. A flourishing school has been opened, to date (October 9) enrolling thirty-eight scholars, having for a school-room an old forsaken saloon.

Payson is an adjoining town to Nephi, the work having just been opened by Robert T. Smith, of the St.

Louis Conference. Since his arrival he has succeeded in building a \$3,000 church, Bishop Ninde and Dr. Iliff laying the corner-stone June 23.

Brother Smith is an educator as well, and, with the able assistance of Misses Nelson and Bloodgood, has opened the Iliff Academy.

Provo—that Dr. Kynett says should be called Capernaum—on the eastern shore of one of the most beautiful sheets of water in the world—the Galilee of America, being connected with the Dead Sea by a veritable Jordan (in name, but not in nature)—is one of the most elegant little cities of the continent. Provo has for her pastor George M. Jeffrey, whose last seven years have been spent in Utah, having come here from William Taylor's self-supporting missions in South America. Within the last year they have built a new church and a parsonage. Brother Jeffrey is an enthusiastic Epworth Leaguer and has his church well organized. He is now serving his third year at Provo, and is a member of the Des Moines Conference. His faithful wife, also once a missionary in South America, is a sister of Charles B. Holding, author of the popular Epworth League book, *Her Ben*.

Park City is the richest mining town in Utah. John Telfer has a fine work here. He is a member of the Indiana Conference and is the soul of energy; but work in a mining camp with so much common sin and uncommon sins, and a transient population of all races, is up-hill business, and requires grace, grit, and gumption in an uncommon degree. The society here is rich financially and spiritually.

Mount Pleasant is the capital of San Pete County. R. L. Steed, of the Illinois Conference, has been here for over two years. This is one of the most important fields in Utah, the towns of Ephraim, Moroini, Spring City, Manti, etc., being near to Mount Pleasant.

Salt Lake City is the "new" Jerusalem, indeed, since the Mormons have officially repudiated polygamy. It is said that perhaps no church on American soil has greater opportunity of doing good than First Church, Salt Lake City. Its history has been a checkered one; its ups and downs many. C. L. Libby, Colorado Conference, served it seven and one half months last year; then J. W. Jones, of the Upper Iowa Conference, came, remaining until July 1, when he, too, went away to complete his education.

In September W. D. Mabry, D.D., of the same Conference, was appointed to this charge. Dr. Iliff served through the months of July and August, and was in the midst of a continual revival the whole time. During this interval forty-nine persons united with the church, about one half of whom were by letter. Dr. Mabry finds a membership of over 400. The amount raised for Missions was \$550; for Church Extension, \$60; for pastor's salary, \$1,800; and for improvements, \$2,000. The property of the Church in Salt Lake, including that occupied by the seminary buildings, is worth near \$100,000, not including improvements, and is rapidly increasing in value.

One mission station is supported in Salt Lake, and known as the Hill Chapel. E. E. Carr, of the Illinois Conference, has had charge since October, 1889, and the work has grown steadily under his hand.

Murray is an appointment which Brother Carr fills. Miss Stella Herbert is conducting the school at this point.

Eureka is the third new point occupied this year. This is a wealthy mining camp, and the need of work here is imperative. The presiding elder in about an hour's time procured \$700 on subscription for a new church. William A. Hunter, Ohio Conference, is here. These new points named are of permanent value to the Mission, from which recession will not be made.

THE OGDEN DISTRICT

is presided over by George E. Payne, of the New York Conference, and is scarcely inferior in size to the Salt Lake District, and perhaps more difficult of access.

The most important point in this district is Ogden, a healthy rival of Salt Lake City, and more progressively American than any other town in Utah. The work here is most important, the city having doubled its population in the last three years and Methodism having tripled its strength in the same period.

The pastor, J. W. Hill, of the New England Conference, is the embodiment of pluck, push, and perseverance, and has inaugurated a \$50,000 church enterprise which he is surely pushing to completion. His great faith in the future of Ogden, and his desire that Methodism shall keep step with the city's advancing strides, are only equaled by his own untiring energy and ceaseless labors to bring it about. The membership here is 300.

Albion and Oxford are the only two English points occupied in the new State of Idaho. At the former Eugene H. Snow, of the Central Ohio Conference, has for the past two years been doing heroic work for the Master in a country where

"Every prospect pleases,
And only man is vile."

At Oxford Edwin B. Stephens was pastor last year, but this year goes East to attend school. He taught an excellent school of forty enrolled pupils, and maintained good congregations throughout the year. The new pastor is Harvey A. Jones, of the Colorado Conference, who opened the work at Nephi last January. His wife was for some years a teacher at Levan, but now has charge of their parochial school.

Logan is the capital of the Cache valley, containing in all its towns about 18,000 people, mostly Scandinavians. Logan is the site of one of the Mormon temples where polygamous marriages have been so long officially celebrated, and where the unsuspecting duped people spend their hard-earned savings in having hired agents baptized for the benefit of dead relatives, who passed away ages ago, before the (Mormon) way of salvation was known. [I know one man who says he spends his spare time and money "working for his dead," whom he can

trace by name back to the year 1556; enough, he says, to keep him busy every day for twenty years"]

Henry L. Steves, of the North Ohio Conference, has during the past year been pushing a \$6,000 church, now about completed.

The number of towns occupied by English work is thirty-two, supplying work for nineteen preachers. One of the salient features of the work in Utah is that the people are trained to give intelligently, the membership, both English and Scandinavian, paying on an average \$6 per capita, annually. The total English membership is about 900 or 950; that of the Scandinavian work, 200.

THE SCANDINAVIAN DISTRICT

covers the entire Mission, embracing an area of 98,170 square miles, equaling a territory over twice the size of the State of Ohio, or the whole of New England, including the States of New Jersey and West Virginia. "There were giants in those days"—allow the paraphrase; there are giants in these days.

In some places the English and Scandinavian work coincide, and in others there is the work of one or the other alone.

There is one new work, the Jordan valley, to be taken up by this branch of the work this year, and all the fields formerly occupied shall be sustained. Some new men have come to the field, as Nils L. Hansen, a strong man from Wisconsin; Peter A. Paulsen, a probationer in the Colorado Conference; O. Kristensen, of the Norwegian and Danish Conference.

Their northernmost point is Ovid, Idaho, pastor Lars C. Olsen having had charge for two years. The Mormon bishop invites him to use their "meeting-house" for some of the services. His presiding elder says that the impression being made is good.

Hyrum is in the wealthy Cache valley, in Utah. The pastor of last year built a church mainly by his own labor. His successor is O. Kristensen, late of Chicago.

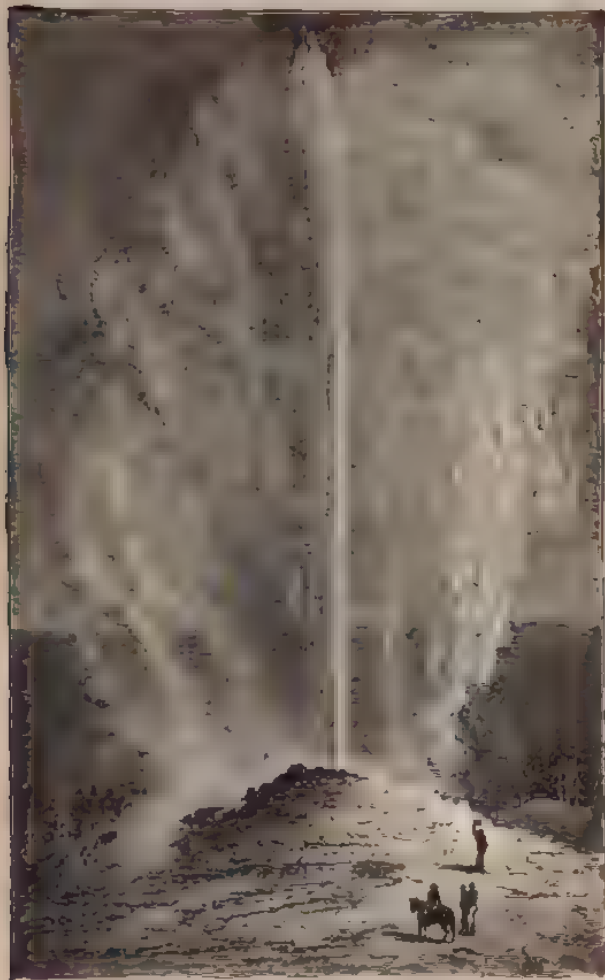
In the thriving city of Ogden work was contemplated a year ago, and P. A. H. Franklin was appointed to a circuit named Ogden and Brigham City. He served but one quarter, and nothing further was done until this year, when Christian J. Heckner was appointed to the work. A prosperous Sunday-school has been started at Brigham.

Emil E. Mork was the pastor at Salt Lake City last year, but is succeeded this year by the presiding elder, Martinus Nelson, who adds this work to his already onerous labors which this enormous district must bring him. This church is in one of the finest centers in the city, and cannot fail to do good work, as many enterprising non-Mormon Scandinavians, Norwegians, and Danes are coming into the city, which, under the "renaissance," is quite metamorphosed, such has been the beneficent influence of non-Mormon rule ever since last February.

Provo and Spanish Fork were in charge of H. Johnson, of the Montana Conference, last year, but now are

in charge of E. E. Mörk. Four hopeful Sunday-schools are conducted on this circuit.

Mount Pleasant and Ephraim, in the San Pete country, and Richfield and Elsinore, on the Sevier, are the head-quarters for the Scandinavians in Utah; hence our strongest work among these people is to be found at these places. Brother Heckner, now of Ogden, was pastor of the former charge last year, and Johan M. Hansen of the Jordan Valley Circuit, was at the latter.



A COLORADO GEYSER.

These Scandinavian brethren are good Methodists, and as such are not content unless on the "go" or engaged in revival work. Last year there were several conversions as a result of the Richfield work. The character of the work at Richfield has a decided Methodististic ring to it. Eighty children have been enrolled in the day-school and 130 in the Sunday-schools. The young people's meetings average 100.

Plans have been maturing for the planting of a seminary at this point. A lot costing \$900 has been purchased and \$2,500 subscribed toward the enterprise. The presiding elder, in his report, says:

"The camp-meeting just closed at Richfield was full of interest. Never have I seen such eagerness manifested in Utah to hear the word of life. Night after night hun-

dreds of people would crowd into the new and spacious tent, and it was estimated that not less than 1,000 people were present on Sunday evening."

SUMMARY.

In both departments of the work there were at the beginning of July 1,052 members, including probationers; 12 local preachers; 29 churches, valued at \$204,935; 12 parsonages, worth \$16,125; \$1,311 is the amount of the collection for Missions, against \$550, the assessment, \$313 for Church Extension, \$200 for other benevolences, and \$4,184 for pastoral support.

Thus most briefly has been sketched the status of the Mission as regards the working forces, their success, and their fields. A word concerning the needs might not be out of order. Emery County has an area of 7,500 square miles; Millard, 6,550; Piute, 3,700; Garfield, 4,000; San Juan, 9,100; Kane, 3,800—and not a Christian minister in one of them!

There are towns of hundreds of people that have never heard a Christian sermon; such as Kanab, Panguitch, Escalante, and such centers as Koosharem, Fillmore, and Salina. And the settlements along the Dirty Devil River are lying in sin waiting for the itinerant to come and break to them the Bread of life.

This is pre-eminently the itinerants' land, for these settlements are so far apart, and many of them so small, that a congregational denomination shall scarcely ever be able to do telling work for them. Our needs, therefore, are present and imperative. Men are wanted who are not afraid to dare and to do any thing to save souls. Just now, in this wonderfully new phase of Mormonism to be noticed further on—the people are like a flock of sheep whose shepherd is lost, leaving not even a well-trained dog to marshal them; they are more and more affiliating with the Christians, and endeavoring to remove every sign of difference that has heretofore existed. That state of affairs is a good one to take advantage of, and half a dozen consecrated young men could do wonders.

The pioneers are dying away, like the ancient glaciers in the tops of the mountains; but these mountains are so rough, cañons so rugged, and valleys so numerous, that it shall be many a day before the last pioneer finds his grave.

Our work needs money. Some dozen or so fields are crying, "Come over and help us;" but what can be done? Hands are tied, roads are blocked, souls are lost by somebody's sin of omission—failure to help. There are a quarter of a million people in Utah alone, and but twenty-one Methodist preachers doing pastoral work! One should be able to chase the *ten* thousand in this instance in order to do effective work. As to the

OUTLOOK.

let it be said the sun is up. For years the toilers have been laboring on unflinchingly in obstinate darkness, now being dispelled by the Light of the world; open doors on every hand for school or church work; the

healthy growing of the seed sown through all these years; the steady Americanizing of the Mormon people through their own efforts; and the rapid growth of the population of the Territory by domestic as well as foreign immigration being some of the patent facts staring us in the face and demanding our attention.

an untried scheme; (2) and (3) we have obtained and held the children heretofore because of the general superiority of our teachers, and the fact that our schools possessed advantages of grading, so that classes were not crowded, and better work consequently was done.

Under the new régime the character of the Utah

THE EDUCATIONAL QUESTION

hereby becomes one that cannot be thrust aside. For the past nineteen years has school-work been carried on in close proximity to and in full sympathy with the preaching of the word, the earlier teachers being either the preacher's wife or the preacher himself, that means being often the most effective plan for preaching as well as for reaching the people. Thus every appointment became a school center, which, as the years went by, became a permanent standard of excellence, for the Mormon of public affairs was not committed to the educational idea, and paid but little attention to that sort of work. Accordingly, the Salt Lake Seminary, founded in 1870, the Beaver Seminary, in 1873, together with other good schools, as Tooele, still in operation, Provo, and Ogden, abandoned some time since, for years supplied as good instruction as could be procured in Utah. Finally, with the founding of the Utah University, at Ogden, in 1889, these at Salt Lake and Beaver became feeders for that institution.

The history of the founding of the University is so well known that it need not be repeated here; suffice it to say that in May of the present year the Rev. Samuel W. Smal, D.D., of world-wide reputation, was chosen its president by the full vote of the trustees present, and has entered upon his duties with all his might.

Except where our work was closed on account of the new free-school system which went into operation last September, the schools open up well all through the Territory.

It was not known what a strong hold the mission-schools had upon the people until tried by this test. We find that instead of a falling off in numbers there is rather an increase. For this there are three reasons: (1) Our work has been tested for years, and people are not generally willing to abandon an approved plan for

school—public—is not changed in the main, either in teacher or in the method of conducting same, except that by virtue of a special tax better accommodations can be provided, which latter is generally done wherever non-Mormons can be elected as trustees. But



HORSESHOE CANYON, COLORADO RIVER.

these places are limited to Salt Lake, Park City, and Ogden.

The compulsory clause of the "free-school" law (passed February, 1890) tends only to increase the number of children in the already crowded departments, and will cause many to patronize our schools, even though they must pay for it.

There are five churches now approaching completion, namely: at Nephi, to cost \$3,000; at Payson, to cost the same, each to be used for school purposes; one at Five Points, near Ogden, to cost \$5,000; the \$50,000 enterprise in Ogden city; and one costing \$6,000 at Logan.

Utah never saw such a day as this, either in prospect, possibility, or positive preparation.

The teacher is yet needed and shall long be employed. The preachers are increasing in numbers, value, and capability. Departments of work heretofore impracticable and unattainable can now with propriety be prosecuted.

Visible results are eloquent means of inspiration to the patient workers, some of whom have fought for years, having no encouragement other than had Judson in India, who, after toiling for years with no apparent results, when asked tauntingly by skeptical friends, "What are your prospects now?" replied, "Clear as the promises of God." In this peculiarly stubborn field many of us have had to learn by experience how "to labor and to wait." Yet withal scarcely more than a foundation has been laid in either direct evangelistic or educational work. Now is the time, just at the great change in affairs, when for the first time in all the history of Mormonism the Churches of our Lord have had an opportunity to do the work they desired in any thing like the manner that it should be done. In another article in this issue I say more upon this special point.

Let the Church thank God and take courage. Never, perhaps, in the history of the Christian Church has prayer been more literally answered nor faithful work more completely rewarded in so short a period of time as in the case of the overthrow of this hierarchy and ecclesiastical despotism of libidinous teachings and unlawful license in both Church and State.

Defiance toward the government has gone with the bone of contention—polygamy—and an affiliation with evangelical Churches as benefactors of the human race is now their intent and attempt. "All hail the power of Jesus' name," and "Praise God, from whom all blessings flow," are the more common songs among Christians in Utah to-day.

California Japanese Mission of the Methodist Episcopal Church.

REPORT FOR THE YEAR ENDING AUGUST 31, 1890, MADE TO THE CALIFORNIA ANNUAL CONFERENCE BY THE SUPERINTENDENT, REV. M. C. HARRIS, D.D.

Four years ago the Japanese Mission, which had its birth in the Chinese Mission some seven years previous, was launched into an independent existence. Rev. K.

Miyama, now a member of the Japan Conference, but until February of this year connected with this Mission, was the first convert and, indeed, the first man from Japan who accepted the Gospel in this city. The work has grown steadily from the beginning, though the population at that time was very small, and the numerical increase could not be large. The Japanese sought out the Mission, knocked at the door, and were received, of course, with cordiality by Dr. Gibson and his associate laborers of the Chinese Mission. As the colony has increased the applicants have multiplied, and their affection for the Mission has grown also, for they cannot forget the mother who first received their countrymen into her sheltering arms and blessed them in Christ's name. The grain of mustard-seed has grown into a goodly sized tree.

There have been 185 baptisms from the year 1880, and 145 since my arrival in June, 1886. In the same time more than eighty have been received by letter from Japan, and upward of sixty-five have been dismissed by letter, the most of whom have returned to Japan to re-enforce the Church there as pastors, teachers, and laymen.

In this Japanese colony there are frequent changes entailing much loss. Rev. Y. Honda named the church here Koshi-Kake Kio Kai—Take-a-Seat Church. After deducting all losses and reporting all those who can be accounted for there are fully 175 members.

JAPANESE POPULATION.

The colony here is constantly augmented by fresh arrivals from Japan, though the rate of increase is slow—as during the past year only 653 all told landed in San Francisco.

The present population is variously estimated, but the number cannot fall much below three thousand. The population is composed of merchants, students, mechanics,*laborers skilled and unskilled. Until recently the arrivals were largely students, but more laborers have of late been coming, who find employment without much difficulty. The number of families is very small, as they do not look forward to permanent residence here. The Japanese of California have a bad reputation in Japan, but we think it without justification. The number of arrests and prosecutions is phenomenally small. With the exception of a few men and women of the "baser sort" the whole community is quiet and law-abiding. Their reputation in the city is good. Complaints against them as a people are rarely heard. On account of their engaging manners and adopting the American customs they are popular. The language of praise for them is almost universal.

Will they come to America in large numbers? Japan is densely populated—40,000,000 in a territory not as large as California. If the conditions should be favorable it is likely that they may emigrate in considerable numbers, but at present the conditions forbid this. The trades are closed against them and are likely to remain so for a long time. One thing is settled, they are here, and

there will always be a Japanese population in the city accessible to Christian influences. As Christians we must take this opportunity to do them good in Christ's name.

The number who have already become Christians from *comission* is proof of their susceptibility to the Gospel. The proportion of Christians among them is about one in twelve, quite up to the average of church members in relation to the population of the city in general.

The character and growth of the Christians is encouraging. While some fall into errors of thought and conduct, the most of them abide firm in their belief and take hold of Bible truth earnestly. The study of the word is constant. They feed on it as the bread of life. The intensity of their religious life is manifested in many ways. These Christians have consecrated the hills and groves around this city by their prayers and religious assemblies under the midnight heavens. Our Golden Gate Park has witnessed the spiritual conflicts and victories of many Japanese brothers.

EDUCATIONAL WORK.

On account of the universal desire of the Japanese to learn English, evening schools have been conducted from the beginning. The report of the Educational Committee for the past year indicates the interest in this department, and some of the difficulties of the Japanese student in America.

REPORT OF COMMITTEE.

"By the kind favor of our heavenly Father, the evening school has been prospered throughout the year. We have met many obstacles, yet God has been with us and showed what he would have us do.

"The situation of the pupils is peculiar and difficult, as they have to earn their support and carry on their studies at the same time. It is a severe strain on mind and body. Under these conditions it is hard to keep the pupils through their entire course. Many, however, are very faithful and go right on with their duties. The regular attendance for the last year averages over fifty, and the tuition above \$25 per month. The tuition is low, but all pay cheerfully. The school reopened on the 14th of July with over fifty students on the roll, and a prospect of considerable increase. Nearly all the old pupils have returned. Miss K. Maxwell taught during the year, but was taken ill in April and was obliged to give up her work for the balance of the term. She has fully recovered, and is now the only regular American teacher employed.

"The Mission deems itself most fortunate in having such a capable and devoted teacher, as the compensation is very small. Miss M. C. Sutherland, who has taught for three years in connection with the Mission, has been elected to a position as teacher in the public schools of San Francisco. She is a faithful and accomplished teacher, and is gratefully remembered by scores of her former pupils in the Mission, who wish her great prosperity in this new field."

K. ABIKO,) Committee.
B. SUTO,)

UNIVERSITY OF THE PACIFIC.

In reporting on educational work special and grateful mention must be made of Rev. Dr. Hurst, President of the University of the Pacific, and the faculty for their personal interest in the large number of Japanese youths who have attended the institution for years past. Nine were enrolled last year, and all returned at the opening of the school year. We say, God bless President Hurst and the faculty of the oldest college on the Pacific coast.

Our students are represented in many schools in the East, notably De Pauw, Simpson, North-western University, Syracuse, Middletown, Illinois, Wesleyan, and many others. Highland Park College, across the bay, deserves our thanks. Many of our Oakland scholars attend there, and have been kindly received by President Morse and his coadjutors. Nine are attending this school. Of course, the public schools are open to the Japanese, and a considerable number avail themselves of the privilege. It is inspiring to think of these scores of promising Christian pupils, and the powerful influence they will exert for God in Japan in future years.

GOSPEL SOCIETY.

This society was organized before the Mission was founded, and from 1877 to 1886 was an agency of the Chinese and Japanese Mission. It now sustains the relation of an Epworth League to the Mission. Its principal work is providing accommodations for Japanese students in the city. It is their home. From the report made to the last Quarterly Conference I make some extracts:

"We have been greatly blessed during the last year, and have made many improvements that were much needed. The rooms were papered, and iron bedsteads and new mattresses purchased, at a total cost of \$500. During the year 49 have been received into membership, and the total membership is now 140. The spiritual and intellectual conditions of the organization are highly prosperous. The faith of the members in Christ is growing, and their love for the society as a second home is increasing all the time."

The society is planning to open one additional branch to attract more young men to the Church and keep them under good influences. Meetings are held every Saturday evening from eight to ten o'clock. The first half hour is devoted to Bible exposition and prayer. It has done a noble work in the past, and is still a very useful agency in the Christianization of the youth of Japan. There are two sister societies in Japan, located in Tokyo and Yokohama, which co-operate with the San Francisco organization. The society publishes a monthly printed in Japanese called the *Fukuan Kai*.

OFFICERS.

President	....	Mr. K. Abiko.
Vice-President	.....	Mr. K. Osabe.
Secretaries	....	N. Satow, Y. Yoneyama.
Treasurers	....	T. Mastuda, Z. Iwamatsu.

FINANCIAL REPORT.

RECEIPTS:

Room rent	\$949
Monthly dues	402
Central Church	171
Other sources	159
	<u>\$1,681</u>

EXPENDITURES.

Rent to Japanese Mission	\$540
Repairs and furniture	500
Salary of officers	240
Light, fuel, and washing	251
Balance on hand	150
	<u>\$1,681</u>

The school gave an entertainment on the last of May, and realized about \$60, which was expended in repairs and furnishing.

The membership, numbering about forty, is divided into three classes. Meetings are held regularly Sunday and Wednesday evenings. The superintendent visits the Mission and holds services twice per month.

They have two societies, temperance and literary, which meet on alternate Saturday evenings. The religious tone of the branch is healthy, and a number of conversions have occurred during the year. Nine have been baptized.

This branch has raised the following sums of money for various objects:



HARVESTING SCENE IN NORTH DAKOTA.

OAKLAND BRANCH.

The Mission was opened by Dr. Gibson shortly before he broke down in health, and has had a prosperous history up to the present. During the past year Rev. S. Arai had charge from September 1 to May 31. He labored with untiring zeal, and all the various departments of the work flourished, as will be seen from the table below. He was succeeded by Mr. K. Nakamura, one of our oldest members, who has successfully managed the work to the present. The Japanese who live in Oakland are but few in number, and these are nearly all students.

EVENING SCHOOL.

Miss Amy G. Mincher has taught during the year in the evening school, and also from three to four hours in the day. She has been most faithful to her duties and very successful. The students all esteem her highly as a teacher and worker, and a large share of the good done in the Mission is due to her devotion to the work.

Support of Mission	\$432 20
Furnishing	107 65
Kanda and Ginza Church	20 00
Benevolent work	45 00
Japanese M. E. Mission Society	7 00
Parent Missionary Society	38 50

Manager, Rev. S. Doi.

Local Preachers:

S. Arai,
K. Nakamura.

Class Leaders:

K. Namura,
F. Hirota,
H. Akutagawa.

LOS ANGELES MISSION.

This little branch was formed in May, 1889, by Messrs. Wada and Arai, two Oakland brothers, who gave up their studies for the time and went to Los Angeles and gathered the Japanese together, and, through the aid of Dr. R. S. Cantine and a committee of the Sunday-school of Fort Street Church, a house was secured and the work began. The Mission of San Francisco

gave aid from October, 1889, to the 1st of April this year, from which time the Fort Street Methodist Episcopal Church assumed the entire responsibility for its continuance. K. Wada, M.D., left in June, having finished his studies in the Medical Department of the University of Southern California, and is now in Honolulu practicing medicine among the Japanese, and working for the Mission located there. The pastor and superintendent of the Fort Street Church are deserving of the gratitude of the Japanese for their many kindnesses to the Japanese in that city.

ELLIS STREET BRANCH

On November 19, 1889, the organization of class No. 5 took place at 505 Powell Street, under the direction of Rev. K. Miyama, as our superintendent, Dr. Harris, was at Honolulu at the time. A member of the Mission rented a house at his own expense, which he

and T. Ukai returned to San Francisco, the latter to attend Simpson College, and Mr. Miyama the California Conference. He was appointed to San Francisco, and Rev. T. Hasegawa was sent to Hawaii in his place. The superintendent of the Mission in San Francisco visited the islands during October and November of 1889. On account of the large removals from the Honolulu church and the loss of workers the society was very much weakened. In January of this year Rev. A. N. Fisher, of the Genesee Conference, who with his wife and son were on a visit to California for recreation and improvement of health, upon learning the condition of the Japanese Mission in the islands, and the need of prompt and careful supervision, magnanimously volunteered to go to Honolulu and assume the direction of the work until the next Conference. During their stay in the islands all the principal islands have been visited, the stations inspected and the workers stimulated and helped, and



SCENE ON DEVIL'S LAKE, NORTH DAKOTA.

allowed the Mission to use. The Sunday-school and night-school were started, and continued until the removal to the present house on Ellis Street. Up to the present time three have been baptized. Here is to be found the atmosphere of a Christian home, and a refuge for twenty Japanese youths. The Mission is assisting the home for the present by a small monthly grant, but as soon as the debt is paid this will be discontinued.

Total amount raised from all sources	8526
Expenditure	526

G. AMADA, *Manager*.

HAWAIIAN ISLANDS

This Mission was opened in March, 1888, by Rev. K. Miyama and wife, and Rev. T. Ukai. At the close of the last Conference year, August, 1889, Rev. K. Miyama

plans for the extension of the work matured. Mr. and Mrs. Fisher are very much beloved and respected by the Japanese, and they are united in asking them to spend at least one year more in the islands. Since the opening of the Mission in Honolulu Messrs. Bidwell and Peck and Mrs. Coleman have worked continuously in the Sunday-school. Miss Coleman also conducted a mid-week Bible class, which has been a source of much good to the Japanese Christians. Mr. Fisher presents a report giving fuller information.

REPORT OF THE SUPERINTENDENT, A. N. FISHER

The sugar industry of the Hawaiian Islands employs nearly fifty thousand coolie laborers. Of these more than thirteen thousand are peasants from the hill-country of Japan. They are for the most part Buddhistic in creed, and wholly ignorant of the Christian religion.

A great majority of them had not, before arrival, so much as heard the name of Christ. They are of simple rustic habits, frugal and industrious, and are less inclined to vicious indulgence than is common with the lower classes in Oriental countries. They are intelligent and teachable, and their presence in such large numbers on Christian territory under evangelism renders attention to their spiritual interests an imperative obligation.

Providential indications seemed to assign this rare field of usefulness to the Methodist Episcopal Church, and about two years ago a Mission was initiated under the auspices of the California Conference. Within the year, under the labor of Dr. Harris as superintendent and of the evangelist Miyama, about two hundred converts were baptized, but through lack of pastoral supply only a single organization, that at Honolulu, was effected. In January, 1890, I took charge of the work, and found that more than one hundred of the recent converts on the different islands had fallen away from Christ, and that about thirty had removed without letter. If the work of that remarkable evangelist Miyama could have been immediately supplemented by competent ministerial oversight, a large proportion of these would doubtless have been saved to the Church. Only Japanese ministers can effectively serve in this Mission, and the supply of such is, as yet, deplorably meager. We have at present six missionaries in the field, assigned as follows:

Honolulu—T. Hasegawa, pastor; M. Mitai in charge of hospital; and K. Wada, M. D., medical missionary. *Kanai*—T. Sunamoto. *Mani*—I. Takatori. *Ewa*—S. Kobayakawa, lay helper.

These brethren are young men from our Mission School in San Francisco. They are devoted and efficient workers, and some of them are in labors abundant. They serve eleven different preaching places, and they report an encouraging advance at nearly every point.

The statistics for the year reported to the Conference show:

Probationers	46
Members	36
Baptisms	29
Sunday-schools.....	8
Scholars.....	154
Total for benevolent collections	\$105
Raised on several charges toward self-support	\$285
Contributed by friends of this Mission on the islands.....	\$1,315
Received from the General Mission Committee of our Church.....	\$1,000

We carry over for the work of the next year a balance of \$795, and are hopeful of securing some increase of our ministerial force.

NEED OF A NEW CHURCH.

A Japanese church has come into existence and it needs a house. This is God's order. The leasing of a large building is very expensive. The money paid for rents should go into the extension of the work.

The Japanese have waited many years for a church. They are willing to do what they can toward this object. Alone they cannot do it. We ask the Missionary Society for \$5,000 to help buy a lot, and we trust it will be granted without fail this year.

CONTRIBUTIONS FOR VARIOUS PURPOSES.

Missions.....	\$135
Church Extension.....	10
Bible Society.....	20
Conference claimants.....	10
Other Church benevolences.....	21
Toward church-building in Japan.....	70
Famine relief fund in Japan.....	120
Benevolent works in general.....	425
	\$811

STATISTICS OF CHURCH.

Missionaries.....	4
Helpers.....	3
Members	160
Probationers	21
Baptisms	44
Received by letter.....	9
" on probation.....	53
Dismissed by letter.....	19
Excluded.....	8
Evening schools.....	3
Teachers.....	7
Scholars enrolled	90

FINANCIAL STATEMENT FOR THE YEAR ENDING AUGUST 31, 1890.

RECEIPTS.

Missionary grant.....	\$5,545
Rent of rooms.....	1,155
Tuition.....	323
Class money.....	125
	\$7,148

DISBURSEMENTS.

Sandwich Island Mission	\$1,000
Rent of three buildings.....	1,689
Salary of superintendent and four assistants.....	2,860
Five school teachers.....	725
Gas.....	145
Water	104
Traveling to Sandwich Islands.....	290
Repairs.....	150
Books and tracts	25
Sundries.....	160
	\$7,148

New Mexico English Mission of the Methodist Episcopal Church.

BY REV. T. L. WILTSEE, SUPERINTENDENT.

It is now nearly a quarter of a century since the Rev. John L. Dyer, the snowshoe itinerant, came from Colorado to introduce Methodism into New Mexico. He has given the public, in his autobiography, a graphic account of his experience among the natives. A year

or two later the Rev. Thomas Harwood was secured as a worker in the new field. He still remains in the Territory, the unselfish and faithful Superintendent of the Spanish Mission.

In 1884 the work was divided, and the Rev. S. W. Thornton was appointed Superintendent of the English Mission. He remained four years, at the expiration of which he was succeeded by the writer.

During each of these years some progress has been made in every department of church work. This is more apparent to those who are laboring in the field and to those who have made themselves familiar with the history of the Mission than to the Church at large, which may sometimes wonder that we have not more to show for the labor bestowed in New Mexico. A few comparisons will indicate the progress made. We will compare items of the report of 1885, the first year after the division of the Mission, with the same for 1890:

	1885.	1890
Total membership.....	302	443
Ministerial support.....	\$2,705	\$5,224
Church property.....	\$27,800	\$41,950
Missionary collection.....	\$137	\$649
Average per member for missions	\$0 46	\$1 46

This is not a remarkable showing, it is true, yet if the same rate of increase had been general throughout the Church—for instance, in missionary contributions—we could sing the Doxology over \$3,000,000 for missions in 1890. We have raised for all purposes this last year \$30 per member, including probationers. This for a people who are by no means wealthy, but for the most part poor, is commendable.

The Mission recently held its annual meeting at Santa Fe, Bishop D. A. Goodsell presiding. It was an interesting and spiritual occasion. The preachers are nearly all young men full of zeal and consecration. The reports showed that the year had been one of victory. Advances had been made along all lines. We rejoiced over the conversion of 109 souls in territory where it was said not long ago that revivals were impossible.

In the absence of a good public-school system, educational work is one of the most important of Church enterprises. The Roman Catholic Church, always alert to seize upon her opportunity, is diligent to manipulate territorial affairs in her own interests. Thousands of children and youth are being educated in Romanism at public expense. Some of the evangelical churches are doing a vast amount of school work. The Presbyterians are expending about \$40,000 per annum. The Congregationalists about the same.

The Methodist Episcopal Church, while foremost in the work of evangelization, is doing very little to educate the masses. We expend only about \$3,000 each year. This is a mistake which will be seen more and more as the years advance. We have one poor, struggling college, which gets only \$1,000 missionary money per annum. We have been expected to do as much work with this meager help as other schools alongside of ours do

with four times that amount. One of the results of this effort to "make brick without straw" has been friction between trustees and presidents which has injured the school.

The Albuquerque College has not had half a chance to demonstrate what she can do. There is great need in this central city of the Territory of a good boarding-school. The Methodist Episcopal Church cannot hold her own and do the work God has for her to do in New Mexico without one institution of this character.

We should more than double the appropriations for school work. Not to do so would prove fatal to our highest interests. May the Lord save our beloved Zion from a fearful blunder!

Albuquerque.

Arizona Methodist Episcopal Mission.

BY REV. A. H. GUNNETT.

The Arizona Mission met in annual session at Tucson, Ariz., October 2, and closed October 6, Bishop D. A. Goodsell presiding, the superintendent, Dr. Adams, and all the pastors except two being present.

When we consider the long distance which must be traveled to reach the seat of Conference and the method of travel in this mountainous region, as contrasted with that of the Eastern States, we regard the attendance far above the average. One of the ministers, with his wife and little child, traveled 350 miles in their buggy; this being the shortest possible route, and often camping out during the nights, there not being even a house to shelter them. One of the horses was bitten by a rattlesnake, and this caused a delay of several days. As they started out on their return journey, which leads them through the mountainous country occupied by the treacherous Apache Indians, we wondered if there were not some of the preachers in the East who would a little rather the "other fellow" would do this pioneer work.

The session was one of unusual interest, and a deep spiritual feeling was manifest at every meeting of the session. There was an advance along almost all the lines, but most marked in the membership and in missionary collections. The average per member in the various benevolences was a little over \$2, but according to the unfair standard of comparison of some statistics our name does not appear at all, while in reality we are in the front of all the vast ranks of Methodism in the world. We had hoped to open the Arizona Wesleyan College this fall, but owing to the recent affliction of our superintendent this matter was deferred for the present. We expect to have the buildings completed during the coming year.

The question of greatest interest, and that which excited the deepest feeling of sympathy, was that pertaining to Dr. Adams, our superintendent, who was smitten with blindness nearly two months ago. From the first he, as well as some of the brethren, had little hopes of the recovery of his sight. When the bishop arrived Dr. Adams informed him that his condition rendered

him unable to retain the superintendency of the Mission, and, therefore, tendered his resignation. The Rev. George Boyard, of the Southern California Conference, was appointed superintendent.

Black Hills Mission of the Methodist Episcopal Church.

BY REV. J. B. CARNS, SUPERINTENDENT.

This mission field comprises that part of South Dakota which lies west of the 101st degree of longitude. The work of the Mission has been confined principally to the Hills towns; but our church has been planted up on the Little Missouri valley, 100 miles north, and



GREAT FALLS IN MISSOURI RIVER.

is moving down the valley east, the Bearbutte, Box Elder, Elk Creek, and Rapid valleys. The Black Hills region was purchased from the red man by the treaty of 1877. So greatly was he in love with it that he left reluctantly, and seeking revenge on the gallant red-haired chieftain and his men on the Little Big Horn, many a pioneer grave marks his march out. The people of the Black Hills have great love for General Custer. The first town of the Hills was named after him. It was on its site the brave commander with his Seventh Cavalry camped during the summer of 1874. "Poor Lo" seldom visits this part of the country, and then it is by permission. He is disarmed and located in scattered agencies on the reservation. These agencies are connected with the outside world by telegraph, so that an uprising is almost an impossibility.

We have no fear of the Indians. Here, as elsewhere, the sons of Japheth have supplanted the sons of Shem. This part of the country is famous for climate, mineral wealth, stock-raising, and healing waters. We have occasional extremes of temperature. Summer nights are very pleasant; usually a blanket adds to comfort. Fall seems to be a continuation of what is known in Ohio and Indiana as Indian summer. No rainfall in the winter and light dry snows. Sometimes during cold winter a warm wind called chinook will blow for days. In a few hours the snow melts and we are reminded of spring. The winters are about four degrees warmer than Omaha.

The churches are working successfully, and are represented by 1 Episcopalian, 3 Lutheran, 4 Baptist, 6 Catholic, 7 Congregational, 10 Presbyterian, and 18 Methodist Episcopal preachers. The Catholics have two schools—one located at Deadwood and one at Sturgis. The standard of these schools would rank below that of a graded school. The Episcopalians have just completed a building for an Indian school in Rapid City; cost, \$2,500. The money was contributed by Mrs. Astor.

The Rev. Henry Weston Smith, an ordained minister of the Methodist Episcopal Church, was the first preacher of the Black Hills. He preached his first sermon on Sunday, May 7, 1870, in a log-house, with sawdust floor, in Custer. After a few months of earnest labor for the salvation of souls in this wild region, during which time, it is said, he never lost an opportunity to advance the Master's cause, he passed from camp to camp preaching the Gospel, unarmed and generally alone, and that while the country was full of savages. On August 20, 1876, he left his little cabin in Deadwood, pinning on its door a slip of paper bearing these words: "Gone to Crook City; expect to return three P. M." "He had been to Crook, had preached, and was on his return to Deadwood, when the Indians ambushed and shot him." When they discovered they had killed the missionary, they placed his Bible on his breast, folded his hands, and hurried away without mutilating him in any way. His Bible that he always carried with him was the gift of the Rev. Diodate Brockway, his mother's pastor. This gift caused the first aspiration for a useful life. He was converted through the labors of the Rev. Anthony Palmer, of Providence Conference. This honored servant of God, though dead, still lives. His grave overlooks the city of Deadwood from Mount Moriah. The workmen die, but the work goes on. His widow, Lydia A. Smith, lives with her daughter, Edna I. Tyler (who furnished the data and facts of her father's death), in Worcester, Mass. "The blood of the martyrs is the seed of the Church."

Our Mission two years ago was organized into a Mission Conference. We now have sixteen charges and a Methodist Episcopal college. We will be ready to organize a Conference by the time the General Confer-

ence gives us the authority. Our college is a three-story stone building, costing \$28,500. With the advance of real estate, the college property is worth \$50,000. It has a faculty of seven. The first term enrolls thirty-eight scholars.

The assessments for Missions and Church Extension are full, and a good showing for all other collections; but for lack of missionary money we should have reported nineteen charges. This year our crops are the poorest they have been for thirteen years. The cost of living here is one third higher than it is east of the Mississippi. Our people are generally poor. They are content with cheap churches. The first church in a place to move in building secures all the outside aid of the community. We depend very much on Church Extension help. Every-where throughout our work we find an overwhelming worldly spirit. Men are determined to get rich in a short time. We need more missionary and Church Extension money, but our greatest need is an intense passion for soul-saving. Matthew Henry said, "I would think it a greater happiness to gain one soul to Christ than mountains of silver and gold to myself." Brainard said, "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep I dreamed of these things, and when I was awake the first thing I thought of was this great work." The following are the appointments made at our late session:

SUPERINTENDENT, J. B. CARNS

Buffalo Gap and Oelrichs, W. H. Clement; Central, W. D. Atwater; Creston, supplied by L. C. Olcott; Custer and Hill City, George C. Ulmer; Deedwood, to be supplied; Hermosa, H. A. Jones; Hot Springs, H. D. Smith; Hot Springs Circuit, Jas. Tutty, supply; Lead City, D. W. Tracy; Minnesota, supplied by J. M. Gardner; Nowan and Cheyenne, to be supplied; Nashville, supplied by Richard Gladden; Piedmont, W. S. Cuthbert; Rapid City, J. O. Dobson; Spearfish, James Williams; Sturgis, to be supplied; Whitewood and Terra Ville, George P. Snedaker; J. W. Hancher, President Black Hills College; E. E. Lymer, Professor of Mathematics in Black Hills College; Fred V. Fisher, missionary to Nevada; Victor Charroin, transferred to Wisconsin Conference; E. C. Warren, located at his own request; Robert Marsh, discontinued.

Report of Indian Mission Conference.

BY REV. B. C. SWARTZ.

THE FIELD—GEOGRAPHICALLY.

1. The Conference embraces the Indian Territory. It is nearly as large as all the New England States, embracing 64,890 square miles, which is larger than any State east of the Mississippi River.
2. The soil varies from the richest to the poorest.
3. The productions of the soil are corn, wheat, oats, hay, cotton, sugar-cane, tobacco.

THE PEOPLE.

1. Citizens, or those who have the rights of Indian citizens, squaw men and squaw women, or white men and women married to Indian men or women.

Of these citizens there are 73,000. Of whites, Negroes, and less than half-bloods among the Chickasaws there are 100,000 in the Indian Territory proper. In Oklahoma Territory there are about 6,000 colored people, mostly freedmen, and 54,000 white people; making a total population in this Territory of 237,000.

The Chickasaw Legislature at its recent session declared all persons of less than one half Indian blood to be non-citizens.

CHURCH MEMBERS

1. Protestants, about 15,000
2. Catholics, about 2,500

Nominally so, though few of these Indians know or care any thing about the doctrines of the Church. Leaving of common sinners, for whom Christ died, but who reject him, about 219,000 people in this territory.

Among these Indians are about 10,000 heathen—pagans, rather—fire-worshippers, demon-worshippers. These Indians are a religious people—**emphatically so. Their public dances are religious festivals.** Many of the rites and ceremonies which take place on these occasions have a significance not understood by any except those who have been initiated into their mysteries.

Some of these rites are curious, some grotesque, others shocking in the extreme.

There are about 500 Indian, 400 Negro, mostly freedmen, and 1,600 white members of the Methodist Episcopal Church connected with our mission.

DIFFICULTIES OF THIS FIELD

1. Among the Indians, especially, there is a standing doubt of the sincerity of all white men—a suspicion that all such come among them to make money at their expense. Hence the necessity of the missionary becoming personally known to them, and thus gaining their confidence and respect.

This accounts for the fact that our progress among them seems slow, and also for the meager collections among them for support of pastors, as well as all benevolences.

Thus, polygamy, war-dances, stomp-dances, sun-dances, and a devotion to their own religion and its demoralizing rites, among the less enlightened, are fearful barriers to rapid progress among them.

2. A want of church edifices.
3. A want of pastors devoted wholly to their work, which we cannot have without a better support. Not one of our pastors receives more than \$193, and some get as low as \$32.50.
4. A want of schools in every part of our work—of Christian schools, under our own Church especially. We need \$5,000 to help support teachers who ought to open schools in twenty of our chapel churches.

PROGRESS.

Since March 20, 1889, we have grown from about 350 members and probationers to 2,500; our church property from 5 to 28 churches; parsonages from 2 to 7; and the estimated value of all church property from \$5,000 to \$34,000.

HOPEFULNESS OF THE FIELD.

1. The Indians are becoming ashamed of their heathenish rites, many of them preferring to pay a fine in case white men are present rather than take part in them. And they will laugh at those who do take part in them.
2. There is an increasing desire for Christian education and religious instruction.
3. Conversions are increasing in all parts of this field.
4. The presence of increasing numbers of a better class of white families, who are leasing lands and operating farms among them, is a most powerful agency for good along all lines of progress—educational, civilizing, and religious. God reigns and the Indian Mission Conference grows.

Americanism as a Missionary Instrumentality.

BY W. H. MORSE, M.D.

Mr. Cecil Polhill Turner, writing from Sining, in north-eastern Thibet, to Mr. George Parker, missionary at Kansu, says, concerning the possibilities of missionary aggression upon Thibet:

"I have just been reading a native book on Thibet, . . . in which it is most strongly expressed that no foreigner is on any account to be admitted to Thibet. Especially are the English to be feared, who have a telegraph and railway up to Darjeeling."

Mr. Parker, commenting on his correspondent's observations, says:

"Does not jealousy of the English indicate a special call for American Christians to occupy this field?"

This incident suggests the important and emphatic question, Is Americanism a factor of extraordinary value in the prosecution of the cause of missions?

It is an interesting and worthful question, asked that a suggestive and notably unique answer may procure attention to a unique fact. It deserves a few thoughts of close study in view of its valuation, and at the outset we have to admit that we can discover the answer with the certainty of a more perfect solution by addressing the matter at its basal principles.

Is the American Christian of a distinctive character? Is that character peculiarly adapted to the appropriation and retention of the essential principles of the religion of the Christ? Are those essential principles illustrated in that character in the most practical manner?

In answering these three questions affirmatively we do not part from the consideration of a most interesting and relatively important matter, not altogether new in its relations, and yet of a novel adaptation. It may be said that the Christian temperament can have nothing to do with nationality, so far as the making of character is concerned; but beyond controversy nationality does shape character, and the questions are perfectly legitimate. Character is aptly synonymous with nature, and has a pertinent amenability. Therefore it is that, interrogating nature, it is quite impossible to gain an indirect reply of a negative order.

Christian character depends upon nature, let the interpretation be as we will. The botanist finds in the wood a certain plant, flourishing there, strong of stem, luxuriant of foliage, gay of bloom, and promising of fruit. He transplants it to his garden, and is rewarded by its making growth. Not only does it grow, but the growth is one of rare magnificence, and in the sequent years the flowers are larger, their hues are brighter, and the bloom is protracted. A nurseryman, noting the botanist's success, obtains a plant from the same wood, twin to that first taken. He plants it out, and gives it care and cultivation. But though it lives, its life is sickly, and it declines to bloom. He seeks the botanist perplexed, and tells of the exercise of his art, the scientific fertilization, the tillage, the correspondent care. In answer the botanist takes the other to the wood and shows him the place from which he took his plant. He indicates the amount of sunlight and of shadow that it received, the distance of a near-by stream, the character of the soil. He then shows him the transplanted plant, and bids him note that it is growing under the same conditions as in its native wild. His secret is simply the requisition of nature; the reason of the nurseryman's failure is that his cultivation was artificial. So of the religion of Christ. It flourishes where it has the same soil as that in which it was indigenous, the same light of the sun, the same general conditions. If its growth is healthful and promising it is because that the object has been to encourage the action of the divine light upon its life. If it is not flourishing the fault is that of man. Our American soil is well calculated for the growth of such a "pleasant plant," in that it is of the same kind as that in which it was indigenous. Added to this we favor it with the same sun, and permit no political cloud to overshadow it. Why, then, should it not prosper, and why, with right ideas of culture, should not its character be pronounced and intensive?

Incontrovertibly, a man's conception of God and religion depends on that man's point of view. This may be differentiated by circumstances, which may be either social or political. An abstract idea must necessarily be thus governed and dependent. It is so of other things as well. Stanley mentions a certain plant by name, but does not supply a description. Let ten of his readers attempt to make good this omission and the result is that, although ten "descriptions" are given, no two are alike, and all are far from being true to nature. A school-teacher in a New England village, having found his pupils interested in a menagerie poster, directed that each prepare a composition on the gnu, an animal which none had seen, but which was named on the poster. The day following the writing of the essays the lads were taken to the menagerie and shown the animal. Their compositions were then read, and afforded much amusement at the grotesque opinions concerning the gnu. The inspiration of coloring was, naturally, the horse. Given the same task to a class of Canadian boys, and the basis of description would have been the moose;

while New Mexican lads would have founded their ideas on the ox. The mind must have its model, and that model has need to be a familiar object. Mrs. Stowe, in one of her novels, refers to the early African bishops as "colored men." Text-books of natural history not yet antiquated describe the whale as a fish. An elaborated picture of the ordinary pond-lily does service in many minds for the Victoria Regia.

The model need not be pronounced to the senses. It may be idealic, visionary, theoretical. Let three Chautauqua young ladies—an American, an English, and a French girl—prepare papers on "The Political Creed of Andrassy and Kalnoky," and quite naturally each writer's national bias will determine her effort. On one canvas the picture of Gladstone, on another that of an American statesman, and on the third the lineaments of Thiers, or perhaps Marshal MacMahon. An American editor, who would not commit the error of writing an account of Grant's political views as those of Clay, makes the blunder of ascribing the sentiments of Prince Bismarck to his successor, and as original with General Von Caprivi.

Says an early naturalist, with commendable honesty, "As the Spitz dog so closely resembles the Esquimaux, and as we have never seen the former, a description of the Esquimaux will do for that of the Spitz." A commentator, writing of the sparrow of the Bible, reasons that the Hebrew word *tzippor* is applied to the bird "because of its peculiar chirp; and as it is for the same reason that our ordinary ground sparrow gets its popular name of 'chippy,' it follows that our little bird and that of the Scriptures are identical." A Sunday-school teacher of more than average intelligence, in explaining Luke 6. 1, told of the disciples "plucking off the ears of corn, husking them, gnawing the corn off, and then throwing the cobs away." A gentleman addressing a Sunday-school on the attributes of Deity illustrated by describing the Ear of Dionysius. Graphically portraying the wickedness of the Syracusan tyrant, and picturing him as listening in the hall of the Ear to the conversation of his prisoners, he "applied" the story by saying, "And as he would hear all they said, so God in heaven hears our every word." The pastor's little girl, on returning home, said: "Papa, there was a man in our school to-day, and what do you think? he said God is a mean old fellow, as mean as can be; and he sits in heaven with his ear to a hole in the wall and hears every word that we say down here on the earth!"

How frequently we find a Japanese matter or incident clothed in Chinese habiliments of description, or a Bulgarian masquerading in the public prints as a Turk! A recent number of one of the leading religious journals speaks editorially of "the new government of Brazil, modeled, like that of Switzerland, after that of the United States." How many, after having read a popular novel, rely upon the description of the characters as types of nationality, seeking Pip and David Copperfield in London streets, Tom and Topsy on the Southern plantation, the Grandissimes in New Orleans, an Anna Karenina in Russian

villages. So in histories—looking for Carlyle's German soldiers *unter den Linden*; for Macaulay's Whigs in the modern parliamentarian; for Caligulas and Aspasias in Rome; for Napoleons in Corsica; for a Robert Burns behind every Scotchman's plow.

Says a recent writer, putting the words into the mouth of one of the characters in a story, "I did not like to think upon Jesus Christ as a Hebrew, for the only Hebrew that I had ever known was Auzflaum, the murderer. Do what I could, if I thought of the Saviour as a Jew the repulsive face of Moses Auzflaum was before me. In later years, when I came to know Dr. Cohen—mild, good, and gentle—I thought of Christ as such a Jew, and found him gladly."

"When I was a boy," says a New York editor, "there was among my father's books one volume, the title of which I forget, but which was illustrated with coarse wood-cuts. One of these represented the Last Supper, and among the figures was that of Judas Iscariot. Some one, with malice prepense, had drawn a pen from the nose perpendicularly to the mouth, so that the mark, giving the appearance of a harelip, added to the ugliness of the face. More than thirty years after having seen that book and that cut I was one day in Hoboken, when, turning a corner, I met face to face a Jew with a harelip. Involuntarily I started, and a terrible, indescribable felling of horror came over me. Resisting the impression was impossible. It seemed that I recognized some one whom I had once known, and that one the traitor apostle. Were I an artist," he continued, "and were I painting a biblical subject, illustrating scenes in the life of our Lord, Judas would have to go on the canvas with the labial deformity, were I to do justice to my ideas of the man."

A young girl who had read with a girl's avidity the effusions of Alice and Phoebe Cary, on being sent to school and given Cowper to read, exclaimed, with surprise and scorn, "That poetry? That surely is not poetry!" "I never appreciate a good novel," says an acute scholar, "simply because when I was a child my favorite reading was the New York *Lodger*. Its stories constituted my youthful ideas of fiction, and after reading Sylvanus Cobb and Mrs. Southworth I had no taste for Dickens, James, or Howells." "Tell a child," writes a temperance advocate, "that alcohol is the devil of the Holy Writ, and the thought will so thoroughly possess it that there will be no getting rid of it in after life, and there will be no more effectual weapon in the war of temperance."

Is not the same true of the Christian religion? Are we not slaves to sentiment? Are we not too prone to be governed by false ideas? Do not extraneous and altogether irrelevant opinions exert an unwarranted influence in determination of conclusions? Is not one potential opinion of the kind that which has to do with nationality, and is not this exertion particularly pronounced in the United States?

The Redeemer's last command contained a universal commission. The disciples were sent to teach "all

nations." Obviously all must be receptive, all teachable. The religion of Christ is for "all." For all nations, all people, all classes and conditions. From every nation on the earth disciples have been called. No other religion has ever taken hold upon such a grand possibility, and, beyond question, no other could. Mohammedanism could not be received with favor in western Europe or America. Buddhism, though graced with esoteric fancies, has advanced to its utmost limit, both toward the East and toward the West. The Brahmo Somaj, putting forth a strong and prehensile root, finds no place for it in other than the soil in which it is indigenous, though grafted upon with a Christian branch.

How different it is with the Christian religion! All nations are "taught," no matter what may be the form of teaching. All sects prevail in missionary labors, the magic of the name of Christ abounding in spite of the abridgments of doctrine. The Karen makes no choice between Methodism and Congregationalism; the missionary of the Roman Catholic Church is as successful in East Africa as the Protestant Episcopal. The Greek and Armenian Churches have but to send out missionaries to gain ground equal in area to the possessions of Romanism and Protestantism. The smaller sects enjoy as good opportunities, and discover proportionately as excellent results, as the larger; while sects false at heart have but to name the name of Christ upon their banners to obtain place and position. Some peoples are converted more rapidly than others; some denominations move along the lines with more celerity than others; some people are more fitted for one sect than another.

This last-named fact of adaptability is as interesting as it is instructive. Luther could not possibly have been a Presbyterian, or Swedenborg a Baptist, or Fox a Catholic. Wesley was an Episcopalian by nature, Judson a Baptist, Ann Lee a Shaker. Equally true the adaptability of peoples to sects. It has been said that any other denomination would have succeeded as well as the Congregationalists did with the Sandwich Islanders, had they but had first possession; but it is quite probable that an exhaustive inquiry would show that this is not the truth. If it is true the case is an exceptional one. The Moravians, though gaining in the heart of the Wesleys by the touch of Peter Bohler, had no success in England, though working fertile soil in the Greenland that repelled the Anglican hand. The Mormons could never have obtained in Germany or France the footing that they have in America; or the Calvinistic Methodists in the United States that which they have in Wales; or the Dutch Reformed in England that which they enjoy in the Netherlands. Other denominations might enter upon Cuba, but it is Catholic; or others upon Burma, but it is Baptist. It is stated in one of the missionary magazines of recent imprint, that aside from its quasi-adoption at court, the Episcopal Church is absolutely unable to "produce an impression" in Hawaii.

It is current opinion in Japan that it is not easy for a Japanese to become a Romanist, as the conversion

necessitates service of a foreign power, which is the last thing to which a Japanese will give assent. In Java the natives look upon a Dutchman and a Christian as synonymous, and, smarting under Dutch oppression, they accept Christ reluctantly. In the United States one becomes a Christian with readiness, as the Christian religion is peculiarly adapted to the citizen. We look upon ours as the ideal government; and, proud of it, we have but to apprehend the religion of Christ to discover the symmetrical similarity between its constitution as a church and that of the American government. Are not the American republic and the Christian Church alike in that their respective governments have all of the people represented in them, and are managed by the representatives of the people according to the plan of the people's choice?

The postulate may be written so that he who runs may read:

In a wide and constitutive sense on the one hand, and in a restricted sense on the other, our American government is more closely analogous to the Christian Church than that of any other nation.

Describe, if you please, the ideal republic, and you describe either the American government or the Christian Church. I speak with full reverence, and none can controvert.

This being so, we may pronounce the American Christian possessed of a distinctive character, which peculiarly adapts him to appropriate and retain the essential principles of the religion of Christ. With such appropriation and retention he illustrates his character in such a practical manner as to render the illustrative force prudentially valuable as a factor in propagating his religion. Therefore it is that we clothe another postulate as a fact:

Americanism, as evidenced in the true American, is not only a potential instrumentality in the missionary cause, but is by far the most potential ever exercised.

Let us undertake some slight investigation of the premises.

Why is this so?

Simply because of the analogy outlined in our first postulate. Simply because in Americanism there is the living manifestation of the reality of Christianity. Simply because that which we may call Christianity and that which we may call Americanism are so intimately identical as to be relatively interchangeable.

I shall not go so far as to assume that the essentially inherent missionary spirit is rationally expressive as the categorical definition of the distinctive character nominated as Christianity. Such a definition is contingent merely. It is but a constituent subdivision of the full interpretation.

It may be urged, by way of objection, that if there be an analogy between Americanism and Christianity, why has not Christianity asserted its potentiality when operated as Christianity? To this we may answer that it always has, and ever will. True Christianity has always been powerful, always will be. Used by any agency,

this factor cannot but avail as potential. Given into the heart and hands of slave or tyrant, it is an efficacious force. I do not doubt but that a missionary might come forth from the Armenians, or from out of the Greek Church, and prove a worthy worker. Men and women from nations almost if not altogether antipodal to America have worked and are working, doing the Master a grand service. But, beyond doubt, the nearer to the American worker one comes the better work he does. Study any missionary life—and many might be cited—and it will be shown that the more abundantly Americanism obtains the more thorough the work, the more refined the quality of the blessing.

But give an American the weapon of Americanism, and his work becomes the most potential possible. Congomans can use our fire-arms, but it is the trained soldier who does effective work with rifle and minute-gun. A gang of convicts may erect a building, but they have not the capacity of the trained carpenter and mason. The mechanic may stop the flow of blood from a wound by compression, but the surgeon ligates the arteries. The Englishman or German may go to the mission held with the fullness of Christianity in their hearts, and their work will not deserve to be measured by the same measuring reed.

Westfield, N. J.

The Mother of the Thoburns.

BY MISS ISABELLA THOBURN.

Our modest mother, always choosing for herself and us the most retired places, and always drawing back instinctively from a prominent personality, will forgive me for writing about her if it can do any one good.

There is not much to record in a quiet country life, and I have nothing very remarkable to tell. The missionary story you ask about is this: Our father and mother, with two children, came to Ohio from the North of Ireland in 1825. After a year or two they went to Philadelphia, but my father's business undertaking there did not succeed, and they returned to Ohio so much the poorer for the attempt. Soon after, they bought a farm for which they could not make full payment and were obliged to give a mortgage, and those who know the Scotch-Irish horror of debt can understand what a burden it was until the last dollar was paid off. Finally it was accomplished. It was when the harvest had been sold, and when the final payment was made, my father came home with two gold eagles above the amount of the debt. The announcement was made to the family, for every child had been made to feel that he shared the responsibility, and so was allowed to share the pleasure. Then father took out the two pieces of money and said, "We will give ten dollars to the Missionary Society for a thank-offering, and this," he added, giving mother the other ten, "is for your new cloak." She held it thoughtfully a moment, and then giving it back, said, "Put this with the other piece for the thank-offering, and I will turn my old cloak." No personal desire or need was ever allowed to come in the way of the money due to the church or to God's work, and, above the dues, free-will offerings were a delight.

My mother's character was distinguished, to her children, by truth, courage, and helpfulness. There was no yielding of principle for any one's praise or for personal advantage, no attempt permitted to "put the best foot forward"—the peculiar American temptation—no compromise for appearance' sake. I cannot remember that

the word fear had any place in the household vocabulary. If it was right to go anywhere, go we must, in darkness or storm or danger. Not to go was never mentioned as a possibility, and so not thought of. No child of my mother's ever thought of asking her to be allowed to stay at home from the district school a mile away, and if we were ever late the fault was not with her. Happily, when it stormed over-much our kind father used to take us girls to and fro, and our "old Bess" learned the way so well that with a triple load she would walk soberly to school, turn her round side carefully to the tree stump that answered for "mounting block," and when we were safely off go back home as straight as she came. I remember one day a friend of my elder sister's brought a little girl of my own age from the town to spend the day, and expected that I would be kept home from school to entertain her, but all the same I was sent off as usual. I thought it a little hard then, but how often as a teacher I have wished for mothers who had more regard for teachers' rights and pupils' duties than for either housework or pleasure.

My mother's perfect calmness in danger was remarkable. When we girls and the dogs thought there was a thief in the barn one night when there were no men about the place she walked out in the dark, and in her natural voice asked, "Who is there?" When an escaped lunatic carrying an ax rushed into the house she met him as calmly as though he had been an expected guest, and so quieted him until help came. When a neighbor had small-pox in a time and place where special nurses were unheard of she took her turn at night watching, going and coming as though nursing small-pox was an easy matter and a safe thing to do. Whatever precautions she took, or danger there was in the case, was not talked about at home.

As soon as we children were old enough to be of any use we were sent to help wherever there was sickness or over-work. If we could only use a fly-brush or fetch a glass of water or help wash dishes, and so lighten labor for the hands needed at the sick-bed, we were sent to do that. I think all of us had had experience of night nursing among our neighbors when we were sixteen. We were somehow made to feel, although I cannot remember by what words, that we were debtors to all who were in need of any thing we could give, whether of time, or service, or money.

My mother wore the old-fashioned Methodist dress which she had put on for conscience' sake when she was converted in her girlhood in Ireland. It did not differ much, except in color, from that of our nearest neighbor and my mother's particular friend, another Irish woman, and a member of the Society of Friends.

That early Irish Methodism was of the Wesleyan type, and was idealized in my mother's memory. We never tired hearing of how she liked to prepare her mother's kitchen for the meetings held there, and how she walked miles away to other meetings, feasting on the spiritual things spread for them by those earnest, self-denying men. The library brought from Ireland was largely made up of the lives and lessons of the saints of early Methodism, and though a great reader of both books and papers these old memoirs were her favorites to the last.

My father died in 1850, and my mother twenty years after. Her health was poor during the last ten years of her life, and she was little known beyond the family circle. Of her ten children she sees three face to face, and we seven are looking forward to the glad day when we can tell her how much she did to prepare us for life here and hereafter.—*Friends' Missionary Advocate.*

Minute of Proceedings of General Missionary Committee.

(The following is a Minute of the proceedings, with the exception of some motions that were not adopted, and the statement that at each session the Minutes were read and approved, and the sessions were closed with the benediction.)

The General Missionary Committee of the Methodist Episcopal Church met in the Bromfield Street Church at 10 A. M., November 12, 1890, Bishop Bowman in the chair.

Devotional exercises were conducted by Rev. A. S. Hunt, D.D. The roll was called, and on motion Rev. A. K. Sanford, D.D., first clerical reserve, was seated in place of Rev. J. M. Buckley, D.D., until his arrival; Rev. A. D. Vail, D.D., was seated in place of Rev. H. A. Buttz, D.D.; H. W. Knight, Esq., in place of Judge E. L. Fancher; John French, Esq., in place of Judge G. C. Reynolds, information having been received that the principals would not be present.

Rev. S. L. Baldwin, D.D., was chosen Secretary, and Rev. Sanford Hunt, D.D., Financial Secretary.

On motion of Bishop Andrews, it was resolved that Bishop Taylor be invited to sit with the Committee, and participate in all discussions concerning Africa; and that Bishop Thoburn be invited to sit with the Committee, and participate in all discussions concerning India and Malaysia.

On motion of Bishop Walden, a committee of three, with Bishop Foster as chairman, was ordered to prepare a letter expressive of the feelings of the Committee toward J. M. Trimble, D.D., in view of his resignation as representative of the Fifth District.

The hours of meeting and adjournment were fixed as follows: Morning session at 9.30, adjournment at 12.30; afternoon session at 2, adjournment at 4.30.

The Hon. Alden Speare gave a brief address of welcome to Boston on behalf of the laity.

The Rev. L. B. Bates, D.D., welcomed the Committee in behalf of the clergy, and extended an invitation on behalf of the city authorities to an excursion on Saturday afternoon at two o'clock, to visit the institutions of the city. The invitation, on motion of Dr. Tevis, was accepted with thanks.

Bishop Bowman briefly responded to the addresses of welcome.

On motion of Dr. Baldwin, a committee of three, with Dr. Grimm as chairman, was ordered to prepare a minute in regard to the death of Rev. Christian Blinn, D.D.

On motion of Dr. J. M. Durell, the bar of the Committee was fixed at the sixth seat from the platform of the middle aisle, and the sixth seat of the inner side of the other aisles.

On motion of Dr. Upham, a committee

of three was ordered to prepare a minute in regard to the late General Fisk.

Dr. Hunt, Treasurer, presented the report of the treasurer and assistant treasurer for the year ending October 31, 1890, as follows:

REPORT OF THE TREASURER OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

APPORTIONMENTS AND RECEIPTS.

CONFERENCE.	Appor- tionments.	From Nov. 1, 1889, to Oct. 31, 1890.
Africa	\$1000	.....
Alabama	600	\$453 00
*Arizona	750	575 00
Arkansas	1,000	7,000 49
Austin	1,500	1,131 00
Baltimore	42,000	40,898 31
Bengal	200	98 00
*Black Hills	750	750 00
Blue Ridge	600	566 53
*Bulgaria	100	.....
California	9,000	10,069 81
*California German	600	956 00
Central Alabama	500	272 63
*Central China	200	330 00
Central German	10,000	8,358 55
Central Illinois	10,000	18,007 44
Central Missouri	500	301 35
Central New York	20,500	18,508 87
Central Ohio	18,500	19,121 19
Central Pennsylvania	35,500	38,579 61
Central Tennessee	900	567 10
Chicago German	5,400	4,372 25
Cincinnati	20,000	25,010 40
Colorado	6,000	6,178 78
Columbia River	2,500	2,857 50
Dakota	3,500	2,712 92
Delaware	2,000	2,444 00
*Denmark	700	821 43
Iles Molles	18,000	22,586 66
Detroit	16,500	16,153 44
East German	7,000	7,480 00
East Maine	3,000	2,638 00
East Ohio	28,500	25,524 73
East Tennessee	900	.....
Erie	16,000	16,831 29
Florida	750	670 97
Foochow	400	293 16
Genesee	20,500	22,593 34
Georgia	500	244 66
Germany	2,000	1,360 22
Holston	3,000	999 00
Idaho	600	370 41
Illinois	28,500	27,341 57
*Inian Territory	100	97 00
Indiana	15,000	9,614 33
Iowa	11,500	11,771 64
Italy	300	200 40
Japan	250	326 65
Kansas	7,000	6,480 28
Kentucky	4,000	3,495 35
*Korea	50	.....
Lexington	700	564 26
Little Rock	400	776 20
Louisiana	1,500	1,020 68
*Lower California	50	.....
Maine	6,000	5,041 37
Malaysia	100	.....
Mexico	750	551 33
Michigan	16,000	14,020 91
Minnesota	13,000	12,674 27
Mississippi	1,000	747 35
Missouri	4,500	4,580 07
*Montana	1,500	1,657 63
Nebraska	5,000	4,226 46
*Nevada	750	1,029 70
Newark	30,000	36,575 83
New England	97,500	26,795 07
New England Southern	15,000	14,284 00
New Hampshire	8,500	8,345 49
New Jersey	20,500	20,708 79
*New Mexico English	500	651 85
*New Mexico Spanish	300	270 00
New York	57,000	47,316 09
New York East	57,000	48,215 60
North Carolina	600	560 25
*North China	500	.....
North Dakota	2,500	3,028 00
Northern German	2,800	2,280 33
Northern New York	16,000	23,284 54
North India	750	895 60
North Indiana	15,500	13,584 92
North Nebraska	3,250	3,044 50
North Ohio	15,500	12,210 29
*North Pacific German	900	519 00
North-west German	3,700	2,201 60
North-west Indiana	12,500	11,440 56
North-west Iowa	6,000	7,336 87
North-west Kansas	3,500	2,453 76
*North-west Nor & Danish	300	382 00
North-west Swedish	5,000	5,484 10
Norway	1,200	1,287 19
Norwegian and Danish	3,000	3,011 05
Ohio	25,700	21,777 60
Oregon	3,500	4,030 19
Philadelphia	68,000	56,587 79

CONFERENCE.	Appor- tionments.	From Nov. 1, 1889, to Oct. 31, 1890.
Pittsburg	21,000	22,965 23
Puget Sound	2,000	3,710 00
Rock River	20,000	30,055 85
Saint John's River	500	551 80
Saint Louis	9,500	24,591 67
Saint Louis German	7,000	5,773 31
Savannah	1,000	865 95
*South America	300	748 47
South Carolina	4,000	3,038 20
South-east Indiana	12,500	7,127 24
Southern California	5,000	5,702 00
Southern German	2,500	1,415 73
Southern Illinois	11,000	2,270 76
South India	300	253 20
South Kansas	5,500	4,959 20
South-west Kansas	4,750	4,187 98
Sweden	4,000	3,949 50
Switzerland	600	934 50
Tennessee	1,000	1,044 54
Texas	2,000	1,198 10
Troy	24,000	20,550 45
Upper Iowa	10,000	16,510 00
Upper Mississippi .....	.....	32 00
*Utah	650	1,260 55
Vermont	7,500	5,572 66
Virginia	1,400	1,107 85
Washington	3,500	2,790 00
West China	100	1,606 26
West German	4,000	3,812 65
West Nebraska	2,500	1,408 00
West Texas	1,000	1,105 25
West Virginia	6,000	5,600 64
West Wisconsin	6,500	5,615 34
Wilmington	20,000	24,438 87
Wisconsin	10,000	8,861 30
Wyoming	20,500	21,970 35
*Wyoming	500	524 00
Legacies .....	.....	58,681 26
Lapsed Annuities .....	.....	4,000 00
Sundries .....	.....	20,048 32
Total	\$2,114,250	\$1,135,271 82

*Mission.

Receipts from November 1, 1888, to October 31, 1889

Receipts from November 1, 1889, to October 31, 1890

Increase

DISBURSEMENTS FROM NOVEMBER 1, 1889, TO OCTOBER 31, 1890.

Africa	\$6,674 67
Bengal	31,710 01
Bulgaria	19,595 54
Central China	41,251 70
Denmark	11,020 60
Foochow	24,835 69
Germany	37,923 66
Germany—American Bible Society Ap- propriation	4,000 00
Italy	46,231 20
Japan	54,290 39
Korea	15,476 31
Malaysia	6,370 14
Mexico	52,076 63
North China	47,856 42
North India	94,350 03
Norway	15,400 83
South America	40,925 58
South India	26,716 72
Sweden	25,723 25
Sweden—American Bible Society Ap- propriation	4,000 00
Switzerland	20,867 50
West China	4,608 34

Domestic Missions

Office expenses

Publication Fund

Incidental expenses (of which \$14,338 53 was for interest)

RECAPITULATION.

Treasury in debt November 1, 1889

Disbursements from November 1, 1889, to October 31, 1890

Total

Receipts from November 1, 1889, to October 31, 1890

Balance Treasury in debt, October 31, 1890

STATE OF THE TREASURY NOVEMBER 1, 1890.

Treasury in debt in New York

Cash in Treasury in Cincinnati

Net debt of Treasury, November 1, 1890

Net debt of Treasury, November 1, 1889

Increase of indebtedness

S. HUNT, Treasurer.

E. CRANSTON, Assistant Treasurer.

The receipts came from the following sources.

Conference collections...	\$1,051,642 04
Increase.....	37,559 95
Legacies.....	58,681 26
Decrease.....	12,643 99
Lapsed annuities.....	4,000 00
Decrease.....	10,500 00
Sundry receipts.....	20,045 42
Decrease.....	2,981 94

The treasurer also showed that the Conferences had increased the amount of their giving every year for ten years. The receipts from the Conferences were

1881	\$570,965 77
1882	721,351 08
1883	651,772 44
1884	642,158 09
1885	604,734 95
1886	\$36,592 37
1887	912,248 91
1888	915,121 38
1889	1,014,052 00
1890	1,051,642 04

Total..... \$7,958,995 12

Secretary McCabe moved that we appropriate \$1,026,000 for the Home and Foreign Missions for 1891.

Bishop Andrews moved to amend, by making the amount \$1,200,000 for all purposes.

Bishop Fowler moved to amend the amendment, by making the amount \$1,225,000.

Secretary Leonard moved, as a substitute that \$1,132,000 be appropriated for all purposes, excluding the debt.

Bishop Fowler moved to amend, by making the amount \$1,150,000.

Bishop Merrill moved to lay the amendment on the table, and the motion prevailed.

Bishop Fitzgerald moved to amend, by adding an appropriation of \$68,000 for the debt, and the motion prevailed, and the substitute, as amended, was adopted.

On motion of Secretary Leonard, the sum of \$1,132,000 thus appropriated was divided as follows:

For the work	\$1,026,000
For incidental expenses ..	40,000
For contingent fund.....	25,000
For office expenses.....	25,000
For the Dallas claim.....	6,000
For publishing fund.....	10,000

Total..... \$1,132,000

On motion of Bishop Andrews, it was resolved that the Order of Appropriations, as adopted last year, with the exception of "C," be adopted for this session.

Various matters referred to the General Missionary Committee by the Board of Managers were presented, as follows:

On the support of widows and orphans of missionaries in India; on the payment of the salaries of missionaries in India in gold; on an Annuity Plan for the Lucknow College Fund; on the purchase of property

in Naples, Italy; on including Peru in the South America Mission; on repairing the church in the Cattaraugus Indian Reservation, on property in Kewawenon, Mich.; on repairing house of Rev. F. Ohlinger, at Seoul, Korea, on a Dictionary of the Korean Language, on the request of Superintendent Appenzeller, of Korea, to be allowed to use certain funds for the hospital, on the petition of Rev. G. F. Draper, for a church in Kanagawa, Japan; on the petition of Rev. H. Nielsen, of Switzerland Conference, for an advance, on enlarging the church at Vege, Denmark on the petition of Rev. J. Mitchell, that a mission be opened in Bible lands, on contributions outside of the regular appropriations, on the attendance of members of the Board of Managers, on the purchase of the property of the Women's Foreign Missionary Society at Waseda, China.

On motion of Bishop Fowler, it was resolved that the documents be referred to the corresponding Secretary, and recording secretaries, with power to nominate committees on such of these matters as in their judgment are proper subjects for the consideration of the General Committee.

The chair announced the following committees:

To prepare letter to Dr. Trimble, Bishop Foster, Dr. A. S. Hunt, Dr. Spake.

To prepare minute on Dr. Blinn, Dr. F. Grimm, Dr. J. S. Lewis, Bishop Walden.

To prepare minute on General Fisk, Secretary Leonard, Mr. C. H. Foster, Bishop Hurst.

Committee adjourned.

WEDNESDAY AFTERNOON, NOV. 12

The General Committee met at two P. M. Bishop Foster in the chair.

Devotional exercises were conducted by Dr. Sanford.

H. W. Knight, Esq., was appointed assistant financial secretary.

Bishop Fowler moved that the same percentage of appropriations be made to Foreign and Home Missions respectively as was made last year, and the motion prevailed.

Africa was taken up. On motion, Bishop Taylor was requested to make a report to the Committee. This was done, and the report and the appropriation to be made to Africa were referred to a committee consisting of the corresponding secretaries, the financial secretary, and Dr. Sanford, to make recommendations to the General Committee.

The following letter to Dr. J. M. Trimble, prepared by the committee appointed for that purpose was read by Dr. A. S. Hunt, and adopted:

The General Missionary Committee, assembled in the Bromfield Street M. E. Church, Boston, on the 12th day of November, 1890, have learned with profound regret that the Rev. Joseph M. Trimble has been constrained, by the impaired condition of his health to resign his position as a member of this Committee. His unparalleled career as one of the standard-bearers of the Church, and his identification with the missionary operations of the denomination at home and abroad during the life-time of two generations, are gratefully remembered.

His efficient services for one quadrennium as one of the corresponding secretaries of the Missionary Society, and his discreet and devoted labors as a member of the General Missionary Committee during all its previous sessions, have rendered his name history.

The Committee send their hearty greetings to their brother, received and approved, and hereby assure him of a continued interest in their prayers to the end that the closing years of his history may be characterized by an unwavering and faithful trust, and that in his retirement he may continue to glorify the Father in bringing forth much fruit.

The committee to whom was referred the documents from the Board of Managers reported, recommending that all documents concerning matters in Europe and Asia and American India be referred to a committee consisting of Bishops Andrews and Fowler, Secretaries McCabe, Peck, and Leonard, Drs. Crawford, Vail, Lewis, on contributions outside of the regular appropriations, on restricting appropriations, and on the attendance of members of the Board of Managers, to Bishop Fitzgerald, Secretary McCabe, Drs. A. S. Hunt and J. M. Merrill, and J. S. McLean, Esq.

The Committee adjourned.

THURSDAY MORNING, NOVEMBER 13.

The General Committee met at half past nine A. M., Bishop Merrill presiding. Devotional exercises were conducted by Rev. A. D. Vail, D.D.

Mr. E. B. Tuttle, lay reserve of the Board of Managers, was seated as a member of the Committee in place of Mr. J. H. Taft, who was unable to attend.

The Committee on Bishop Taylor's report and appropriations to Africa reported, recommending appropriations as follows:

For the work	\$2,500
For contingent fund at disposal of Bishop Taylor.....	500
For completion of church at M. Olive	500
For completion of buildings for schools in Liberia at disposal of the Board	1,500
Total	\$5,000

On motion, the appropriation of \$2,500

for the work was made, to be administered by Bishop Taylor.

South America was taken up, and after an address by Bishop Walden on the work in South America, \$37,000 were appropriated for the work as it is, and \$7,750 for educational work.

Bishop Fowler moved to reconsider the vote by which last year's order of appropriations was adopted for this session, but the motion was laid on the table.

China was taken up, and the whole estimates for China were referred to a committee, consisting of Bishops Andrews, Bowman, Merrill, Warren, Foss, Fowler, FitzGerald, and Goodsell, Secretaries McCabe, Baldwin, and Reid, and Dr. Upham, with authority to distribute the sum of \$108,019, the same as was appropriated last year among the four Missions in China.

On motion of Bishop Andrews, the documents from the Board relating to China were withdrawn from the committee to which they were referred yesterday and were referred to the committee just appointed.

On motion of Dr. Reid, the Rev. William Butler, D.D., late missionary to India and Mexico; the Rev. J. R. Hykes; and the Rev. C. P. Kupfer, of the Central China Mission, were introduced to the Committee and invited to seats.

On motion of Dr. Reid, it was resolved that the officers of the American Board and of other missionary societies be introduced to the Committee at such time as may be convenient.

Germany was taken up, and there were appropriated:

For the work.....	\$22,000
For interest on Berlin debt....	600
For chapel debts.....	7,000
For additional instruction in Martin Mission Institute.....	1,000

Total..... \$30,600

Switzerland was taken up, and the appropriations made:

For the work.....	\$6,000
For chapel debts.....	3,500

Total..... \$9,500

Norway was taken up, and the appropriations made:

For the work.....	\$14,000
For transferring preachers.....	850
For widow Julia Steensen.....	150

Total..... \$15,000

Bishop Andrews moved that the papers from the Board regarding matters in Japan and Korea be withdrawn from the committee appointed yesterday and referred to the Committee on China appointed this morning, and general consent was given.

Bishops Foster, Hurst, and Ninde were substituted for Bishops Andrews and Fowler on the committee appointed yesterday on Europe and Asia.

The Committee adjourned.

THURSDAY AFTERNOON, NOV. 13.

The General Committee met at two P. M., Bishop Andrews in the chair. Devotional exercises were conducted by Bishop Bowman.

Sweden was taken up, and \$25,068 were appropriated for the work.

Denmark was taken up, and \$8,362 appropriated for the work.

On motion of Bishop Fowler, the estimates for the widows of Brothers Schou and Willerup (former superintendents of the Mission) were referred to the Board of Managers with the recommendation that they be paid from the Incidental Fund. The estimates were, for Mrs. Schou, \$428; for Mrs. Willerup, \$160.

India was taken up, and the recommendations for the North India Conference read. There were 237,356 rupees for the work, estimated at \$24,942, and \$1,000 for payment on property in Agra.

Bishop Thoburn addressed the Conference in regard to the work in India.

On motion of Bishop Merrill, it was decided that the appropriations should be made in gold.

On motion of Secretary Leonard, it was

Resolved, That the Board of Managers be authorized to make good to the Missions in Asia any loss that may accrue by the appreciation of silver beyond the rate prevailing when the appropriations for 1890 were made.

The appropriations then made were as follows:

North India:

For the work, gold.....	\$70,500
For payment on Agra property, gold.....	1,000

Total..... \$71,500

South India:

For the work, gold.....	\$21,000
-------------------------	----------

Bengal:

For the work, gold.....	\$18,300
For special evangelistic work at disposal of Bishop Thoburn.....	2,000

Total, gold..... \$20,300

On motion of Secretary Peck, it was ordered that the sums appropriated to India be referred to the Finance Committee of the respective Conferences and Bishop Thoburn for distribution, to be reported to the Board of Managers.

Committee adjourned.

FRIDAY MORNING, NOVEMBER 14.

The General Committee met at ten A. M., Bishop Warren in the chair. Devotional exercises were conducted by Rev. Albert Gould.

The Committee on Eastern Asia reported on the appropriations to China as follows:

Your committee recommend that the same amounts be appropriated to each Mission in China as last year, and that the China Committee of the Board of Managers, with Bishop Andrews, redistribute the same, making no appropriation to any object not included in the estimates.

These amounts are:

Foochow.....	\$21,888
Central China.....	37,732
North China.....	43,399
West China.....	5,000

Total..... \$108,019

On motion, the report was adopted.

On motion of Bishop Fowler, it was resolved that, in the opinion of this General Committee, the Board of Managers has full authority to provide for the building of the hospital in Chungking from the Indemnity Fund paid by the Chinese government to the West China Mission.

On motion of Secretary McCabe, the Missions in China were represented by Bishops Andrews and Fowler.

Malaysia was taken up, and \$7,250 were appropriated. In this were included \$750, one half the amount necessary for the support of a superintendent, Bishop Thoburn stating that he would see that the balance for this purpose should be collected.

Bulgaria was taken up. The sub-committee recommended an appropriation of \$19,370.

Bishop Warren moved an appropriation of \$20,541.

C. C. Corbin moved to appropriate \$19,370.

Committee adjourned.

FRIDAY AFTERNOON, NOVEMBER 14.

The General Committee met at two P. M., Bishop Foss presiding. Devotional exercises were conducted by Bishop Taylor.

Bulgaria was taken up, and the consideration of appropriations for that field was resumed, and the sum of \$19,370 appropriated.

On motion of Secretary Peck, it was ordered that the appropriations to Malaysia be redistributed by the Finance Committee of the Malaysia Mission and Bishop Thoburn, and reported to the Board of Managers.

Italy was taken up, and the sub-committee recommended

For the work \$34,195
For payment on Irish property. . . 5,000
For payment and interest at Rome. . 749
For new property at Rome. 10,000

Total.....\$50,135

On motion, \$34,395 were appropriated for the work.

Bishop Fowler moved the following resolution:

Resolved, That the amount appropriated to Bulgaria be referred to the Committee on Europe together with the bishop in charge of Bulgaria, for redistribution, with instruction to provide for the outgoing and maintenance of a superintendent.

On motion of Bishop Andrews, it was resolved that action on this resolution be postponed until after the resolution of the Board of Managers in regard to contributions outside of the regular appropriations shall have been reported and acted upon.

Mexico was taken up. The sub-committee recommended:

For existing work, to be redistributed by the Mission with the approval of the corresponding secretaries... \$56,000
For debt on Mexico Church. 2,400
For press..... 500

Total.....\$59,000

The sum of \$50,703 was appropriated.

On motion of Secretary Leonard, it was ordered that the sum appropriated be redistributed at the ensuing session of the Mexico Conference, with the approval of the presiding bishop.

On motion of Bishop Fowler, the resolution adopted in regard to supplying the loss from appreciation of silver in the Missions in Asia was extended to cover the Missions in South America and Mexico.

On motion of Dr. Durrell, a committee of five was ordered on new work among non-English-speaking people in the United States, to whom all papers on that subject shall be referred, and the chair appointed as said committee Bishop Fitzgerald, Dr. A. S. Hunt, Dr. Sanford, Mr. G. H. Foster, and Mr. Alden Speare.

On motion of Secretary McCabe, the corresponding secretaries and the district representatives were appointed a Committee on Apportionments.

SATURDAY MORNING, NOVEMBER 15.

The General Committee met at half past nine A. M., Bishop Hurst in the chair. Devotional exercises were conducted by Dr. Cranston.

Dr. Goucher took his place in the Committee, and stated that his absence up to this time had been occasioned by the serious illness of his father.

Bishop Fowler stated that Dr. M. M. Bosard, representative of the Fourteenth District, was detained by illness, and asked

general consent that papers belonging to that district be referred to Bishop Goodsell, and consent was given.

On motion of Rev. J. C. Arbuckle, a committee of five was ordered, to whom should be referred all papers relating to new work in cities in the United States for English-speaking populations, and the chair appointed as said committee Bishop Goodsell, Dr. Goucher, Dr. Forbes, Rev. J. C. Arbuckle, and Mr. Gilbert Oakley.

On motion of Dr. Reid, it was ordered that a committee representing the different classes of the General Committee be appointed to consider and report upon the whole subject of the rights of principal and reserve representatives of the Board in the General Committee.

The chair appointed as said committee Bishop Merrill, Dr. Cranston, Dr. Upham, and Mr. G. H. Foster.

Dr. Durrell presented a paper in relation to Italian work in Boston, which was referred to the Committee on Non-English-speaking Work in the United States.

Japan was taken up. The sub-committee recommended:

For the work as it is \$59,163
For new church at Yokohama . . . 5,000
For purchase of house at Nagasaki . 2,500

Total \$66,663

The sum of \$55,666 was appropriated for the work.

Mr. Alden Speare moved that the sum appropriated for the work be referred to the Committee on Japan and Korea, with Bishops Andrews and Newman, for redistribution, and it was so ordered.

On motion of Bishop Fowler, the question of sending out a missionary in place of Dr. C. S. Long, deceased, was referred to the Committee on Redistribution, with power to arrange for sending such missionary, if they deem best, within the sum appropriated to Japan.

Korea was taken up. The sub-committee recommended \$16,074.

Bishop Fowler moved that \$15,924 be appropriated, to be redistributed by the Committee on Japan and Korea, with Bishops Andrews and Newman, and it was so ordered.

Lower California was taken up. Bishop Goodsell moved that \$1,000 be appropriated, and it was so ordered.

On motion of Bishop Walden, it was resolved that hereafter all foreign missions be requested to send forward their estimates in the currency of the country, and the amount estimated as necessary to meet them in gold.

Bishop Fowler moved the following resolution, which was adopted:

Whereas, We deem it important that

the educational work of Central China should be thoroughly systematized, so as to group the different schools of the Mission around the Nanking University as its feeders, therefore,

Resolved, That we refer this question to the Board, with the request that they take the action necessary to secure this end.

The Committee on a Minute in Relation to General Fisk presented their report, as follows, which was adopted by a unanimous rising vote.

We meet under the shadow of a great sorrow, because of the death of General Canton B. Fisk, who for many years has been a most valuable member of this General Committee. We miss his manly form, genial spirit, and wise counsel, and deeply sorrow that we shall see his face and hear his voice no more. We desire to put upon record our high appreciation of General Fisk's services in the cause of Missions, and in many other forms of Christian effort as well.

We tender our sincere sympathy to the family of our deceased brother, and pledge to them our earnest prayers that the God of all grace may sustain them in their great bereavement. We request our secretary to forward to Mrs. Fisk a copy of this action.

The Committee adjourned.

MONDAY MORNING, NOVEMBER 17.

The General Committee met at ten A. M., Bishop Ninde presiding. Devotional exercises were conducted by Dr. J. M. Reid.

Dr. J. M. Buckley appeared and was recognized as a member of the Committee.

Bishop Hurst moved that Africa and India be first considered under the second call of foreign missions, as Bishops Taylor and Thoburn must leave to-day, and it was so ordered.

The special Sub-Committee on Africa recommended that \$1,500 be appropriated for self-supporting schools in Liberia, at the disposal of Bishop Taylor.

Bishop Taylor represented the work in Africa under this call.

On motion, the following appropriations were made:

For the completion of Simpson Memorial Church, at Mount Olive, Liberia, \$500; for Contingent Fund at the disposal of Bishop Taylor, \$500; for completion of schools in Liberia, at the disposal of Bishop Taylor, \$1,500.

India was called, and Bishop Thoburn represented that country.

The Special Committee on India reported, recommending that \$1,200 be appropriated for continuing the salary of Rev. J. T. McMahon for the year 1891.

Dr. Reid moved that \$1,200 be placed at the disposal of the Board for continuing the salary of J. T. McMahon for the

year 1891, if they deem it advisable, and it was so ordered.

Bishop Walden moved that contingent appropriations conditioned on special contributions in excess of the regular apportionments be made as follows :

To North India.....	\$10,000
To South India.....	7,000
To Bengal.....	5,000

Total for India.....\$22,000

Bishop Foss moved, as a substitute, that the report of the Committee on Contributions outside of the regular appropriations be now considered, and the motion prevailed.

The report of the committee is as follows :

That the recommendation of the Board of Managers concerning contributions outside of the regular appropriations be approved by the General Committee.

The action of the Board of Managers is as follows :

To the General Missionary Committee :

The Board of Managers of the Missionary Society, having considered and amended the report of the Committee appointed by the General Missionary Committee "on Contributions Outside of the Regular Appropriations," at their meeting of October 28, 1890, adopted the following :

"That, inasmuch as many of our people are desirous of making such contributions, and are, in fact, constantly making them, and at present they do not pass through our missionary treasury, or get any credit in the general missionary benevolence of the Church; and as it is very desirable that these amounts should pass through the treasury and should have recognition; therefore,

"Resolved, That we recommend that the General Missionary Committee be requested to make, in addition to its ordinary appropriations, a contingent appropriation of not less than \$10,000 for special objects in the various missionary fields of our Church, and that contributions for such objects be received by the treasurer and classified under this head of appropriations.

"Provided, That such money shall not be received for any Mission to which no appropriation has been made by the General Missionary Committee, and shall always be administered by the Board of Managers."

Bishop Foss moved that the resolutions be adopted. After some discussion, the hour of adjournment having arrived, the Committee adjourned.

MONDAY AFTERNOON, NOVEMBER 17.

The General Committee met at two P.M., Bishop Walden in the chair. Devotional exercises were conducted by Dr. Upham.

The consideration of the report of the Committee on Contributions outside of the Regular Appropriations was resumed.

Dr. A. S. Hunt moved to amend, by striking out of the resolution the words "not less than \$10,000," and inserting "not more than \$20,000."

The previous question was ordered, allowing, however, amendments to be offered without debate.

Bishop Fowler moved the following amendment :

Provided, That the Board shall not be authorized to pay any of their contingent appropriations till all the regular appropriations have been paid.

Secretary Leonard moved the following substitute :

Resolved, That individuals shall have the privilege of directing donations to any current work within the approved estimates to which appropriations are made by this Committee, and that such donations shall be additional to the regular appropriations, and shall be credited by our treasurer to the persons from whom such donations may come, provided all such funds shall be administered by the Board of Managers.

Bishop Mallalieu moved to insert the words "their special" before the word "donations," and it was so ordered.

Bishop Andrews moved to strike out the word "estimates" and insert "appropriations," but the motion did not prevail.

Dr. Goucher moved that the following be added : "And provided further, that the apportionment for missions to the church of which the donor shall be a member shall have been fully met;" and the amendment was adopted.

Dr. Buckley moved to add : "Nevertheless, contributions from without shall not be rejected;" and the amendment was adopted.

Bishop Fowler moved as a substitute, to strike out all after the word "donations," and to add "to any contingent appropriations this Committee may make in the manner in which contingent appropriations were made last year."

The chair decided this motion out of order while the Committee is acting under the previous question. Bishop Fowler appealed from the decision of the chair, and the appeal was sustained, 23 to 18.

The substitute was accepted by a vote of 29 to 10.

On motion of Bishop Foss, the following words were added : "And that the words prefacing the contingent appropriations last year be inserted again this year, before such contingent appropriations as may be made."

Bishop Warren moved to strike out the words "individuals shall have the privilege of directing their special donations," and insert the words, "we invite individuals to make special donations;" but the motion was lost by a vote of 16 to 20.

The substitute as amended was adopted, and the resolution reads as follows :

Resolved, That individuals shall have the privilege of directing their special donations to any contingent appropriations this Committee may make, in the manner in which contingent appropriations were made last year; and that the words prefacing the contingent appropriations last year be inserted again this year before such contingent appropriations as may be made.

The second resolution of the report was adopted, as follows :

That the paper concerning restricting appropriations calls for no further action, since the views therein expressed have already received the indorsement of the Committee.

The third resolution of the report was laid upon the table.

The report as amended was adopted as a whole.

On motion of Bishop Foss, it was ordered that a committee be appointed to prepare a schedule for the appropriation of the amount remaining for Foreign Missions, to be disposed of under the second call, and the chair appointed Bishops Warren, Ninde, Newman, Secretaries McCabe, Peck, and Leonard, and Treasurer Hunt.

Dr. Cranston moved that the contingent appropriations asked for India be made.

Bishop Merrill moved, as a substitute, that the consideration of contingent appropriations be postponed until the regular appropriations to Foreign and Domestic Missions shall have been made; but the substitute was lost by a vote of 12 to 25.

Dr. Cranston's motion was adopted, as follows : That contingent appropriations conditioned on special contributions, in excess of the regular apportionments, be made as follows :

To North India.....	\$10,000
To South India.....	7,000
To Bengal.....	5,000

Total.....\$22,000

Bishop Foss moved that the contingent appropriations for India be referred to the Finance Committees of the respective Conferences in India, with Bishop Thoburn, to assign to appropriate objects within the estimates, and report to the Board of Managers.

Bishop Fowler moved, as a substitute, that said appropriations be referred to a committee consisting of the Bishops who have visited India, and Secretaries Peck and Reid, to prepare a plan of assignment and report to this Committee; and the substitute was accepted and adopted.

Bishops Bowman, Foster, Hurst, Ninde, Fowler, and Secretaries Peck and Reid, constitute said committee.

Bishop Thoburn, about to start on his return to Iowa, addressed a few parting words to the Committee.

On motion of Mr. French, the General Committee by a unanimous vote expressed its affectionate regard for Bishop Thoburn, and its purpose to continually remember him in prayer.

Committee adjourned.

TUESDAY MORNING, NOVEMBER 18.

The General Committee met at half past nine A. M., Bishop Mallahan presiding. Devotional exercises were conducted by Dr. Harrower.

Dr. Forbes offered the following resolutions, which were adopted:

Resolved, That the corresponding secretaries be requested to arrange for missionary conventions in the principal cities of the Union, as in their judgment may seem best.

Resolved, That we the members of this General Committee pledge ourselves to cooperate as far as practicable.

Resolved, That we suggest that possibly arrangements may be made to hold the Missionary and Church Extension Conventions at the same time and place.

Dr. Crawford moved to reconsider the vote by which the apportionment of money to be raised to meet the appropriations was referred to a committee, and the motion prevailed.

Dr. Crawford then moved, as a substitute, that said apportionment be referred to the Board of Managers of the Missionary Society, and it was so ordered.

Dr. Buckley moved that during the remainder of the session the speeches be limited to five minutes, but the motion was laid upon the table by a vote of 20 to 12.

Bishop Merrill presented a report from the Committee on Principal and Alternate Representatives of the Board, as follows:

The Board selects its representative in the General Committee from year to year. When it selects one man as representative, and another to act in his place in his absence, it is not competent for this Committee to exclude the principal representative when he appears by requiring the alternative representative to retain his seat.

Dr. Buckley moved that this report be referred to the Board of Managers, but the motion did not prevail.

Bishop Andrews moved that the report be laid on the table, but the motion did not prevail.

Dr. Crawford moved the previous question, and it was ordered.

The report was then adopted.

Secretary McCabe offered the following resolutions:

Resolved, That the order of making appropriations be so amended for our

next session that our Domestic Missions shall be first considered.

Resolved, That Bishop Andrews and Secretaries Peck and Leonard be a committee to so revise the rules.

The resolutions were adopted.

Bishop Foss moved that we adopt the rules of last year not yet adopted, except Nos. 9, 10, 11, and 12, and insert the following in place of Rule 9: "The General Committee shall then proceed to distribute the appropriations thus made to the Conferences and Missions in the several classes respectively."

Bishop Walden moved to amend by striking out from Rule 8 the words "which shall also determine how much of the appropriations made in Class I shall be used for the Scandinavian and the German work respectively," and the amendment prevailed.

The motion of Bishop Foss, as amended, was adopted.

Rev. J. C. Arbuckle moved that all matters connected with work among foreign populations in the United States be referred to the committee already appointed.

Bishop Foss moved that we appropriate \$143,662 to Class I.

On motion of Bishop Walden, this was laid on the table.

On motion of Treasurer Hunt, it was ordered that when any class is under consideration it shall be in order for any committee having recommendations for new work of the class named to report the same.

On motion, \$1,500 were appropriated to Welsh Missions, of which \$400 were appropriated to Northern New York Conference, \$600 to Rock River Conference, \$200 to Wisconsin Conference, \$300 to Wyoming Conference.

Scandinavian Missions were taken up, and on motion \$5,332 were appropriated to the North-west Norwegian and Danish Mission; to Utah, for Scandinavian work, \$5,390; for Scandinavian schools, \$1,400; to Austin Conference, for Swedish work, \$2,700; to California Conference, for Norwegian work, \$1,170.

On motion of Bishop Foss, it was ordered that when each class of Missions is called all propositions for new work or increase of appropriations to old work shall be presented.

One thousand seven hundred and fifty dollars were appropriated to Swedish work in the California Conference, \$500 to Swedish work in the Colorado Conference; \$750 to Swedish work in the Louisiana Conference, \$500 to Finnish work in the Minnesota Conference; \$1,000 to the Swedish work in the New York Conference, \$2,400 to the Swedish work, and

\$1,700 to the Norwegian work in the New York East Conference; \$1,800 to the Swedish work in the Puget Sound Conference.

Dr. Day moved that all speeches during the remainder of the session be limited to three minutes, except those of the bishop last visiting the field under consideration, the district representatives, and the secretaries and treasurer.

Bishop Walden moved that all speeches be limited to five minutes. Action on this was deferred.

It was resolved, on motion of Mr. Allen Spears, that an evening session be held.

On motion of Bishop Walden, it was resolved that after religious services have been held, having especial reference to the death of Rev. Albert Gould, of the New England Conference, who led the devotions of the Committee on Friday morning last, the Committee adjourn until two o'clock.

After singing "Rock of Ages," and prayer by Dr. Upham, the Committee adjourned.

TUESDAY AFTERNOON, NOVEMBER 18.

The General Committee met at two P. M., Bishop Foster in the chair. Devotional exercises were conducted by Dr. Forbes.

It was decided that all speeches should hereafter be limited to five minutes.

The hour of three o'clock was assigned as the time for determining the place of meeting for the next session of the General Committee.

Appropriations to Scandinavian Missions were resumed, and the following made: \$3,400 for Swedish work in the New England Conference, \$1,800 for Swedish work in the New England Southern Conference; \$8,850 to the Norwegian and Danish Conference; \$9,500 to North-west Swedish Conference; \$1,200 for Swedish work in the Southern California Conference.

Dr. Speake moved to appropriate \$200 to the Swedish work in the Wilmington Conference, but the motion was laid on the table, and it was decided to make no appropriation for this work.

An appropriation was made of \$5,000 to the California German Mission.

The order of the day was taken up, and invitations read from Cleveland, O., and St. Paul, Minn., inviting the General Committee to be held next year in those cities. Cleveland, O., was selected.

The secretary was instructed to express by suitable communication the appreciation of the Committee of the kind invitation from St. Paul, Minn.

On motion of Bishop Hurst, it was resolved that the secretaries be requested to fix the time of the next meeting of the General Missionary Committee prior to the meeting of the General Church Extension Committee. The motion was carried by a vote of 22 to 21.

Appropriations to the German Missions were made, as follows:

North Pacific German.....	\$4,500
Central German.....	4,500
Chicago ".....	3,500
East ".....	5,900
Northern ".....	3,675
Southern ".....	5,500
St. Louis ".....	3,850
West ".....	6,950
North-west ".....	3,800

The North-west German Mission received an additional \$500, to be available January 1, 1891, and to be administered by the bishop in charge.

On motion of Bishop Foss, \$600 were appropriated to the Welsh work; \$1,300 to the Italian work; \$1,000 to the Swedish work, all in the Philadelphia Conference.

On motion of Bishop Mallalieu, \$1,350 were appropriated to the French work, and \$1,750 to the Italian work in the Louisiana Conference.

Bishops Foss and Hurst were excused for the remainder of the session to attend the commission on the Ecumenical Conference at Philadelphia.

The following appropriations to French Missions were made:

Rock River.....	\$700
New Hampshire.....	1,200
New England.....	1,200
New England Southern....	800
New York.....	1,200
North-west Indiana.....	400
Troy.....	600

Spanish work received the following appropriations:

New Mexico, Spanish.....	\$12,000
New Mexico, Spanish, for schools	1,700
Total.....	\$13,700

Bohemian and Hungarian work received the following appropriations:

Baltimore.....	\$600
East Ohio.....	2,000
Pittsburg.....	1,250
Rock River.....	2,000

Total.....\$5,850

Committee adjourned.

TUESDAY EVENING, NOVEMBER 18.

The General Committee met at half past seven P. M., Bishop FitzGerald presiding. Devotional exercises were conducted by Rev. Dr. W. R. Clark.

Secretary McCabe offered the following resolutions, which were adopted:

Resolved, That on account of the Macedonian cries that come to us from many

lands, to which we cannot respond for the lack of funds, and the indescribable necessities of our own country far beyond the limits of our existing work, we ask the Church to come to our help with free-will offerings for the supreme cause of missions, and give us \$1,250,000 as the least sum with which we can meet the responsibilities of the year 1891, and we earnestly appeal to all the presiding elders, pastors, Sabbath-school superintendents, laymen, and friends of the Church to so increase their collections and personal contributions as to make success a certainty.

Resolved, That we request that Easter Missionary Services shall be held in all our Sabbath-schools throughout the world, and that special collections be taken upon that day which shall be counted upon the \$1,250,000 increase for which we ask in order to raise the sum of \$1,250,000 for the year 1891.

Resolved, That Bishop Newman be requested to write a statement of the foreign work, and that Bishop Goodsell be requested to write a statement of our domestic work, and these two statements be blended into one and printed and sent forth to the Church as the appeal of this General Committee for \$1,250,000 for Missions for 1891.

The rules were suspended to take up the report of the Committee on the Distribution of the Money to be Appropriated for Foreign Missions under the Second Call.

The report was adopted, making the following appropriations of \$21,740.

For South America:

Transit fund.....	\$1,000
Property.....	5,000

For Mexico:

For church debt.....	\$2,500
----------------------	---------

For Italy:

For property.....	\$6,000
For interest.....	740

For Japan:

Church in Yokohama.....	\$5,000
Kanda Church in Tokyo.....	1,000

For Central China:

Passage of outgoing missionary....	\$500
------------------------------------	-------

The committee also recommended the following contingent appropriations, and they were adopted:

For Japan:

For Yokohama church.....	\$5,000
For Tokyo.....	5,000
For dormitories in Nagasaki....	4,000

For Central China:

For scientific department.....	\$7,000
For press.....	1,000
For apparatus.....	1,000

For Italy:

For property in Rome.....	\$5,000
---------------------------	---------

For North China:

For dormitories.....	\$10,000
For women's property.....	5,000

The Committee on Distribution of the

Contingent Appropriations of \$22,000 to India made their report, which was adopted. The report is as follows:

For South India:

For Kolar work.....	\$3,000
For Guzerat.....	750
For Sumha Bai Mission.....	500

Total.....\$4,250

For Bengal:

For Rangoon orphanage.....	\$1,500
For one missionary.....	1,000
For Pakour orphanage.....	1,000
For Ajmere parsonage.....	750
For deficient salaries.....	1,000
For fifty pastors and teachers....	1,250
For thirty-five chapels.....	750
For twenty-five native teachers...	1,000

Total.....\$8,250

For North India:

For Lucknow College.....	\$5,000
For seventy pastors and teachers..	1,750
For twenty-five new chapels....	750
For Dr. Parker's work.....	750

Total.....\$9,500

On motion of Bishop Walden, the appropriations for South America were referred to the Committee on South America, and Bishops Warren and Walden and Secretary Leonard, for redistribution.

On motion of Mr. Speare, it was resolved that the redistribution of the appropriations to Bulgaria be so made as to include the sending out of a superintendent.

The Committee on Eastern Asia reported the following, which was adopted:

Your committee recommend that the Board of Managers be authorized to transfer the appropriations made for dispensary in Korea for 1890 to the beginning of a hospital building.

The consideration of the remaining items of the report was postponed.

The Chinese Missions were taken up, and the following appropriations were made:

California.....	\$7,800
New York.....	1,000
Oregon.....	700

Total.....\$9,500

Japanese Missions received appropriations.

California:

For work in California.....	\$5,000
For work in Honolulu.....	2,000

Total.....\$7,000

Italian Missions received appropriation:

New York.....	\$1,000
---------------	---------

Bishop Newman was excused from further attendance at this session.

Committee adjourned.

WEDNESDAY MORNING, NOVEMBER 19.

The General Committee met at half past nine A. M. Bishop Gouldsell in the chair. The devotional exercises were conducted by Dr. Lockwood.

On motion of Bishop Andrews, Drs. Cranston and Harrower were appointed a committee to present resolutions in regard to the hospitality of Boston at this session of the Committee.

On motion of Dr. Maxfield, it was voted that \$75 be appropriated to assist the Bromfield Street Church in payment of the expenses incurred for this session of the General Committee.

On motion of Mr. Speare, it was

Resolved, That the thanks of this body are gratefully extended to the daily press of this city for giving such excellent and generous reports of the proceedings of this annual meeting.

The Committee on New Work among Non-English Speaking Populations in the United States reported as follows:

First. Several papers were placed in their hands concerning work already established. As this work cannot properly come under their review, these papers are returned.

Secondly. They are deeply impressed with the importance of the new work concerning which representations have been made to them.

1. A request for a grant of \$2,000 made by the Bureau of Methodist Missions for Boston and Vicinity, in order to establish work especially among the Italians and French.

2. A request for an appropriation of \$1,000 for work among the Portuguese in New Bedford, Fall River, and Provincetown, in the New England Southern Conference.

3. A request for a grant of \$500 for French work in Putnam and Danielsonville, Conn., in the New England Southern Conference.

4. A request for an appropriation of at least \$800 for Norwegian and Danish Missions in Butte and Helena, Mont.

It is recommended that these several sums be granted, provided the required amount can be gained by a redistribution of the home work.

The consideration of the report was postponed until after the regular call of the Domestic Missions had been considered.

On motion of Treasurer Hunt, the appropriation of \$1,800 to the Swedish work in the Puget Sound Conference was reconsidered, and \$1,600 were appropriated, the appropriation of \$700 to the Chinese work in Oregon was reconsidered, and \$500 were appropriated.

Appropriations were then made:

Wilmington Conference, for work in Virginia.....\$300
Wilmington Conference, for work in Maryland..... 500

Rev. W. F. Speake was excused from further attendance at this session on account of a death in his family.

The report of the Committee on Eastern Asia, on the purchase of property of the Woman's Foreign Missionary Society at Wuhu, China, was taken up. The report is as follows:

Resolved, That an appropriation of \$500 be made toward the purchase of the property of the Woman's Foreign Missionary Society at Wuhu, Central China, if, in the judgment of the Board of Managers, the purchase ought to be made.

On motion of Bishop Andrews, it was resolved that this matter be referred to a committee of five to carefully consider and report to the next session of this Committee. The chair appointed Bishop Foss, Dr. Day, Dr. Upham, J. S. McLean, Esq., and C. C. Corbin, Esq.

The rules were suspended with a view to change appropriations for certain property in Japan, but the change was not made, and the appropriations were re-adopted:

For the church in Yokohama.....\$5,000
For the church at Tokyo..... 1,000

Secretary Peck presented a report from the Committee on Europe, the American Indians, etc., as follows:

1. The petition asking attention to the needs of widows and children of deceased missionaries was considered. The Board of Managers is authorized by the constitution of the Missionary Society to grant relief in such cases, and it has been the policy of the Board so to do.

2. In view of the affliction of Rev. J. T. McMahon's family, he be allowed a returned missionary's salary for 1891 as special relief.

3. In view of the pressing demand at Rome, your committee do not see their way clear to recommend the purchase of property at Naples at present, though we recognize the great importance of the needs in Naples.

4. In the application of Brother Hoskins for special relief on account of debt incurred in the education of his sons, we do not deem any action necessary, as this case does not come within the province of the General Committee.

5. The application of Veile, Denmark, for \$1,850 aid in building a church, we consider important and deserving, and we commend it to the consideration of this General Committee if the funds can possibly allow it.

6. The application of the Cattaraugus Indians for the repairs of their church we commend as urgent and deserving, and that the General Committee make the appropriation of the \$250 asked for.

7. In the case of the purchase of property for \$200 adjoining the Kewawenon Indian property, we recommend it to the Board with power for their favorable action.

8. As to the application of Rev. H. Nielsen for aid, we commend him to the

favorable consideration of the Board to the sum of \$250, under the 12th article of the Constitution.

9. In the application of the Rev. T. S. Johnson, M. D., for the Board to guarantee the annuity interest on special donations to Lucknow College, your committee recommend that, if the Board discern no legal difficulty in the way, it shall guarantee the annuities on any special donations to Lucknow College up to the sum of \$10,000.

All the above were adopted except the sixth resolution, which was laid over for consideration at a later hour.

On motion of Dr. Buckley, the following resolutions were adopted by a unanimous rising vote:

Whereas, on November 26 instant next, our brother, the Hon. John French, a member of the General Committee, will complete fifty consecutive years as a class-leader; and,

Whereas, during that period he has been greatly interested in every form of local church work, both in the Sunday-school and the growth of the Methodist Episcopal Church in the city where he lives; and,

Whereas, He has been equally interested in the general work of the Methodist Episcopal Church, especially in missions, having long been a member of the Board of Managers, and also interested in our hospitals and homes for the aged; therefore,

Resolved, 1. That we congratulate Brother French on his long and useful life, and Methodism on his services and example in devotion to the spiritual work of the Church without neglecting those temporalities on which its success greatly depends; and,

2. That a copy of these resolutions be sent to the church of which Brother French has been a member ever since its foundation, in which he is a class-leader, and of which he is one of the Sunday-school superintendents.

The appropriations to the American Indians were considered and the following made:

Central New York for Onondagas.....\$500
" " " for Oneidas..... 400
(\$900 of the \$400 is for building a church.)
Columbia River.....\$1,069
Detroit..... 642
Genesee-Towanda..... 300
" Cattaraugus..... 500
(\$300 of the \$500 is for repairing church.)
Michigan..... \$624
Puget Sound..... 357
Wisconsin..... 300
Northern New York..... 624

Bishop FitzGerald moved that the remaining appropriations to Classes III to VIII inclusive be made in gross sums, and the Committee divide into groups, as provided by the rules of last year, who shall distribute the appropriations, and report to the Committee.

On motion of Dr. Forbes, it was resolved

that Secretary Leonard be requested to investigate the question of a new mission among the Indians in Minnesota during the year, and report to the next session. Committee adjourned.

WEDNESDAY AFTERNOON, NOV. 19.

The General Committee met at two P. M., Bishop Bowman in the chair. Devotional exercises were conducted by Rev. J. M. Durrell, Ph.D.

On motion of Secretary Leonard, the sum of \$5,000 was appropriated to the Navajo Indian Mission.

The following appropriations were made:

Detroit.....	\$5,000
East Maine.....	2,000
Michigan.....	4,500
New Hampshire.....	1,200
Western New York.....	1,200
Vermont.....	1,200
West Wisconsin.....	4,150
Wilmington (for work in Maryland).....	500
Wilmington (for work in Virginia).....	800
Wisconsin.....	4,500
Total.....	\$25,050

The Committee on English-speaking Work recommended \$1,000 to the Maine Conference and \$200 to East Ohio, but the General Committee did not make the appropriations.

Appropriations were then made as follows:

Black Hills.....	\$6,000
Dakota.....	11,375
(\$1,000 of the amount to Dakota is made available from January 1, 1891.)	
Des Moines (for Council Bluffs).....	1,000
Indian Mission Conference..	6,000
Kansas.....	1,800
Minnesota.....	9,300
Nebraska.....	2,800
North Dakota.....	10,375
North Nebraska.....	5,800
North-west Iowa.....	3,300
North-west Kansas.....	7,000
South Kansas.....	2,250
South-west Kansas.....	6,000
West Nebraska.....	9,500
Total.....	\$82,500

Appropriations to white work in the South were made as follows:

Alabama.....	\$3,500
Arkansas.....	6,000
Austin.....	5,000
Blue Ridge.....	4,500
Central Tennessee.....	3,700
Georgia.....	3,250
Holston.....	4,400
Kentucky.....	5,500
Missouri.....	4,000
St. John's River.....	3,500
St. Louis.....	5,500
Virginia.....	4,500
West Virginia.....	5,500
Total.....	\$58,850

Committee adjourned.

WEDNESDAY EVENING, NOV. 19.

The General Committee met at seven P. M., Bishop Foster presiding. Devotional exercises were conducted by Dr. Markham.

The following appropriations were then made:

Central Alabama.....	\$3,400
Central Missouri.....	3,150
Delaware.....	850
East Tennessee.....	2,800
Florida.....	2,400
Lexington.....	3,300
Little Rock.....	3,250
Louisiana.....	6,000
(\$600 of the \$6,000 is for new work.)	
Mississippi.....	6,000
(The \$6,000 is to be divided between the Mississippi and Upper Mississippi Conferences in the proportion of last year's appropriation.)	
North Carolina.....	3,600
Savannah.....	3,000
South Carolina.....	4,500
Tennessee.....	3,000
Texas.....	4,000
Washington.....	2,200
West Texas.....	4,000
Arizona.....	7,000
Colorado.....	9,100
Idaho.....	3,500
Montana.....	10,000
Nevada.....	3,700
Nevada, for schools.....	850
New Mexico, English.....	6,000
New Mexico, English, for schools.....	1,000
Utah, for the work.....	9,100
Utah, for schools.....	7,000
Wyoming.....	5,500
California.....	5,500
(\$1,000 of the \$5,500 to be at the disposal of the resident Bishop or his representative, July 1, 1891.)	
Columbia River.....	5,500
Oregon.....	2,000
Puget Sound.....	5,000
Southern California.....	6,000
Total.....	\$142,200

The report of the Committee on Non-English-speaking Work, in regard to Portuguese work in the New England Southern Conference, was taken up, and \$1,000 were appropriated.

The report of the same committee on Italian and French work was considered, and on motion of Mr. Knight, the report was laid on the table.

The appropriation to Southern California was reconsidered, and \$6,500 were appropriated.

On motion of Bishop Mallalieu, the appropriations to Italian and French work in the Louisiana Conference were placed at the disposal of the resident bishop.

On motion of Bishop Mallalieu, the following contingent appropriations to Mexico were made:

For new work and schools in Oaxaca.....	\$4,000
For school at Puebla.....	5,000
Total.....	\$10,000

Secretary McCabe offered the following:

Resolved, That whenever a Conference receiving missionary money shall raise more than its apportionment for Missions, the excess may be regarded as an additional appropriation, and may be distributed by the Missionary Committee of that Conference along with the regular appropriation made by the General Committee, and may be included in the drafts drawn upon the treasury by the bishop presiding.

Resolved, That whenever a Conference receiving missionary money shall raise less than its apportionment for Missions, the deficit shall be deducted from the regular appropriation, and the bishop presiding is requested to draw for a sum less than the appropriation of the General Committee by a sum equal to such deficit.

On motion, these resolutions were referred to a committee consisting of Dr. McCabe, Mr. Spear, and Mr. French, to report at the next meeting of the General Committee.

On motion of Dr. Buckley, it was ordered that a committee of five be appointed to prepare a plan for making appropriations and report at the next session. The following were appointed: Bishop Foss, Drs. Buckley, Harrower, Peck, and Crawford.

Dr. Goucher offered the following:

Resolved, That a committee of five be appointed to report to the next meeting of the General Missionary Committee upon the propriety of recommending to the General Conference of 1892 that the supervision of the Mission work of the Methodist Episcopal Church be placed under the management of two societies, one to supervise the missionary work in the United States, the other to supervise the missionary work in all foreign fields.

The resolution was adopted and the following appointed as the committee: Drs. Goucher, Upham, S. Hunt, Judge Reynolds, and Secretary Leonard.

On motion, the appropriations made to domestic missions were reconsidered for the purpose of bringing them within the limit fixed.

On motion of Bishop Fowler, the appropriation to the Navajo Mission of \$5,000 was reconsidered, and on motion of Bishop Fowler, the motion to appropriate this amount was laid upon the table.

On motion of Dr. Goucher, it was ordered that whatever sum has been paid into the treasury for the Navajo Indians be placed at the disposal of the Board for that purpose.

Bishop FitzGerald moved that \$3,767, the sum appropriated to home missions in excess of that which it was resolved should be so appropriated, be deducted

from the Incidental Fund. The motion was laid upon the table.

Bishop Walden moved that the \$3,767 be deducted from the various domestic appropriations *pro rata* by the financial secretaries, and the motion was adopted.

The report of the Committee on Decease of Dr. Blinn was read and adopted.

Rev. Christian Blinn was born in Germany, September 25 1828. He came to this country in 1847, and two years later was converted and joined the Methodist Episcopal Church. In 1856 he was received into the New York Annual Conference, and for thirteen years he labored with good success among the Germans, building several churches and parsonages. In 1869 he retired from the active work on account of his health.

Having a special talent for business, he acquired a considerable amount of property, of which he devoted a good part to the cause of God and the Church. He built the Fifty-fifth Street German Methodist Episcopal Church, New York, of his own means, and contributed a liberal amount toward the endowment of our German college in Texas, which now bears his name. Other objects were generously supported by him, and at the time of his death he had extensive plans under consideration for benevolent enterprises.

In 1884 the East German Conference elected him as their delegate to the General Conference, and the latter appointed him as representative of the Thirteenth District on the Missionary and Church Extension Committees, to which position he was re-elected in 1888. A year ago, being himself in very poor health, he left his sick wife in New York to attend the session of the General Missionary Committee in Kansas City. On the first day of the session he made a strong plea for the work of missions among the Germans of this country and the fatherland, but this was to be his last work on earth. On the following day he was compelled to return from the meeting soon after its opening, and, after lingering in much pain at the house of Rev. Brother Leist until the following Thursday morning, he was taken from the scene of conflict and suffering to the Father's house above.

Brother Blinn was a good preacher, a faithful pastor, and his business capacities made him very useful in building up the temporal interests of the Church. His sudden removal is a great loss not only to his family, but to the cause of God which he had so much at heart; but our loss is his eternal gain.

Resolved, That this minute be entered on the journal of this body, and that a copy be sent to the bereaved family of our deceased brother.

The appropriations of the Woman's Foreign Missionary Society, and the Woman's Home Missionary Society for the year 1891 were approved.

The following report was adopted:

The committee on resolutions touching the hospitality of Boston during the present meeting of the General Missionary

Committee recommend the adoption of the following minute:

The prompt consideration shown us by the pastor and officers of Bromfield Street Church, the unstated and perfect arrangements made by the committee in charge for our entertainment and convenience, our generous welcome at private houses, the magnificent banquet tendered us by the Methodist Social Union, the courtesies shown us by the mayor and corporation of the city on the occasion of our excursion, and, without the large audiences which have taken interest in our daily deliberations, are circumstances which have made our meeting in Boston delightful and memorable. For all this we return to our friends our most cordial thanks. We congratulate them upon the many signs of their influence and power, and we invoke God's abundant blessing upon them at the opening of the new century of Methodist history, for the fulfillment of their noblest aspirations in every field of social, intellectual, and spiritual life.

Secretary Peck reported from the Committee on India and Europe on Annuity Fund for Lucknow College, and on motion it was referred to the Board of Managers.

On motion of Bishop Merrill, the appropriations made during the session were confirmed as the appropriations for 1891.

Dr. Baldwin offered the following resolutions, which were adopted:

Resolved, That Bishops Andrews and Foss, the secretaries and treasurer, and the members of the Committee of General Reference of the Board of Managers be a committee to carefully consider during the year what readjustments ought to be made between the various Foreign Missions as to the sums respectively appropriated to each, and report to the next session of the General Committee.

Resolved, That the secretaries, with Dr. Crawford and Mr. J. H. Taft and Rev. J. C. Arbuckle, be a committee of arrangements for the next session, to act with such local committee as may be appointed at Cleveland, and that the Committee be requested to have two or three of our foreign fields represented at the public meetings by the bishops recently returned from visits to said fields, and by missionaries who may be in this country at the time, and available for the service.

At forty minutes past ten P. M. the General Missionary Committee adjourned *sine die*.

Meeting of the General Missionary Committee in Boston.

The General Missionary Committee was cordially welcomed in Boston. The hospitality of the people went far beyond the requirements of the occasion. The sessions of the Committee were well attended by attentive and interested listeners. The banquet and speeches at the reception given the Committee were a great success. The

Committee left an impression for good which we are certain will be shown by increased contributions to the missionary cause from the Methodist Episcopal churches of Boston and vicinity.

MEMBERS OF THE COMMITTEE

The members of the General Missionary Committee of the Methodist Episcopal Church are the Bishops, the Secretaries, and Treasurers of the Missionary Society, the fourteen representatives of the fourteen missionary districts into which the Church is divided, and fourteen members (seven lay and seven clerical) elected from the Board of Managers.

The bishops are Bishops Bowman, Foster, Merrill, Andrews, Warren, Foss, Hurst, Nide, Madolen, Fowler, Vincent, Fitzgerald, Joyce, Newman, and Goodsell.

The secretaries are Rev. J. M. Reid, D.D., Hon. Secretary, Rev. C. C. McCabe, D.D., Rev. J. O. Peck, D.D., Rev. A. B. Leonard, D.D., Corresponding Secretaries; Rev. S. L. Baldwin, D.D., Recording Secretary.

The treasurers are Rev. Sanford Hunt, D.D., of New York, and Rev. Earl Cranston, D.D., of Cincinnati, O.

The representatives of the fourteen districts are:

1. Rev. J. M. Durrell, Ph.D., pastor of the Methodist Episcopal Church, Manchester, N. H.
2. Rev. C. S. Harrower, D.D., pastor of the Central Methodist Episcopal Church, New York city.
3. Rev. W. F. Markham, Presiding Elder of Uca District, Northern New York Conference.
4. Rev. L. L. Stewart, Presiding Elder of Parkersburg District, West Virginia Conference.
5. Rev. J. C. Arbuckle, pastor of Mount Vernon Avenue Methodist Episcopal Church, Columbus, O.
6. Rev. W. F. Speake, Presiding Elder of East Baltimore District, Baltimore Conference.
7. Rev. J. S. Tevis, D.D., pastor of the Seventh Street Methodist Episcopal Church, Indianapolis, Ind.
8. G. H. Foster, Esq. (merchant), Milwaukee, Wis.
9. Rev. Robert Forbes, D.D., Presiding Elder of St. Paul District, Minnesota Conference.
10. Rev. J. B. Maxfield, D.D., Presiding Elder of the Norfolk District, Nebraska Conference.
11. Rev. M. L. Curl, D.D., President of Little Rock University.
12. Rev. J. H. Lockwood, D.D., Presiding Elder of Salina District, Northwest Kansas Conference.

13. Rev. C. F. Grimm, Presiding Elder of the Philadelphia District, East German Conference.

14. Rev. M. M. Bovard, D.D., President of the University of Southern California.

The Board of Managers elected in October to represent them in the General Committee were :

Rev. M. D'C. Crawford, D.D., Secretary of the New York City Church Extension Society.

Rev. J. M. Buckley, D.D., Editor of the New York *Christian Advocate*.

Rev. S. F. Upham, D.D., Professor in Drew Theological Seminary.

Rev. J. F. Goucher, D.D., President of the Baltimore Woman's College.

Rev. A. S. Hunt, D.D., Secretary of the American Bible Society.

Rev. J. R. Day, D.D., pastor of Calvary Methodist Episcopal Church, New York.

Rev. H. A. Buttz, D.D., President of Drew Theological Seminary.

Hon. Alden Speare, President of the Boston Chamber of Commerce.

J. H. Taft, Esq., importer, New York city.

J. S. McLean, Esq., President of Greenwich Bank, New York.

Judge E. L. Fancher, LL.D., President of the American Bible Society.

Gilbert Oakley, Esq., merchant, New York.

Judge G. G. Reynolds, Brooklyn, N. Y.

Hon. C. C. Corbin, President of First National Bank of Webster, Mass.

The reserves elected were Rev. A. K. Sanford, D.D., Rev. A. D. Vail, D.D., Rev. G. G. Saxe, D.D., J. M. Cornell, Esq., H. W. Knight, Esq., John French, Esq., O. H. P. Archer, Esq., A. H. DeHaven, Esq., Richard Grant, Esq., E. B. Tuttle, Esq.

The Board of Bishops were all present. the two missionary bishops, Bishop Taylor of Africa, and Bishop Thoburn of India, were also present, and by invitation participated in all discussions relating to the fields over which they preside.

The secretaries and treasurers were all present.

The representatives of the fourteen districts were present, with the exception of Dr. Bovard, of California, who was prevented by sickness from attending.

The representatives of the Board were present with the following exceptions :

Dr. Buckley was absent the first four days, and his place was taken for those days by Dr. A. K. Sanford.

Dr. Goucher was detained by sickness in his family, and did not arrive until Saturday morning.

Dr. Buttz was absent, and Dr. A. D. Vail, reserve delegate, took his place.

Mr. J. H. Taft was absent, and Mr. E. B. Tuttle, reserve delegate, took his place.

Judge Reynolds was absent, and his place was taken by Hon. John French, of Brooklyn, N. Y.

Judge Fancher was absent, and his place was taken by H. W. Knight, Esq., Superintendent of the Subscription Department of the Methodist Book Concern.

DISCUSSIONS.

The discussions were animated, and, as a rule, edifying. The General Committee meets in different places that it may impress itself upon the minds, hearts, and consciences of the people. The large attendance upon the sessions of the Committee betokened the interest of the community, and the hearers learned much, not only of the manner in which our mission work is done, but also what is being done by our missionaries and what is to be done. Because of this attendance some of the speeches were longer than would otherwise have been considered necessary, and hence the adjournment did not take place until Wednesday night.

In the discussions some things were said that it would not be best to record. The expressed opinion of one man as to the success or failure of any of our Missions, or as to the advisability of a different method of procedure, should not be regarded as the voice of the Committee. It is to be regretted that the publicity of the proceedings prevents to some extent the honest expression of opinion as to the character of some of the work done. There is not always a full and complete understanding of the situation. Much would be gained if all the facts connected with the work of every Mission could be privately considered. Some provision for this will perhaps be made in the future.

The longest discussion was in reference to the proportionate amount of money to be given to the foreign and home work. Bishop Andrews believed that sixty per cent. should be given to the foreign and forty per cent. to the home field, while Bishop Foster believed that a still larger portion should be sent abroad, and advocated seventy per cent. to the Foreign and thirty per cent. to the Home Missions. The bishops who had visited the Foreign Missions felt the importance of an increase in the appropriations to them, and earnestly advocated the policy of enlarging the work ; but the condition of the treasury and the demands of the home fields prevented this. The representatives of the districts, especially from the South and West, together with the secretaries, presented the destitution of some of the home mission fields and the prospective growth of others, and the division of the funds

was made on a ratio of fifty-five per cent. to the foreign and forty-five per cent. to the home missions.

An extended discussion resulted from the introduction of a paper from the Board of Managers recommending that a contingent appropriation of not over \$10,000 be made, under which contributions could be received for any purposes for which the General Committee made appropriations. This seemed reasonable when first presented. Indeed, it looked as if the amount should be left indefinite, and might include under it all the moneys used in the support of Bishop Taylor's Missions, and the contributions made to several objects in India, China, and Japan which have not heretofore been acknowledged in the reports of the Society. It was believed that the doing of this might lessen the contributions to the general work and make private persons rather than the General Committee the judge as to what work was the most important, and the proposition was not adopted. Both Bishop Fowler and Secretary Leonard expressed themselves as having more confidence in the decision of the General Committee as to the wisest appropriations to be made than they would have in their own judgments.

So much time was occupied by the presentation of the Foreign Missions that the Home Missions, while they received the amount at first settled upon as their proportion, were very inadequately represented. This is to be remedied in part next year by making the appropriations to the Home Missions first.

There has been a growing feeling upon the part of those who favored Foreign Missions, and who believed that the collections were generally made through a plea for the heathen, and that the Foreign Missions should have a larger percentage, that the best remedy was the division of the Missionary Society into two societies. Others who have felt a deeper interest in Home than in Foreign Missions have also felt that their wishes would be more certainly fulfilled by the division of the society, giving us a foreign and a home missionary society. A resolution was adopted to appoint a committee to consider the subject and report next year.

We have advocated separate collections and separate treasuries for home and foreign missions. It may be best to go further, and furnish the fullest facilities for the development of the missionary spirit in both directions. If those who are the leaders in our Church shall believe that the work of world-wide evangelization shall best be advanced by the existence of two societies, whatever the prefer-

CLASS NO. 3. FOR CONFERENCES NORTH OF THE POTOMAC AND OHIO, AND EAST OF THE MISSISSIPPI RIVER.

Detroit.....	\$4,959
East Maine.....	3,084
Michigan.....	4,464
New Hampshire.....	1,190
Wilmington (in Virginia).....	794
Wilmington (in Maryland).....	495
Wisconsin.....	4,464
West Wisconsin.....	4,115
Vermont.....	1,190
Northern New York.....	1,190
Total.....	\$24,845

CLASS NO. 4. FOR CONFERENCES IN IOWA AND KANSAS, AND STATES NORTH OF THEM, INCLUDING BLACK HILLS.

Black Hills.....	\$5,951
Dakota.....	11,283
Kansas.....	1,785
Minnesota.....	9,225
Nebraska.....	2,777
North Nebraska.....	5,753
North Dakota.....	10,292
North-west Iowa.....	3,273
North-west Kansas.....	6,943
South Kansas.....	2,233
South-west Kansas.....	5,951
West Nebraska.....	9,423
Indian Territory.....	5,951
Des Moines.....	992
Total.....	\$81,832

CLASS NO. 5. WHITE WORK IN THE SOUTH.

Alabama Conference.....	\$1,472
Arkansas Conference.....	5,951
Austin Conference.....	4,955
Blue Ridge Conference.....	4,464
Central Tennessee Conference.....	3,670
Georgia Conference.....	3,224
Holston Conference.....	4,364
Kentucky Conference.....	5,455
Missouri Conference.....	3,968
St. John's River Conference.....	3,472
St. Louis Conference.....	5,455
Virginia Conference.....	4,465
West Virginia Conference.....	5,455
Total.....	\$58,370

CLASS NO. 6. COLORED WORK.

Central Alabama Conference.....	\$3,370
Central Missouri Conference.....	3,124
Delaware Conference.....	843
East Tennessee Conference.....	2,777
Florida Conference.....	2,380
Lexington Conference.....	3,273
Little Rock Conference.....	3,224
Louisiana Conference.....	5,950
Mississippi Conference.....	5,950
North Carolina Conference.....	3,572
Savannah Conference.....	2,976
South Carolina Conference.....	4,464
Tennessee Conference.....	2,976
Texas Conference.....	3,968
Washington Conference.....	2,180
West Texas Conference.....	3,968
Total.....	\$54,995

CLASS NO. 7. ROCKY MOUNTAIN WORK.

Arizona.....	\$6,943
Nevada.....	3,670
Nevada (for schools).....	843
New Mexico, English.....	5,951
New Mexico (for schools).....	992
Montana.....	9,920
Utah (work).....	9,027
Utah (for schools).....	6,942
Wyoming.....	5,455
Idaho.....	3,472
Colorado.....	9,027
Total.....	\$62,242

CLASS NO. 8. PACIFIC COAST WORK.

California.....	\$5,455
Columbia River.....	5,455
Oregon.....	1,084
Puget Sound.....	4,959
Southern California.....	6,447
Total.....	\$24,300

Grand Total for Missions in the United States.....

SUMMARY.	
For Missions in foreign lands.....	\$566,350
For Missions in the United States.....	459,648
For incidental expenses.....	40,000
For Contingent Fund.....	25,000
For office expenses.....	25,000
For the Dalles Claim.....	6,000
For Publishing Fund.....	10,000
For the debt.....	68,000
Grand Total.....	\$1,200,000

Notes and Comments.

Mr. Charles C. North, one of the managers of the Missionary Society, died in New York November 26.

We are obliged to omit our usual matter under the head of "Monthly Missionary Concert," "Our Missions," etc. The space we reserved for the proceedings of the General Missionary Committee has been insufficient. In our January number the delayed matter will appear.

Bishop Thoburn, at the General Missionary Committee meeting, called himself "a worm." Bishop Fowler thought he was "a very vehement worm." Certainly he is not surpassed in activity and amount of work accomplished by any of the bishops.

Africa and its heroes are awakening the interest of the civilized world. The two living heroes the most widely known are Stanley and Taylor. When Bishop Taylor appeared before the General Missionary Committee to read his report the applause was long and loud.

"The king is dead, long live the king." Another missionary year has passed, and still another has commenced. Millions are dying without Christ. The claims upon us, instead of relaxing or diminishing, are strengthening and increasing. We plead for those for whom Christ died. We plead for more consecrated men and consecrated money.

Dr. McGrew, in the *Independent* of November 20, says that the Missionary Society of the Methodist Episcopal Church "is an elaborate organization, consisting of members, honorary managers, and patrons to the number of more than eighteen hundred." We believe he is mistaken, and that it has a membership of over two million. We agree with Dr. J. M. Reid, for many years Secretary of the Society, when he says: "What we call a missionary society is a form of corporation for the purpose of holding property, but it has no element of a society, does not elect its own board of managers or officers, or make its own constitution. The Church, through the General Conference, gives it constitution, officers, government, etc." Bishop Merrill says: "The Missionary Society of the Methodist Episcopal Church is the Methodist Episcopal Church directing its missionary work." The Methodist Episcopal Church is the Missionary Society of that Church, and for convenience its General Conference once in four years appoints a Board of Managers and a General Missionary Committee, and delegates to them the control of its missionary work.

Our Missionaries and Missions.

All of the Contingent Fund and the most of the Incidental Fund will be expended for Missions by the Board of Managers during the year. Interest on Annuity Funds and on borrowed money is paid from the Incidental Fund.

Miss Isabella Thoburn and Misses Perkins and Daly left for India, per steam-ship *Etruria*, November 8.

Rev. J. H. Garden and family, Rev. J. E. Newsom and wife, Rev. J. O. Denning and wife, and Mr. Robert H. Waugh left for India, per steam-ship *City of Chester*, November 26.

Bishop Thoburn left for India, per steam-ship *Trave*, November 19.

Bishop Taylor leaves for Africa in a few days.

Miss Carrie I. Jewell, Miss Ruth M. Sites, for Foochow; Miss Elizabeth Russell, Miss Nora Seeds, Miss Jennie Gheer, and Miss Grace Tucker, for Nagasaki; Miss Lyon, M.D., and Miss J. E. Locke, for North China, leave, per steam-ship *Gaelic*, from San Francisco, December 6.

Rev. C. P. Kupper and family leave for Central China, from San Francisco, per steam-ship *China*, December 18.

We much regret to hear of the death of Rev. A. J. Maxwell, of India. Particulars have not been received.

Rev. C. P. Hard writes from Jabalpur, October 2: "Baptisms in Jabalpur Circuit the last eight days have been 76. Of these 63 have been male and 13 female. Seventeen of the converts were under eight years of age and six between eight and fifteen years of age. The others from fifteen to seventy-five years of age.

Pastor Buttrick and Presiding Elder Baker write exultantly because of the clear conversion of all the girls in the girls' boarding department of the Baldwin High Schools, Bangalore.—*Indian Witness*.

Bishop Thoburn writes that Rev. J. O. Denning, of Illinois; Rev. Julius Smith, of Missouri; Rev. J. E. Newsom, of Iowa; and Rev. E. A. Bell, of Canada, have been appointed to India, and will sail in November. Mr. Bell comes to Calcutta direct. Rev. J. H. Garden, who went home in March last, returns before Conference, leaving Mrs. Garden behind. We hasten to accord a hearty welcome to these newly appointed brethren. May they make history among us to the glory of God.—*Indian Witness*.

The American Baptist Mission in Japan appeals to the Baptists of America for the speedy re-enforcement of twenty-three men.

STANFORD UNIVERSITY LIBRARIES
STANFORD AUXILIARY LIBRARY
STANFORD, CALIFORNIA 94305-6004
(650) 723-9201
salcirc@sulmail.stanford.edu
All books are subject to recall.
DATE DUE

~~JUN 7 2003~~
JUN 3 2003

